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Theosophy

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The Parent Theosophical Society was formed at New York. U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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Vol. VI

NOVEMBER, 1917

No. 1

*It is easy to do well by those we like, it is our duty to
make ourselves do and think well by those we do not like.*
—WM. Q. JUDGE.

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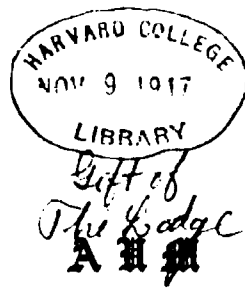


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There is one director; there is no second. I speak concerning him who abides in the heart. This being, the director, dwells in heart and directs all creatures. Impelled by that same being, I move as I am ordered, like water on a declivity. There is one instructor; there is no second different from him, and I speak concerning him who abides in the heart.—*Anugita*.

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY.
DISCUSSIONS OF THE STANZAS OF THE FIRST
VOLUME OF THE "SECRET DOCTRINE."

(PART TWO)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part II consists of Stanzas II and IV (Slokas 1 to 5) of the "*Book of Dzyan*," upon which "*The Secret Doctrine*" is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing "*The Secret Doctrine*" will find that these Stanzas are also printed in H. P. Blavatsky's "*Voice of the Silence*," which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first part of the "Transactions" was printed in the issues of THEOSOPHY from June to October, 1916, inclusive.

V.

STANZA II. (*Continued.*)

Sloka (3). THE HOUR HAD NOT YET STRUCK; THE
RAY HAD NOT YET FLASHED INTO THE GERM;
THE MATRI-PADMA (*mother lotus*) HAD NOT YET
SWOLLEN.

"The Ray of the 'ever-darkness' becomes, as it is emitted, a ray of effulgent life, and flashes into the 'germ'—the point in the Mundane Egg, represented by matter in its abstract sense."

Q. Is the Point in the Mundane Egg the same as the Point in the Circle, the Unmanifested Logos?

A. Certainly not: the Point in the Circle is the Unmanifested Logos, the Manifested Logos is the Triangle. Pythagoras speaks of the never manifested Monad which lives in solitude and darkness; when the hour strikes it radiates from itself ONE the first number. This number descending, produces Two, the second number, and Two, in its turn, produces THREE, forming a triangle, the first complete geometrical figure in the world of form. It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle. This is Brahmâ-Vâch-Virâj in the Hindu Philosophy and Kether-Chochmah-Binah in the Zohar. The First Manifested Logos is the Potentia, the unrevealed Cause; the Second, the still latent Thought; the Third, the Demiurgus, the active Will evolving from its universal Self the active effect, which, in its turn, becomes the cause on a lower plane.

Q. What is Ever-Darkness in the sense used here?

A. Ever-Darkness means, I suppose, the ever-unknowable mystery, behind the veil—in fact, Parabrahm. Even the Logos can see only Mulaprakriti, it cannot see that which is beyond the veil. It is that which is the “Ever-unknowable Darkness.”

Q. What is the Ray in this connection?

A. I will recapitulate. We have the plane of the circle, the face being black, the point in the circle being potentially white, and this is the first possible conception in our minds of the invisible Logos. “Ever-Darkness” is eternal, the Ray periodical. Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane Egg.

Q. What, then, are the stages of manifestation?

A. The first stage is the appearance of the potential point in the circle—the unmanifested Logos. The second stage is the shooting forth of the Ray from the potential white point, producing the first point, which is called, in the Zohar, Kether or Sephira. The third stage is the production from Kether of Chochmah, and Binah, thus constituting the first triangle, which is the Third or manifested Logos—in other words, the subjective and objective Universe. Further, from this manifested Logos will proceed the Seven Rays, which in the Zohar are called the lower Sephiroth and in Eastern occultism the primordial seven rays. Thence will proceed the innumerable series of Hierarchies.

Q. Is the Triangle here mentioned that which you refer to as the Germ in the Mundane Egg?

A. Certainly it is. But you must remember that there are both the Universal and Solar Eggs (as well as others), and that

it is necessary to qualify any statement made concerning them. The Mundane Egg is an expression of Abstract Form.

Q. May Abstract Form be called the first manifestation of the eternal female principle?

A. It is the first manifestation not of the female principle, but of the Ray which proceeds from the central point which is perfectly sexless. There is no eternal female principle, for this Ray produces that which is the united potentiality of both sexes but is by no means either male or female. This latter differentiation will only appear when it falls into matter, when the Triangle becomes a Square, the first Tetraktys.

Q. Then the Mundane Egg is as sexless as the Ray?

A. The Mundane Egg is simply the first stage of manifestation, undifferentiated primordial matter, in which the vital creative Germ receives its first spiritual impulse; Potentiality becomes Potency.

Matter, by convenience of metaphor, only, is regarded as feminine, because it is receptive of the rays of the sun which fecundate it and so produce all that grows on its surface, *i. e.*, on this the lowest plane. On the other hand primordial matter should be regarded as substance, and by no means can be spoken of as having sex.

Thus the Egg, on whatever plane you speak of, means the ever-existing undifferentiated matter which strictly is not matter at all but, as we call it, the Atoms. Matter is destructible in form while the Atoms are absolutely indestructible, being the quintessence of Substances. And here, I mean by "atoms" the primordial divine Units, not the "atoms" of modern Science.

Similarly the "Germ" is a figurative expression; the germ is everywhere, even as the circle whose circumference is nowhere and whose centre is everywhere. It therefore means all germs, that is to say, unmanifested nature, or the whole creative power which will emanate, called by the Hindus Brahmâ, though on every plane it has a different name.

Q. Is the Matri-Padma the eternal or the periodical Egg?

A. The eternal Egg; it will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma which is the Egg, the Womb of the Universe which is to be. By analogy, the physical germ in the female cell could not be called eternal, though the latent spirit of the germ concealed within the male cell in nature, may be so called.

Sloka (4). HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER. THENCE TO FALL AS THREE INTO FOUR IN THE LAP OF MAYA.

"But as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos or the male aspect of the Anima Mundi, Alaya)—its heart opens."*

* Vol. I, p. 58, original edition; p. 88, new edition.

Q. Does not the Fohatic impress of the Divine Thought apply to a later stage of differentiation?

A. Fohat, as a distinct force or entity, is a later development. "Fohatic" is an adjective and may be used in a more wide sense; Fohat, as a substantive, or Entity, springs from a Fohatic attribute of the Logos. Electricity cannot be generated from that which does not contain an electric principle or element. The divine principle is eternal, the gods are periodical. Fohat is the Sakti or force of the divine mind; Brahmâ and Fohat are both aspects of the divine mind.

Q. Is it not the intention in the Commentaries to this Stanza to convey some idea of the subject by speaking of correspondences in a much later stage of evolution?

A. Exactly so; it has several times been stated that the Commentaries on the First Volume are almost entirely concerned with the evolution of the solar system only. The beauty and wisdom of the Stanzas consist in this, that they may be interpreted on seven different planes, the last reflecting, by the universal law of correspondences and analogy, in its most differentiated, gross and physical aspect, the process which takes place on the first or purely spiritual plane. I may state here once for all that the first Stanzas treat of the awakening from Pralaya and are not concerned with the Solar system alone, while Vol. II. deals only with our Earth.

Q. Can you say what is the real meaning of the word Fohat?

A. The word is a Turanian compound and its meanings are various. In China *Pho*, or *Fo*, is the word for "animal soul", the vital *Nephesh* or the breath of life. Some say that it is derived from the Sanscrit "Bhu", meaning existence, or rather the essence of existence. Now Swayambhu means Brahmâ and Man at the same time. It means self-existence and self-existing, that which is everlasting, the eternal breath. If Sat is the potentiality of Being, Pho is the potency of Being. The meaning, however, entirely depends upon the position of the accent. Again, Fohat is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the "Seven" and the intelligences of the seven creative Builders, or, as we call them, Cosmocratores. Hence, as you will understand, life and electricity are one in our philosophy. They say life is electricity, and if so, then the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plane.

Q. How is it that Horus and the other "Son-Gods" are said to be born "through an immaculate Mother"?

A. On the first plane of differentiation there is no sex—to use the term for convenience' sake—but both sexes exist potentially in primordial matter. Matter is the root of the word "mother" and therefore female; but there are two kinds of matter. The undifferentiated, primordial matter is not fecundated by some act in space and time, fertility and productiveness being inherent

in it. Therefore that which emanates or is *born* out of that inherent virtue is not born from, but through, it. In other words, that virtue or quality is the sole cause that this something manifests through its vehicle; whereas on the physical plane, Mother-matter is not the active cause but the passive means and instrument of an independent cause.

In the Christian doctrine of the Immaculate Conception—a materializing of the metaphysical and spiritual conception—the mother is first fecundated by the Holy Ghost and the Child born from, and not through, her. “From” implies that there is a limited and conditioned source to start from, the act having to take place in Space and Time. “Through” is applicable to Eternity and Infinity as well as to the Finite. The Great Breath thrills through Space, which is boundless, and is *in*, not *from*, eternity.

Q. How does the Triangle become the Square, and the Square the six-faced Cube?

A. In occult and Pythagorean geometry the Tetrad is said to combine within itself all the materials from which Kosmos is produced. The Point or One, extends to a Line—the Two; a Line to a Superficies, Three; and the Superficies, Triad or Triangle, is converted into a Solid, the Tetrad or Four, by the point being placed over it. Kabalistically Kether, or Sefhira, the Point, emanates Chochmah and Binah, which two, are the synonym of *Mahat*, in the Hindu Purānas, and this Triad, descending into matter, produces the Tetragrammaton, *Tetraktys*, as also the lower Tetrad. This number contains both the productive and produced numbers. The Duad doubled makes a Tetrad and the Tetrad doubled forms a Hebdomad. From another point of view it is the Spirit, Will, and Intellect animating the four lower principles.

Q. Then how does the Square become the six-faced Cube?

A. The Square becomes the Cube when each point of the triangle becomes dual, male or female. The Pythagoreans said “Once One, Twice Two, and there ariseth a Tetrad, having on its top the highest Unit; it becomes a Pyramid whose base is a plane Tetrad; divine light resting on it, makes the abstract Cube.”

The surface of the Cube is composed of six squares, and the Cube unfolded gives the Cross, or the vertical Four, barred by the horizontal Three; the six thus making Seven, the seven principles or the Pythagorean seven properties in man. See the excellent explanation given of this in Mr. R. Skinner’s *Source of Measures*.

“Thus is repeated on earth the mystery enacted, according to the Seers, on the divine plane. The ‘Son’ of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle—Matter in its infinitude) is born again on Earth as the son of the terrestrial Eve—our mother Earth, and becomes Humanity as a total—past, present and future—for Jehovah or Jod-He-Vau-He is androgyne, or both male and female. Above, the ‘Son’ is the whole Kosmos; below, he is Mankind. The Triad or Triangle becomes the Tetrak-

tys, the sacred Pythagorean number, the perfect Square and six-faced Cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (The Lesser Face); or, as the Kabalists have it, the 'Ancient of Days' descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the lap of Maya, the Great Illusion, and between itself and the Reality has the Astral Light, the great deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue."*

That is to say, the Logos becomes a Tetragrammaton; the Triangle, or the Three becomes the Four.

Q. Is the Astral Light used here in the sense of Maya?

A. Certainly. It is explained further on in the *Secret Doctrine* that practically there are only four planes belonging to the planetary chains. The three higher planes are absolutely *Arupa* and outside our comprehension.

Q. Then the Tetraktys is entirely different from Tetragrammaton?

A. The Tetraktys by which the Pythagoreans swore, was not the Tetragrammaton, but on the contrary, the higher or superior Tetraktys. In the opening chapters of *Genesis* we have a clue to the discovery of this lower Tetragrammaton. We there find Adam, Eve, and Jehovah who becomes Cain. The further extension of Humanity is symbolised in Abel, as the human conception of the higher. Abel is the daughter and not the son of Eve, and symbolises the separation of the sexes; while the murder of Abel is symbolical of marriage. The still more human conception is found at the end of the fourth Chapter, when speaking of Seth, to whom was born a son, Enos, after which men began—not, as translated in *Genesis*, to "call upon the Lord"—but to be called *Jod-He-Vah*, meaning males and females.

The Tetragrammaton, therefore, is simply Malkuth; when the bridegroom comes to the bride on Earth, then it becomes Humanity. The seven lower Sephiroth must all be passed through, the Tetragrammaton becoming more and more material. The Astral Plane lies between the *Tetraktys* and Tetragrammaton.

Q. Tetraktys appears to be used here in two entirely different senses?

A. The true Pythagorean Tetraktys was the Tetraktys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence; in other words the Tetraktys is the first Logos. Taken from the plane of matter, it is among other things, the lower Quaternary, the man of flesh or matter.

(To be continued.)

*Vol. 1, p. 60.

FROM THE BOOK OF IMAGES

MANY were those who joined the company of the Master, drawn by the universal force of the Rishis. They knew not why they came, but gave themselves diverse reasons, each according to his own nature. Some traveled but a little way. These were they in whom the inner forces took the downward path of idle curiosity, channeled deep by much seeing and little understanding.

These went away laughing. "This is no Master. He is but a fountain of dry sayings. He utters no novel things. All that he says can be read in old scrolls. Why follow a mere parchment?" Idle and vain their reasons for coming. Idle and vain their reasons for going. Nor did any of them perceive that not sifting they were sifted.

Others of keen desires followed longer. These said within themselves, "How can we tell? Perchance this is in very truth a Master. A man of subtlety can perceive that his words are but masks for the unwary. If we follow patiently perchance we may see wonders, and ourselves, by attention, learn how to perform marvels which will bring us a great repute."

Giving themselves credit for deep wisdom they pressed close, but when they saw that daityas were not commanded, when neither suras nor asuras were summoned, they murmured among themselves. When they saw of a surety that the work of the hands was done by the hands, and the work of the feet by the feet, and no visible effects wrought by invisible means, they reviled this Teacher of man.

"We have not been deceived, but being open and fair-minded, we have put this Guru on trial and have patiently attended. It is known to us that when great Teachers come they bear marks and show works of distinguishment. He has not shown us the dead in their golden carapaces. He has not opened the door of communication with the Pitris. He has not walked on the waters of the past wherein are reflected our lives that have been. It is a sin to waste one's time with those who do naught but repeat and recite the sayings that were taught us as children. We cannot encourage these vain repetitions. But we are not discouraged. We believe in wisdom and will seek elsewhere, and when we have found the great Teacher we will know him, for he will recognize us." So these followers of keen desires turned aside into other paths, searching for other Gurus who would bear marks and show works of distinguishment according to their nature.

Brahmins came, fertile with questions. They were deeply versed in the shastras and conversant with the dialectics of the eight schools, knowing all that had been taught, and needing not to refer to the scriptures, so learned were they. For a space they

were greatly impressed, for this Guru listened to their disputations with attention. But their questions were asked of each other, each desirous to manifest his great lore; each ready to prove that the others were grievous in error and understood not the true interpretation of the Upanishads. They discoursed of Brahman, of Purusha and of the Prakriti. But when they fell silent at last, this Master spoke to them kindly and said of Brahman, of Purusha and of Mulaprakriti, "Wisdom is the realization, That thou art."

Then these Brahmins withdrew from the presence of the Master, feeling contaminated by listening to one utter blasphemies, claiming that he was Brahman, Purusha and Mulaprakriti.

"What," said they to each other, "will become of the divine institution of castes if men are deluded by these follies concerning the Supreme Brahma? This is a Nastika who makes of himself the Deity. This is no true Guru, but a false saint possessed by an evil spirit which makes mock of holy things. From our youth we have lived the most pure lives, yet we do not esteem ourselves so highly as this. This man does not recite mantra, he mixes with sudras, pariahs and wanderers. He goes not to the temple, he performs not the rites of purification, he follows not the ordinances of Manu, but speaks of holy things and the mysteries as though they were the heritage of all mankind."

Came also rich vaishyas desirous of trafficking in speech with the Guru, and offering rich offerings for a sign. But when the Master gave no sign, and when the Master taught that those who had much should seek to enrich their exchanges by giving much for little, and should not weigh the hand in measures sold to the poor, these merchants perceived that their standing was not recognized, and returned to their booths.

"Why give heed to every wandering faquir who goes naked through the land? Rishis of great renown in elder days were pleased to incarnate in vaishya guise. A true Teacher would purify the religion that is extant among men, separating the spurious from the true. But this man's sayings would reduce all merchants to penury and no merchandise could be had. We should descend in caste and become sudras. A true Guru would show us the way to mount to the caste of kshattriyas, or even in our case become Brahmins. True wisdom would have accepted our offer and shown us a sign, and being thus supported this man would have become known as a great Teacher and all would have prospered."

In time even those who had been longest in the company of the Master grew weary of the journey, or were disturbed by the defections of those who came, who listened, who departed on their several ways.

"Have we not adhered steadfastly for a long time to the company of this Guru? Have we not asked many questions concern-

ing the Spirit, whence it comes, where it abides, and whither it goes? Have we not meditated with regularity upon the sacred syllable, considering the manifold applications of the Udgitha? Have we not sacrificed all for the Path of this Teacher, forsaking kinsmen, wife and children to follow him? We have made sacrifice, given in alms to these others, and yet we do not enjoy. What reward have we received? There is no end of things to be endured and no reward is forthcoming. Were this in very truth the Master there would be no need for this constancy in abnegation and such lack on our part of things needful to our comfort. We ask but little and we receive not that. Or if indeed this be a Master, manifestly he is not of this world and therefore seeth not our need. He feels no lack and therefore we suffer as much as the slaves of an unfeeling Lord. We are no whit wiser than before. We have been deceived by sounds without sustenance. Those did wisely who left soon. Those did most wisely who soonest departed. Better were it for us to seek again to rejoin our castes and make peace with the religion of our fathers. Kinsmen, wife and children will rejoice at our return from this waste of wandering after strange teachers. Let us return to the faith of our fathers, make sacrifice, give alms, and once more enjoy the peace that comes from the established order of things."

But Isandha, being filled with love for the Master, did not question the actions of the Guru. Gratitude filled his heart, dissolved the rebellion of the mind, and made straight the angle of his vision. The subtleties of intellection disappeared and he saw without reasoning upon abstractions that the path which is not manifest is embodied in faith, love and gratitude for the Teacher who walks in the path of the predecessors.

He hungered upon the Master's walk, seeking to do him service. Therefore to him the Master spoke without indirections, as saying, "Isandha, this woman is weary and her child is feeble." Then Isandha would carry the child and lift up the mother's heart with tales of great Rishis who came of old among men, teaching by example. And as they talked and walked, the woman would forego her weariness, the child gain in strength and Isandha, unvexed with knowledge that he was making sacrifice, enjoyed the hundred-fold bliss of the seraphs who perform no works, their period of karma being exhausted.

Or as the Master might say, "Isandha, this old man is near to the time of his parting. Assuage thou his passing." Then Isandha, filled with the Master's love, entered into the darkness of the sorrows of those who die old, but still longing for life, more life. Mixed with the heart of the ancient, the eternal youth of his love pierced the gray world of the dying. The old man stepped on the bridge of faith that is feeling, became clothed in the covenant of the immortal and departed the old body as a man throweth away old garments and putteth on others which are new. And

Isandha, transported in love and in service, knew the hundred-fold bliss of the departed, and saw the hosts of souls in the golden carapaces of the Devaloka. Their bliss was his bliss. The knowledge of all their works was his knowledge.

Or as the Master might say, "Isandha, seest thou this repentant sinner, shrouded with the undying memory of his sins. Canst thou not lighten his gloom?" Then sinless and stainless Isandha, showing his sins, for his love made him one with the sinner and his sins, entered boldly into the midst of the memories of the sinner. Then the mind of the sinner, like a dead sun robbed of its rays, feeling the warmth and the love of Isandha, rose from the Kamaloka, and seeing others all round about here in the world sick in their sins, entered into the partnership of works, giving courage and counsel to all to rise from their despondencies and fare forward to newer and better works, thus slaying the memories of past evils. And Isandha, filled with compassion for all who sin and suffer, had the knowledge of those who walk on the waters of the past wherein are reflected our lives that have been, and entered into the hundred-fold bliss of the Saviours of mankind, the bliss of the many Masters of Compassion.

Or as the Master might say, "Isandha, at a day's journey, or peradventure at a month's distance, there are those afflicted. Their malady is such that they resent all help given them."

Then Isandha, light of heart that the Master found him worthy for usance, went joyfully and carried the message of the Master to all who would listen. When they bruised him with stones, daityas received the blows, and Isandha knew not that his body was beaten. When they reviled him for performing unrequited service, suras lengthened their cries to antiphonal chants so that the ears of Isandha were rapt to melodies divine and awakening. When here and there one who was afflicted came out from the stubbornness of the strange malady and hearkened to the healing of Isandha, the doors were opened and the Spirit descended upon this Isandha, so that the bliss of All-Being was his, and the knowledge of the Spirit was his and he knew that there is no separateness at all.

Thus those who sought did not find, but Isandha who did not seek, being content in love for the Master, seeking only to do him service, found that which the curious could not find, which those of keen desire could not find, which learned Brahmins, fertile with questions, could not find, which rich vaishyas, desirous of trafficking in speech with the Guru, and offering rich offerings for a sign, could not find, which those who had been longest in the company of the Master could not find. Yet Isandha found how to perform marvels, how to command the daityas, how to summon both the suras and the asuras, how are wrought visible effects by invisible means. Isandha found the ultimate divisions of time, so that all that had been and all that is joined hands in his immediate

presence. He found the knowledge that all beings seek in every path, and he enjoyed the bliss of all worlds and of all beings.

Seeking not he found, for he was filled with love for the Master, gratitude filled his heart, faith filled his heart. He hungered upon the Master's walk, seeking to do him service. For the Master is the embodiment of the path which is not manifest, and the service of the Master, whether near or far, and performed for all men alike, is the path of seeing, is the path of hearing, is the path of knowing, is the path of Being. Without reasoning upon abstractions, this path discloses that Brahman, that Purusha, that Mulaprakriti, which is everywhere but which cannot be found by much seeing, by much hearing, by much knowing. This path is the true Udgitha, and in the divine resonance of love, of service and of faith, is the meditation upon Om, which Isandha without subtleties gained in the company of the Master.

SECRET DOCTRINE EXTRACTS*

The Secret Doctrine teaches us that everything in the Universe, as well as the Universe itself, is formed ("created") during its periodical manifestations—by accelerated Motion set into activity by the Breath of the Ever-to-be-unknown Power—unknown to present mankind, at any rate—within the phenomenal world. The Spirit of Life and Immortality was everywhere symbolized by a circle; hence the serpent biting its tail, represents the Circle of Wisdom in Infinity; as does the astronomical cross—the cross within a circle—and the globe, with two wings added to it, which then became the sacred Scarabæus of the Egyptians, its very name being suggestive of the secret idea attached to it. For the Scarabæus is called in the Egyptian papyri, Khopirron and Khopri from the verb *khopron*, "to become," and has thus been made a symbol and an emblem of human life and of the successive "becomings" of man, through the various peregrinations and metempsychoses, or reincarnations, of the liberated soul. This mystical symbol shows plainly that the Egyptians believed in reincarnation and the successive lives and existences of the Immortal Entity. As this, however, was an Esoteric Doctrine, revealed only during the Mysteries, by the Priest-hierophants and the King-initiates to the Candidates, it was kept secret. The Incorporeal Intelligences (the Planetary Spirits, or Creative Powers) were always represented under the form of circles. In the primitive Philosophy of the Hierophants these *invisible* circles were the prototypic causes and builders of all the heavenly orbs, which were their *visible* bodies or coverings, and of which they were the souls. It was certainly a universal teaching in antiquity.¹

*Vol. II, p. 551-552, original Edition; p. 582, new Edition.

¹ See *Ezekiel*, i.

SEERSHIP*

THE following remarks are not intended to be a critique upon the literary merits or demerits of the poem which is taken as the subject of criticism. In 1882, *The Theosophist*¹ published a review of "The Seer, a Prophetic Poem," by Mr. H. G. Hellon, and as clairvoyance is much talked of in the West, it seemed advisable to use the verses of this poet for the purpose of inquiring, to some extent, into the western views of Seership, and of laying before my fellow seekers the views of one brought up in a totally different school.

I have not yet been able to understand with the slightest degree of distinctness what state is known as "Seership" in the language of western mysticism. After trying to analyze the states of many a "seer," I am as far as ever from any probability of becoming wiser on the subject, as understood here, because it appears to me that no classification whatever exists of the different states as exhibited on this side of the globe, but all the different states are heterogeneously mixed. We see the state of merely catching glimpses in the astral light denominated *seership*, at the same time that the very highest illustrations of that state are called *trances*.

As far as I have yet been able to discover, "Seership," as thus understood here, does not come up to the level of *Sushupti*, which is the dreamless state in which the mystic's highest consciousness—composed of his highest intellectual and ethical faculties—hunts for and seizes any knowledge he may be in need of. In this state the mystic's lower nature is at rest (paralyzed); only his highest nature roams into the ideal world in quest of food. By *lower nature*, I mean his physical, astral or psychic, lower emotional and intellectual principles, including the lower fifth.² Yet even the knowledge obtained during the *Sushupti* state must be regarded, from this plane, as theoretical and liable to be mixed, upon resuming the application of the body, with falsehood and with the preconception of the mystic's ordinary waking state, as compared with the true knowledge acquired during the several initiations. There is no guarantee held out for any mystic that any experience, researches, or knowledge that may come within his reach in any other state whatever, is accurate, except in the mysteries of initiation.

But all these different states are necessary to growth. *Yagrata*—our waking state, in which all our physical and vital organs, senses, and faculties find their necessary exercise and development, is needed to prevent the physical organization from collapsing. *Swapna*—dream state, in which are included all the various states of consciousness between *Yagrata* and *Sushupti*, such as somnambulism, trance, dreams, visions, &c.—is necessary for the physical

* This article was printed by William Q. Judge in *The Path* for April, 1886.

¹ See *Theosophist*, Vol. III, p. 177.

² See *Esoteric Buddhism* for the sevenfold classification adopted by many Theosophists.

faculties to enjoy rest, and for the lower emotional and astral faculties to live, become active, and develop; and *Sushupti* state comes about in order that the consciousness of both *Ygrata* and *Swapna* states may enjoy rest, and for the fifth principle, which is the one active in *Sushupti*, to develop itself by appropriate exercise. In the equilibrium of these three states lies true progress.

The knowledge acquired during *Sushupti* state might or might not be brought back to one's physical consciousness; all depends upon his desires, and according as his lower consciousnesses are or are not prepared to receive and retain that knowledge.

The avenues of the ideal world are carefully guarded by elementals from the trespass of the profane.

Lytton makes *Mejnour* say:¹ "We place our tests in ordeals that purify the passions and elevate the desires. And nature in this controls and assists us, for it places awful guardians and unsurmountable barriers between the ambitions of vice and the heaven of loftier science."

The desire for physical enjoyment, if rightly directed, becomes elevated, as a desire for something higher, gradually becoming converted into a desire to do good to others, and thus ascending. ceases to be a desire, and is transformed into an element of the sixth principle.

The control by nature to which *Mejnour* refers is found in the natural maximum and minimum limits; there cannot be too much ascension, nor can the descent be too quick or too low. The assistance of nature is found in the *Turya* state, in which the adept takes one step and nature helps for another.

In the *Sushupti* state, one might or might not find the object of his earnest search, and as soon as it is found, the moment the desire to bring it back to normal consciousness arises, that moment *Sushupti* state is at an end for the time being. But one might often find himself in an awkward position when he has left that state. The doors for the descent of the truth into the lower nature are closed. Then his position is beautifully described in an Indian proverb: "The bran in the mouth and the fire are both lost." This is an allusion to a poor girl who is eating bran, and at the same time wants to kindle the fire just going out before her. She blows it with the bran in her mouth; the bran falls on the dying ashes, extinguishing them completely; she is thus a double loser. In the *Sushupti* state, the anxiety which is felt to bring back the experience to consciousness acts as the bran with the fire. Anxiety to have or to do, instead of being a help as some imagine, is a direct injury, and if permitted to grow in our waking moments, will act with all the greater force on the plane of *Sushupti*. The result of these failures is clearly set forth by *Patanjali*.²

Even where the doors to the lower consciousness are open, the knowledge brought back from *Sushupti* state might, owing to the

¹ *Zanoni*, Book IV, Chapter 2.

² *Patanjali's Yoga Aphorisms*, 30 & 31, Part I.

distractions and difficulties of the direct and indirect routes of ascent and descent, be lost on the way either partially or wholly, or become mixed up with misconceptions and falsehood.

But in this search for knowledge in Sushupti, there must not remain a spark of indifference or idle inquisitiveness in the higher consciousness. Not even a jot of lurking hesitation about entering into the state, nor doubt about its desirability, nor about the usefulness or accuracy of the knowledge gleaned on former occasions, or to be presently gleaned. If there is any such doubt or hesitancy, his progress is retarded. Nor can there be any cheating or hypocrisy, nor any laughing in the sleeve. In our normal wakeful state it always happens that when we believe we are earnestly aspiring, some one or more of the elements of one or more of our lower consciousness belie us, make us feel deluded and laugh at us, for such is the self-inconsistent nature of desire.

In this state which we are considering, there are subjective and objective states, or classes of knowledge and experience, even as there are the same in Yagrata. So, therefore, great care should be taken to make your aims and aspirations *as high as possible* while in your normal condition. Woe to him who would dare to trifle with the means placed at his disposal in the shape of Sushupti. One of the most effectual ways in which western mystics could trifle with this is to seek for the missing links of evolution, so as to bring that knowledge to the normal consciousness, and then with it to extend the domain of "scientific" knowledge. Of course, from the moment such a desire is entertained, the one who has it is shut out from Sushupti.*

The mystic might be interested in analyzing the real nature of the objective world, or in soaring up to the feet of *Manus*,¹ to the spheres where Manava intellect is busy shaping the mould for a future religion, or had been shaping that of a past religion. But here the maximum and minimum limits by which nature controls are again to be taken account of. One essential feature of Sushupti is,

* The following from the *Kaushitaki Upanishad*, (see Max Muller's translation, and also that published in the *Bibliotheca Indica*, with Sankaracharya's commentary—Cowell's tran.) may be of interest to students. "Agatasatru to him: 'Bilaki, where did this person here sleep? Where was he? Whence did he come back?' Bilaki, did not know. And Agatasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand, full of a thin fluid of various colors, white, black, yellow, red. In these the person is when sleeping, he sees no dream (Sushupti). Then he becomes one with that prana (breath) alone.'" (Elsewhere the number of these arteries is said to be 101.) "And as a razor might be fitted in a razor case, or as fire in the fire place, even thus this conscious self enters into the self of the body, to the very hair and nails; he is the master of all, and eats with and enjoys with them. So long as Indra did not understand the self, the Asuras (lower principles in man) conquered him. When he understood it, he conquered the Asuras, and obtained the pre-eminence among all gods. And thus also he who knows this obtains pre-eminence, sovereignty, supremacy." And in the *Khandogya Upanishad*, VI Prap. 8, Kh. I: "When the man sleeps here, my dear son, he becomes united with the True—in Sushupti sleep—he is gone to his own self. Therefore they say, he sleeps (Swapita), because he is gone (apita) to his own (sva). And in *Prasna Up* II, 1. "There are 101 arteries from the heart; one of them penetrates the crown of the head: moving upwards by it man reaches the immortal: the others serve for departing in different directions." (ED. PATH.)

¹ This opens up an intensely interesting and highly important subject, which cannot be here treated of, but which will be in future papers. Meanwhile, Theosophists can exercise their intuition in respect to it. (ED. PATH.)

as far as can now be understood, that the mystic must get at all truths through but one source, or path, viz: through the divine world pertaining to his own lodge (or teacher), and through this path he might soar as high as he can, though how much knowledge he can get is an open question.

Let us now inquire what state is the seership of the author of our poem "The Seer," and try to discover the "hare's horns" in it. Later on we may try to peep into the states of Swedenborg, P. B. Randolph, and a few of the "trained, untrained, natural-born, self-taught, crystal, and magic mirror seers."

I look at this poem solely to point out mistakes so as to obtain materials for our study. There are beauties and truths in it which all can enjoy.

In ancient days it was all very well for mystics to write figuratively so as to keep sacred things from the profane. Then symbolism was rife in the air with mysticism, and all the allegories were understood at once by those for whom they were intended. But times have changed. In this materialistic age it is known that the wildest misconceptions exist in the minds of many who are mystically and spiritually inclined. The generality of mystics and their followers are not free from the superstitions and prejudices which have in church and science their counterpart. Therefore in my humble opinion there can be no justification for writing allegorically on mysticism, and, by publication, placing such writings within reach of all. To do so is positively mischievous. If allegorical writings and misleading novels are intended to popularize mysticism by removing existing prejudices, then the writers ought to express their motives. It is an open question whether the benefit resulting from such popularization is not more than counterbalanced by the injury worked to helpless votaries of mysticism, who are misled. And there is less justification for our present allegorical writers than there was for those of Lytton's time. Moreover, in the present quarter of our century, veils are thrown by symbolical or misleading utterances over much that can be safely given out in plain words. With these general remarks let us turn to "The Seer."

In the Invocation, addressed evidently to the Seer's guru,¹ we find these words:

"When in delicious dreams I leave this life,
And in sweet trance unveil its mysteries;
Give me thy light, thy love, thy truth divine!"

Trance here means only one of the various states known as cataleptic or somnambule, but certainly neither *Turya* nor *Sushupti*. In such a trance state very few of the mysteries of "this life," or even of the state of trance itself, could be unveiled. The so-called Seer can "enjoy" as harmlessly and as uselessly as a boy who idly swims in the lagoon, where he gains no knowledge and may end

¹ *Guru*, a spiritual teacher.

his sport in death. Even so is the one who swims, cuts capers, in the astral light, and becomes lost in something strange which surpasses all his comprehension. The difference between such a Seer and the ordinary sensualist is, that the first indulges both his astral and physical senses to excess, while the latter his physical senses only. These occultists fancy that they have removed their interest from *self*, when in reality they have only enlarged the limits of experience and desire, and transferred their interest to the things which concern their larger span of life.¹

Invoking a Guru's blessings on your own higher nature for the purpose of sustaining you in this trance state, is as blasphemous and reprehensible an act of assisting descent, and conversion of higher into lower energies, as to invoke your Guru to help you in excessive wine drinking; for the astral world is also material. To be able to solve the mysteries of any consciousness whatever, even of the lowest physical, while in trance, is as vain a boast of the hunters for such a state as that of physiologists or mesmerists. While you are in trance state, if you are not ethical enough in your nature, you will be tempted and forced, by your powerful lower elements, to pry into the secrets of your neighbors, and then, on returning to your normal state, to slander them. The surest way to draw down your higher nature into the miry abyss of your physical and astral world, and thus to animalize yourself, is to go into a trance or to aspire for clairvoyance.

"And thou, (Guru) left me looking upward through the veil,
To gaze into thy goal and follow thee!"

These lines are highly presumptuous. It is impossible, even for a very high Hierophant, in *any of his states whatever*, to gaze into his Guru's goal;² his subjective consciousness can but *barely* come up to the level of the normal or objective consciousness of his Guru. It is only during the initiation that the initiated sees not only his own immediate goal, but also Nirvana, which of course includes his Guru's goal also; but after the ceremony is over he recollects only his own immediate goal for his next "class," but nothing beyond that.³ This is what is meant by the God Jehovah saying to Moses: "And I will take away mine hand and Thou shalt see my back, but my face shall not be seen." And in The Rig Veda it is said:⁴ "Dark is the path of Thee, who art bright: the light is before Thee."

Mr. Hellon opens his poem with a quotation from *Zanoni*: "Man's first initiation is in trance; in dreams commence all human

¹ Vide *Light on the Path*, Rule 1, note, part I.

² There is one exceptional case where the Guru's goal is seen, and then the Guru has to die, for there can be no two *equals*.

³ There is no contradiction between this and the preceding paragraph where it is said, "To see the Guru's goal is impossible." During the initiation ceremony, there is no separateness between those engaged in it. They all become one whole, and therefore even the High Hierophant, while engaged in an initiation, is no more his separate self, but is only a part of the whole, of which the candidate is also a part, and then, for the time being, having as much power and knowledge as the very highest present. (Ed. PATH.)

⁴ Rig Veda, IV, VII, 9.

knowledge, in dreams he hovers over measureless space, the first faint bridge between spirit and spirit—this world and the world beyond.”

As this is a passage often quoted approvingly, and recognized as containing no misconceptions, I may be permitted to pass a few remarks, first, upon its intrinsic merits, and secondly, on Lytton himself and his Zanoni. I shall not speak of the rage which prevails among mystical writers for quoting without understanding what they quote.

In *Swapna* state man gets human, unreliable knowledge, while divine knowledge begins to come in *Sushupti* state. Lytton has here thrown a gilded globule of erroneous ideas to mislead the unworthy and inquisitive mysticism hunters, who unconsciously prize the globule. It is not too much to say that such statements in these days, instead of aiding us to discover the true path, but give rise to numberless patent remedies for the evils of life, remedies which can never accomplish a cure. Man-made edifices called true Raja Yoga,¹ evolved in trance, arise confronting each other, conflicting with each other, and out of harmony in themselves. Then not only endless disputation arises, but also bigotry, while the devoted and innocent seekers after truth are misled, and scientific, intelligent, competent men are scared away from any attempt to examine the claims of the true science. As soon as some one sided objective truth is discovered by a Mesmer, a defender of ancient Yoga Vidya² blows a trumpet crying out, “Yoga is self mesmerization, mesmerism is the *key* to it, and animal magnetism develops spirituality and is itself spirit, God, Atman,” deluding himself with the idea that he is assisting humanity and the cause of truth, unconscious of the fact that he is thus only degrading Yoga Vidya. The ignorant medium contends that her “control” is divine. There seems to be little difference between the claims of these two classes of dupes and the materialist who sets up a protoplasm in the place of God. Among the innumerable hosts of desecrated terms are *Trance, Yoga, Turya, initiation, &c.* It is therefore no wonder that Lytton, in a novel, has desecrated it and misapplied it to a mere semi-cataleptic state. I, for one, prefer always to limit the term *Initiation* to its true sense, viz., those sacred ceremonies in which alone “Isis is unveiled.”

Man’s first initiation is *not* in trance, as Lytton means. Trance is an artificial, waking, somnambulistic state, in which one can learn nothing at all about the real nature of the elements of our physical consciousness, and much less any of any other. None of Lytton’s admirers seems to have thought that he was chaffing at occultism, although he believed in it, and was not anxious to throw the pearls before swine. Such a hierophant as Mejnour—not Lytton himself—could not have mistaken the tomfoolery of somnambulism for even the first steps in Raja Yoga. This can be seen

¹ Divine science.

² The knowledge of Yoga, which is, “joining with your higher self.”

from the way in which Lytton gives out absolutely erroneous ideas about occultism, while at the same time he shows a knowledge which he could not have, did he believe himself in his own chaffing. It is pretty well recognized that he at last failed, after some progress in occultism as a high accepted disciple. His Glyndon might be Lytton, and Glyndon's sister Lady Lytton. The hieroglyphics of a book given him to decipher, and which he brought out as *Zanoni*, must be allegorical. The book is really the master's ideas which the pupil's highest consciousness endeavors to read. But they were only the mere commonplaces of the master's mind. The profane and the cowardly always say that the master descends to the plane of the pupil. Such can never happen. And precipitation of messages from the master is only possible when the pupil's highest ethical and intuitive faculties reach the level of the master's normal and objective state. In *Zanoni*, this is veiled by the assertion that he had to *read* the hieroglyphics—they did not *speak* to him. And he confesses in the preface that he is by no means sure that he has correctly deciphered them. "Enthusiasm," he says, "is when that part of the soul which is above intellect soars up to the Gods, and there derives the inspiration." Errors will therefore be due to wilful misstatements or to his difficulty in reading the cipher.

"In dreams I see a world so fair,
That life would love to linger there,
And pass from this to that bright sphere,
In dreams ecstatic, pure and free,
Strange forms my inward senses see,
While hands mysterious welcome me."

Such indefinite descriptions are worse than useless. The inward senses are psychic senses, and their perceiving strange forms and mere appearances in the astral world is not useful or instructive. Forms and appearances in the astral light are legion, and take their shape not only from the seer's mind unknown to himself, but are also, in many cases, reflections for other people's minds.

"Oh, why should mine be ever less,
And light ineffable bless
Thee, in thy starry loneliness,"

seems to be utterly unethical. Here the seer is in the first place jealous of the light possessed by his guru, or he is grasping in the dark, ignorant even of the *rationale* of himself being in lower states than his guru. However, Mr. Hellon has not erred about the existence of such a feeling. It does and should exist in the trance and dreaming state. In our ordinary waking state, attachments, desires, &c., are the very life of our physical senses, and in the same way the emotional energies manifest themselves on the astral plane in order to feed and fatten the seer's astral senses, sustaining them during his trance state. Unless thus animated, his astral nature would come to rest.

No proof is therefore needed for the proposition that any state which is sustained by desires and passions cannot be regarded as anything more than as a means for developing one part of the animal nature. Van Helmont is of the same opinion as Mr. Hellon.* We cannot, therefore, for a moment believe that in such a state the "I" of that state is Atman.¹ It is only the false "I"; the vehicle for the real one. It is *Ahankāra*—lower self, or individuality of the waking state, for even in trance state the lower sixth principle plays no greater part and develops no more than in the wakeful state. The change is only in the field of action, from the waking one to the astral plane; the physical one remaining more or less at rest. Were it otherwise, we would find somnambules day by day exhibiting increase of intellect, whereas this does not occur.

Suppose that we induce the trance state in an illiterate man. He can then read from the astral counterpart of Herbert Spencer or Patanjali's books as many pages as we desire, or even the unpublished ideas of Spencer; but he can never make a comparison between the two systems, unless that has already been done by some other mind in no matter what language. Nor can any somnambule analyze and describe the complicated machinery of the astral faculties, much less of the emotional ones, or of the fifth principle. For in order to be analyzed they must be at rest so that the higher self may carry on the analysis. So when Mr. Hellon says:

"A trance steals o'er my spirit now,"

he is undoubtedly wrong, as Atman, or spirit, cannot go into a trance. When a lower plane energy ascends to a higher plane, it becomes silent there for a while until by contract with the denizens of its new home its powers are animated. The somnambulic state has two conditions, (a) waking, which is psycho-physiological or astro-physical; (b) sleeping, which is psychical. In these two the trance steals partly or completely only over the physical consciousness and senses.

"And from my forehead peers the sight," etc.

This, with much that follows is pure imagination or misconception. As for instance, "floating from sphere to sphere." In this state the seer is confined to but one sphere—the astral or psycho-physiological—; no higher one can he even comprehend.

Speaking of the period when the sixth sense shall be developed, he says:

"No mystery then her sons shall find,
Within the compass of mankind;
The one shall read the other's mind."

* See *Zanoni*, Book IV, c. iii.

¹ Highest soul.

In this the seer shows even a want of theoretical knowledge of the period spoken of. He has madly rushed into the astral world without a knowledge of the philosophy of the mystics. Even though the twelfth sense were developed—let alone the physical sixth—it shall ever remain as difficult as it is now, for people to read one another's mind. Such is the mystery of *Manas*.¹ He is evidently deluded by seeing the apparent triumphs during a transitional period of a race's mental development, of those minds abnormally developed which are able to look into the minds of others; and yet they do that only partially. If one with a highly developed sixth principle were to indulge for only six times in reading others' minds, he would surely drain that development down to fatten the mind and desires. Moreover, Mr. Hellon's seer seems to be totally unaware of the fact that the object of developing higher faculties is not to peer into the minds of others, and that the economy of the occult world gives an important privilege to the mystic, in that the pages of his life and *manas* shall be carefully locked up against inquisitive prowlers, the key safely deposited with his guru, who never lends it to any one else. If with the occult world the laws of nature are so strict, how much more should they be with people in general. Otherwise, nothing would be safe. The sixth sense would then be as delusive and a curse to the ignorant as sight and learning are now. Nor shall this sixth sense man be "perfect." Truth for him shall be as difficult to attain through his "sense," as it is now. The horizon shall have only widened, and what we are now acquiring as truth will have passed into history, into literature, into axiom. "Sense" is always nothing else than a channel for desire to flow through and torment ourselves and others.

The whole poem is misleading, especially such expressions as: "His spirit views the world's turmoil; behold his body feed the soil.—A sixth sense race borne ages since, to God's own zone." Our higher self—Atman—can never "view the world's turmoil," nor behold the body. For supposing that it did view the body or the world's turmoil, it would be attracted to them, descending to the physical plane, where it would be converted more or less into physical nature. And the elevation of a sixth sense race unphilosophically supposes the raising up of that sense, which certainly has only to do with our physical nature, at most our astro-physical nature, to the sphere of God or Atman.

By merely training the psychical powers true progress is not gained, but only the enjoyment of those powers; a sort of alcohol on the astral plane, which results in unfavorable Karma. The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma—our whole duty.

MURDHNA JOTI.

¹ Fifth principle.

PERTINENT QUESTIONS*

Will you or any of your readers enlighten me on the following points:—

1. What is a Yogi?
2. Can he be classed with a Mahatma?
3. Can Visvamisra, Valmiki, Vasistha and other Rishis be classed with the Yogis and the Mahatmas?
4. Or with the Mahatmas only?
5. Or with the Yogis only?
6. Did the Yogis know Occult Science?
7. Is vegetarianism necessary for the study and development of Occult Science?
8. Did our Rishis know Occult sciences?

By throwing some light on the above questions you will oblige,

Yours truly,

H. N. VAKIL.

Bombay, 30th April 1883)
161, Malabar Hill. }

WE REPLY.

1. A Yogi in India is a very elastic word. It now serves generally to designate a very dirty, dung-covered and naked individual, who never cuts nor combs his hair, covers himself from forehead to heels with wet ashes, performs *Pranayam*, without realizing its true meaning, and lives upon alms. It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning however, of the word when analysed etymologically, will show that its root is "yug"—to join—and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attractions and pleasures, has succeeded after a more or less long period of training, to re-unite his soul with the "Universal Soul" or to "join" with Parabrahm. If by the word "Yogi" our correspondent means the latter individual, viz., one who has linked his 7th and 6th principles or Atman and Bodhi and placed thereby his lower principles or Manas (the animal soul and the *personal* ego) *en rapport* with the Universal Principle, then—

2. He may be classed with the Mahatmas, since this word means simply a "great soul." Therefore query—3—is an idle question to make. The Rishis—at any rate those who can be proved to have actually lived (since many of those who are men-

* This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1883

tioned under the above designation are more or less mythical) were of course "Mahatmas," in the broad sense of the word. The three Rishis named by our questioner were historical personages and were very high adepts entitled to be called Mahatmas.

4. They may be *Mahatmas* (whenever worthy of the appellation), and whether married or celibates, while they can be called—

5. "Yogis"—only when remaining single, viz., after devoting their lives to religious contemplation, asceticism and—celibacy.

6. Theoretically every *real* *Yogi* knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the *Vedas* and other sacred books. Practically, now-a-days very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in *Kali-Yug* is permitted to become a *practical* occultist; while an initiated *Yogi* has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the *minor* phenomena (the ignorant would still call even such *minor* manifestation—"miracles") of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *ashrams*; while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or even know of them.

7. The exposition of "Occultism" in these columns has been clear enough to show that it is the Science by the study and practice of which the student can become a MAHATMA. The articles "The Elixir of Life" and the *Hints on Esoteric Theosophy* are clear enough on this point. They also explain scientifically the necessity of being a vegetarian for the purposes of psychic development. Read and study, and you will find why Vegetarianism, Celibacy, and especially total abstinence from wine and spirituous drink are strictly necessary for "the development of Occult knowledge"—see "Hints on Esoteric Theosophy," No. 2. Question 8th being unnecessary in view of the aforesaid, we close the explanation.

PERSIAN ZOROASTRIANISM AND RUSSIAN VANDALISM*

By H. P. Blavatsky.

FEW persons are capable of appreciating the truly beautiful and esthetic; fewer still of revering those monumental relics of bygone ages, which prove that even in the remotest epochs mankind worshipped a Supreme Power, and people were moved to express their abstract conceptions in works which should defy the ravages of Time. The Vandals—whether Slavic Wends, or some barbarous nation of Germanic race—came at all events from the North. A recent occurrence is calculated to make us regret that Justinian did not destroy them all; for it appears that there are still in the North worthy scions left of those terrible destroyers of monuments of arts and sciences, in the persons of certain Russian merchants who have just perpetrated an act of inexcusable vandalism. According to the late Russian papers, the Moscow arch-millionaire, Kokoref, with his Tiflis partner the American Croesus, Mirzoef, is desecrating and apparently about to totally destroy perhaps the oldest relic in the world of Zoroastrianism—the “Attesh-Gag” of Baku.¹

Few foreigners, and perhaps as few Russians, know anything of this venerable sanctuary of the Fire-worshippers around the Caspian Sea. About twenty versts from the small town of Baku in the valley of Absharon in Russian Georgia, and among the barren, desolated steppes of the shores of the Caspian, there stands—alas! rather stood, but a few months ago—a strange structure, something between a mediæval Cathedral and a fortified castle. It was built in unknown ages, and by builders as unknown. Over an area of somewhat more than a square mile, a tract known as the “Fiery Field,” upon which the structure stands, if one but digs from two to three inches into the sandy earth, and applies a lighted match, a jet of fire will stream up, as if from a spout.² The “Guebre Temple,” as the building is sometimes termed, is carved out of one solid rock. It comprises an enormous square enclosed by crenelated walls, and at the centre of the square, a high tower also rectangular resting upon four gigantic pillars. The latter were pierced vertically down to the bed-rock and the cavities were continued up to the battlements where they opened out into the atmosphere; thus forming continuous tubes through which the inflammable gas stored up in the heart of the mother rock were conducted to the top of the tower. This tower has been for centuries a shrine of the fire-worshippers and bears the symbolical representation of the trident—called *teersoot*. All around the interior face of the

*This article was printed by H. P. Blavatsky in *The Theosophist* for October, 1879.

¹ Attesh-Kudda also.

² A bluish flame is seen to arise there, but this fire does not consume, “and if a person finds himself in the middle of it, he is not sensible of any warmth.”—See Kinneir’s *Persia*, page 35.

external wall, are excavated the cells, about twenty in number, which served as habitations for past generations of Zoroastrian recluses. Under the supervision of a High Mobed here, in the silence of their isolated cloisters, they studied the Avesta, the Vendidad, the Yaçna—especially the latter, it seems, as the rocky walls of the cells are inscribed with a greater number of quotations from the sacred songs. Under the tower-altar, three huge bells were hung. A legend says that they were miraculously produced by a holy traveller, in the tenth century during the Mussulman persecution, to warn the faithful of the approach of the enemy. But a few weeks ago, and the tall tower-altar was yet ablaze with the same flame that local tradition affirms had been kindled thirty centuries ago. At the horizontal orifices in the four hollow pillars burned four perpetual fires, fed uninterruptedly from the inexhaustible subterranean reservoir. From every merlon on the walls, as well as from every embrasure flashed forth a radiant light, like so many tongues of fire; and even the large porch overhanging the main entrance was encircled by a garland of fiery stars, the lambent lights shooting forth from smaller and narrower orifices. It was amid these impressive surroundings, that the Guebre recluses used to send up their daily prayers, meeting under the open tower-altar; every face reverentially turned toward the setting sun, as they united their voices in a parting evening hymn. And as the luminary—the “Eye of Ahura-mazda”—sank lower and lower down the horizon, their voices grew lower and softer, until the chant sounded like a plaintive and subdued murmur. . . . A last flash—and the sun is gone; and, as darkness follows daylight almost suddenly in these regions, the departure of the Deity’s symbol was the signal for a general illumination, unrivalled even by the greatest fireworks at regal festivals. The whole field seemed nightly like one blazing prairie. . . .

Till about 1840, “Attesh-Gag” was the chief rendezvous for all the Fire-worshippers of Persia. Thousands of pilgrims came and went; for no true Guebre could die happy unless he had performed the sacred pilgrimage at least once during his life-time. A traveller—Koch—who visited the cloister about that time, found in it but five Zoroastrians, with their pupils. In 1878, about fourteen months ago, a lady of Tiflis, who visited the Attesh-Gag, mentioned in a private letter that she found there but one solitary hermit, who emerges from his cell but to meet the rising and salute the departing sun. And now, hardly a year later, we find in the papers that Messrs. Kokoref and Co., are busy erecting on the Fiery Field enormous buildings for the refining of petroleum! All the cells but the one occupied by the poor old hermit, half ruined and dirty beyond all expression, are inhabited by the firm’s workmen; the aitar over which blazed the sacred flame, is now piled high with rubbish, mortar and mud, and the flame itself turned off in another direction. The bells are now, during the periodical visits of a Russian priest, taken down and suspended in the porch of the superintend-

ent's house; heathen relics being as usual used—though abused—by the religion which supplants the previous worship. And, all looks like the abomination of desolation. . . . "It is a matter of surprise to me," writes a Baku correspondent in the *St. Petersburg Vjedomosti*, who was the first to send the unwelcome news, "that the trident, the sacred *teersoot* itself, has not as yet been put to some appropriate use in the new firm's kitchen. . . ! Is it then so absolutely necessary that the millionaire Kokoref should desecrate the Zoroastrian cloister, which occupies such a trifling compound in comparison to the space allotted to his manufactories and stores? And shall such a remarkable relic of antiquity be sacrificed to commercial greediness which can after all neither lose nor gain one single rouble by destroying it?"

It must apparently, since Messrs. Kokoref and Co., have leased the whole field from the Government, and the latter seems to feel quite indifferent over this idiotic and useless Vandalism. It is now more than twenty years since the writer visited for the last time Attesh-Gag. In those days besides a small group of recluses it had the visits of many pilgrims. And since it is more than likely that ten years hence, people will hear no more of it, I may just as well give a few more details of its history. Our Parsee friends will, I am sure, feel an interest in a few legends gathered by me on the spot.

There seems to be indeed a veil drawn over the origin of Attesh-Gag. Historical data are scarce and contradictory. With the exception of some old Armenian Chronicles which mention it incidentally as having existed before Christianity was brought into the country by Saint Nina during the third century,* there is no other mention of it anywhere else so far as I know.

Tradition informs us,—how far correctly is not for me to decide—that long before Zarathustra, the people, who now are called

*Though St. Nina appeared in Georgia in the third, it is not before the fifth century that the idolatrous *Grouzines* were converted to Christianity by the thirteen Syrian Fathers. They came under the leadership of both St. Anthony and St. John of Zedadzene, —so called, because he is alleged to have travelled to the Caucasian regions on purpose to fight and conquer the chief idol *Zeda*! And thus, while,—as incontrovertible proof of the existence of both,—the opulent tresses of the black hair of St. Nina are being preserved to this day as relics, in Zion Cathedral at Tiflis—the thaumaturgic John has immortalized his name still more. *Zeda*, who was the Baal of the Trans-Caucasus, had children sacrificed to him, as the legend tells us, on the top of the Zedadzene mount, about 18 versts from Tiflis. It is there that the Saint defied the idol, or rather Satan under the guise of a stone statue—to single combat, and *miraculously* conquered him; i. e., threw down, and trampled upon the idol. But he did not stop there in the exhibition of his powers. The mountain peak is of an immense height, and being only a barren rock at its top, spring water is nowhere to be found on its summit. But in commemoration of his triumph, the Saint had a spring appear at the very bottom of the deep, and—as people assert—a fathomless well, dug down into the very bowels of the mountain, and the gaping mouth of which was situated near the altar of the god *Zeda*, just in the centre of this temple. It was into this opening that the limbs of the murdered infants were cast down after the sacrifice. The miraculous spring, however, was soon dried up, and for many centuries there appeared no water. But, when Christianity was firmly established, the water began re-appearing on the 7th day of every May, and continues to do so till the present time. Strange to say, this fact does not pertain to the domain of legend, but is one that has provoked an intense curiosity even among men of science, such as the eminent geologist, Dr. Abich, who resided for years at Tiflis. Thousands upon thousands proceed yearly upon pilgrimage to Zedadzene on the seventh of May; and all witness the "miracle." From early morning, water is heard bubbling down at the rocky bottom of the well; and, as noon approaches, the parched-up walls of the mouth become moist, and clear cold sparkling water seems to come out from every porosity of the rock;

in contempt, by the Mussulmans and Christians, "Guebres," and, who term themselves "Behedin" (followers of the true faith) recognized Mithra, the Mediator, as their sole and highest God,—who included within himself all the good as well as the bad gods. Mithra representing the two natures of Ormazd and Ahriman combined, the people *feared* him, whereas, they would have had no need of fearing, but only of loving and reverencing him as Ahura-Mazda, were Mithra without the Ahriman element in him.

One day as the god, disguised as a shepherd, was wandering about the earth, he came to Baku, then a dreary, deserted seashore, and found an old devotee of his quarrelling with his wife. Upon this barren spot wood was scarce, and she would not give up a certain portion of her stock of cooking fuel to be burned upon the altar. So the Ahriman element was aroused in the god and, striking the stingy old woman, he changed her into a gigantic rock. Then, the Ahura-Mazda element prevailing, he, to console the bereaved widower, promised that neither he, nor his descendants, should ever need fuel any more, for he would provide such a supply as should last till the end of time. So he struck the rock again and then struck the ground for miles around, and the earth and the calcareous soil of the Caspian shores were filled up to the brim with naphtha. To commemorate the happy event, the old devotee assembled all the youths of the neighbourhood and set himself to excavating the rock—which was all that remained of his ex-wife. He cut the battlemented walls, and fashioned the altar and the four pillars, hollowing them all to allow the gases to rise up and escape through the top of the merlons. The god Mithra upon seeing the work ended, sent a lightning flash, which set ablaze the fire upon the altar, and lit up every merlon upon the walls. Then, in order that it should burn the brighter, he called forth the four winds and ordered them to blow the flame in every direction. To this day, Baku is known under its primitive name of "Baadéy-kubá," which means literally the gathering of winds.

The other legend, which is but a continuation of the above, runs thus: For countless ages, the devotees of Mithra worshipped at his shrines, until Zarathustra, descending from heaven in the shape of a "Golden Star," transformed himself into a man, and began teaching a new doctrine. He sung the praises of the One but Triple god,—the supreme Eternal, the incomprehensible essence "Zervana-Akerene," which emanating from itself "Primeval Light,"

it rises higher and higher, bubbles, increases, until at last having reached to the very brim, it suddenly stops, and a prolonged shout of triumphant joy bursts from the fanatical crowd. This cry seems to shake like a sudden discharge of artillery the very depths of the mountain and awaken the echo for miles around. Every one hurries to fill a vessel with the miraculous water. There are necks wrung and heads broken on that day at Zedadzene, but every one who survives carries home a provision of the crystal fluid. Toward evening the water begins decreasing as mysteriously as it had appeared, and at midnight the well is again perfectly dry. Not a drop of water, nor a trace of any spring, could be found by the engineers and geologists bent upon discovering the "trick." For a whole year, the sanctuary remains deserted, and there is not even a janitor to watch the poor shrine. The geologists have declared that the soil of the mountain precludes the possibility of having springs concealed in it. Who will explain the puzzle?

the latter in its turn produced Ahura-Mazda. But this process required that the "Primeval One" should previously absorb in itself all the light from the fiery Mithra, and thus left the poor god despoiled of all his brightness. Losing his right of undivided supremacy, Mithra, in despair, and instigated by his Ahrimanian nature, annihilated himself for the time being, leaving Ahriman alone, to fight out his quarrel with Ormazd, the best way he could. Hence, the prevailing Duality in nature since that time until Mithra returns; for he promised to his faithful devotees to come back some day. Only since then, a series of calamities fell upon the Fire-worshippers. The last of these was the invasion of their country by the Moslems in the 7th century, when these fanatics commenced most cruel persecutions against the Behedin. Driven away from every quarter, the Guebres found refuge but in the province of Kerman, and in the city of Yezd. Then followed heresies. Many of the Zoroastrians abandoning the faith of their forefathers, became Moslems; others, in their unquenchable hatred for the new rulers, joined the ferocious Koords and became devil, as well as fire-worshippers. These are the Yezids. The whole religion of these strange sectarians,—with the exception of a few who have more weird rites, which are a secret to all but to themselves—consists in the following. As soon as the morning sun appears, they place their two thumbs crosswise one upon the other, kiss the symbol, and touch with them their brow in reverential silence. Then they salute the sun and turn back into their tents. They believe in the power of the Devil, dread it, and propitiate the "fallen angel" by every means; getting very angry whenever they hear him spoken of disrespectfully by either a Mussulman or a Christian. Murders have been committed by them on account of such irreverent talk, but people have become more prudent of late.

With the exception of the Bombay community of Parsees, Fire-worshippers are, then, to be found but in the two places before mentioned, and scattered around Baku. In Persia some years ago, according to statistics they numbered about 100,000 men;* I doubt, though, whether their religion has been preserved as pure as even that of the Gujarathi Parsees, adulterated as is the latter by the errors and carelessness of generations of uneducated Mobeds. And yet, as is the case of their Bombay brethren, who are considered by all the travellers as well as Anglo-Indians, as the most intelligent, industrious and well-behaved community of the native races, the fire-worshippers of Kerman and Yezd bear a very high character among the Persians, as well as among the Russians

*Mr. Grattan Geary in his recent highly valuable and interesting work "Through Asiatic Turkey" (London, Sampson Low & Co.) remarks of the Guebres of Yezd—"it is said that there are only 5,000 of them all told." But as his information was gleaned while travelling rapidly through the country, he was apparently misinformed in this instance. Perhaps, it was meant to convey the idea to him that there were but 5,000 in and about Yezd at the time of his visit. It is the habit of this people to scatter themselves all over the country in the commencement of the summer season in search of work.

of Baku. Uncouth and crafty some of them have become, owing to long centuries of persecution and spoliation; but the unanimous testimony is in their favour and they are spoken of as a virtuous, highly moral, and industrious population. "As good as the word of a Guebre" is a common saying among the Koords, who repeat it without being in the least conscious of the self-condemnation contained in it.

I cannot close without expressing my astonishment at the utter ignorance as to their religions, which seems to prevail in Russia even among the journalists. One of them speaks of the Guebres, in the article of the *St. Petersburg Vjedomosti* above referred to, as a sect of Hindu idolaters, in whose prayers the name of Brahma is constantly invoked. To add to the importance of this historical item Alexandre Dumas (senior) is quoted, as mentioning in his work *Travels in the Caucasus* that during his visit to Attesh-Gag, he found in one of the cells of the Zoroastrian cloister "two Hindu idols"!! Without forgetting the charitable dictum: *De mortuus nil nisi bonum*, we cannot refrain from reminding the correspondent of our esteemed contemporary of a fact which no reader of the novels of the brilliant French writer ought to be ignorant of; namely, that for the variety and inexhaustible stock of *historical facts*, evolved out of the abysmal depths of his own consciousness, even the immortal Baron Münchausen was hardly his equal. The sensational narrative of his tiger-hunting in Mingrelia, where, since the days of Noah, there never was a tiger, is yet fresh in the memory of his readers.

FROM THE SECRET DOCTRINE*

Between man and the animal—whose Monads, or Jivas, are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it be not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being; one from a higher and divine plane? Can man—a God in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped Monad—seeing that the intellectual potentialities of the two differ as the sun does from the glow-worm? And what is it that creates such difference, unless man is an animal *plus a living God* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern Sciences.

*Vol. II, p. 81, original Edition; p. 85 new Edition.

AROUND THE TABLE

A FEW days after the Doctor received notice of the refusal of his proffered hospital service in France, the Family's journey home from the mountain camp was an accomplished fact; and in a few days more the Family life was flowing in its accustomed workaday channels.

The Doctor has two personal tendencies which are at once enjoyed and deprecated by the other members of the Family—for, strangely enough, it is often our purely personal idiosyncracies that seem to make us tolerable to our intimates, however much more homogeneous we might be without them. The Doctor makes strenuous efforts to improve, and great improvement is in evidence in his daily relations with his fellows. But still his two tendencies persist to some extent. He will no longer be "the Doctor," Mentor says, but someone far deeper and finer, when he at last eradicates his "precious pair", and the real man within can *steadily* shine through his "Doctor" mask.

One of these tendencies is toward a surface irritation, a sort of rumbling gustiness when matters do not move quite to suit him. The Family merely laughs at this when it occasionally shows itself. The Doctor now laughs too—evidence in itself of the change that has taken place in his control, and of the breaking of a vicious habit. For a tendency to irritation is a habit, and nothing more; and can be broken by the one who acquired it—merely by "tying" a habit of self-control to the old habit of giving way, as one can tie a new piece of string to an old piece, a string that is cleaner and of a fairer color.

The Doctor's second tendency, or fault, and a far more serious one, is to "bottle up", as Mentor calls it, when some person hurts or injures him, or when some event in the round of life places a real barrier in the way the Doctor thinks he wants to go. Then our Friend turns preternaturally quiet—unusually courteous even for a man whose every movement shows high breeding—but very silent and uncommunicative, more particularly in relation to the matter that has caused the stress. Sometimes hours only, and sometimes days elapse, before the Doctor is his usual self again. The Family respects these periods, and gives him a chance to "fight it out for himself," as Mentor calls the process. These periods are growing less and less frequent, as the Doctor applies Theosophy to daily life; but the curt refusal of his proffer of hospital service brought one on. And the Family was two weeks at home before the Doctor suddenly "unbottled" one evening. The fact that he voluntarily began to talk and to ask questions about his trouble, contrary to custom, is evidence that he is breaking his tendency and will have it completely conquered in the course of time.

The Family had finished dinner but was still at table. Mother was talking with Student over the furnishing of the latter's study room at the college dormitory. Mentor and Spinster were discussing the "Children's School of Theosophy", just starting its season's work. Big Brother is in an army training camp, of course, and his side of the table looks rather empty these days. The Doctor sat regarding this vacancy with unseeing eyes for a few moments; then his face took on a certain resolution and, lifting his eyes and encountering Mentor's friendly glance, he suddenly remarked:

"That notice hit me pretty hard, Mentor. Let's philosophize it out and see where I'm to blame. What do you say?"

Mentor's face fairly shone with sympathy, and a recognition of what the Doctor had gone through—to determine to uncover and dissect the trouble he was holding to himself, and to break a tendency so long established. "I say *fine*, Doctor", he answered, "let's get to work."

Mother and Student were just rising from the table when Doctor spoke, so they adjourned their discussion of rugs and pictures to the living room. Spinster, sensing the quality of the moment, motioned away the maid who was entering to clear the dining table. The "Triumvirate", as they are sometimes called, was thus left alone "around the table"—Mentor, Spinster and the Doctor. And in twenty minutes the problem of our old friend was a problem no longer, and a light had been cast upon his difficulty that will illuminate many another in the years to come.

"Well, what was basically wrong with my action in volunteering, Mentor," asked Doctor. "If Law rules in every thing and every circumstance, there must have been a lack of discrimination in my action—to have it bring such a humiliating result," he added ruefully.

"There was—of course, must have been," answered Mentor smiling. "But cheer up, Doctor, and try to get the relativity of things. No world, not even *your* world, is coming to an end because you're not going to France. Now that events have determined the result, what difference does it make whether you like it or not?"

The Doctor looked at Mentor and then at Spinster, a trifle uncertain whether or not to take offense. Then the humorous aspect of himself acting like a sulky little boy, and the self-importance his position had implied, came home to him. The "Triumvirate" laughed like one person. Explanations and applications then began to come out.

"Your action in volunteering was perfectly logical from the basis of thinking you had taken, Doctor," said Mentor. "The fault was with the basis, that is all."

The Doctor looked perplexed. "But isn't patriotism a sound basis, Mentor?" he asked. "That's all I felt—it really is. Cer-

tainly there was no self-seeking in the decision to give up all this," looking around the luxurious room, "to serve in a French hospital."

"Yes, patriotism is a sound basis, so far as it goes," answered Mentor. "But that wasn't the basis of your action at all, my friend. No, it wasn't," he added, holding up his hand as Doctor started to interrupt. "I know you are sincere in thinking it was. But what was the *reason behind* all this show of patriotism, or love of humanity, which came to the surface so suddenly, and so aggressively? If you can discover that, you will get the *real* basis of your action, and find in it, doubtless, why you were refused—and yes, why you felt humiliated, Doctor, for the effect must be bound up in the cause."

Doctor looked thoughtful, went off into a brown study for a few minutes, digging his motives out mentally and inspecting them as he laid them bare. Mentor looked at Spinster with a twinkle in his eye. That young lady retained a sober face, though her own eyes danced delightedly.

At last the Doctor looked up, swallowed once or twice, and then shamefacedly remarked, "Well lots of the other Doctors were doing it, or talking about it"!

Then the "Triumvirate" laughed together again.

"It was like this, Doctor," Mentor began. "A whole lot of people declared it the duty of the profession to volunteer their services for the war. Many doctors agreed to this, and some began to volunteer. Your big warm heart got fired up and ran away with your head in consequence. 'I ought to be willing to sacrifice like anybody else', you reasoned. In that idea you were right; but in the method you were quite wrong. You just 'followed my leader' like the traditional sheep, never thinking of your age, physical ability, or the fitness of things. And so you got your reaction—in the refusal, and your own humiliation—that's the whole story, as I see it."

Doctor nodded vigorously. "No fool like an old fool," he snorted, returning for the first time in weeks to his own natural manner.

"Well, I wouldn't exactly say that," laughed Mentor merrily. "But here is the lesson—for the forty-'leventh time—at least it seems to me we've had it repeated among ourselves any number of times:

"Our duty is not what other people think we ought to do.

"Our duty is what *we* ourselves plainly see we ought to do.

"Do that.

"The duty of another is full of danger.'"

"But how about this girl," said Doctor suddenly, turning to Spinster. "Why did *she* volunteer to go to France?"

Doctor rose from the table as he spoke, as if he now sensed something for the first time. He walked over to Spinster, putting his delicate, beautifully formed hand on her shoulder, and then, as he spoke, tenderly patting her smiling face.

"Did *you* get mixed in your motives too, Spinster dear—or did you want to go along and take care of your silly old Father"?

* * * * *

"Come, Children, are you going to sit out there all evening?" came Mother's voice from the living room. "Anna wants to go out this evening; you must let her clear away now."

"On our way, Mother," answered Doctor, somewhat huskily, but cheerfully for all that. "Better than going to France anyway!" he added, in Spinster's ear, as the "Triumvirate" arm in arm, marched out through the folding doors.

THE MISSING LINK*

A GOOD many of the Western papers are terribly excited over a bit of news just arrived in Europe from Sangoon. The most radical and freethinking of them crow over the fact as well they may in the interest of truth—as though the thickest, and hitherto most impenetrable of the veils covering Mother Nature's doings had been removed for ever, and anthropology had no more secrets to learn. The excitement is due to a little monster, a seven-year old boy, now on exhibition at Sangoon. The child is a native of Cambodia, quite robust and healthy, yet exhibiting in his anatomy the most precious and rare of physical endowments—a real tail, ten inches long and $1\frac{1}{2}$ thick at its root!

This original little sample of humanity—*unique*, we believe, of his kind—is now made out by the disciples of Darwin and Haeckel to be the *bona* (*bony*) *fide* Missing Link. Let us suppose, for argument's sake, that the evolutionists (whose colours we certainly wear) are right in their hypothesis, and that the cherished theory of having baboons for our ancestors turns out true. Will *every* difficulty in our way be then removed? By no means: for, then, more than ever will we have to try to solve the hitherto insolvable problem, which comes first, the Man or the Ape? It will be the Aristotelean egg and chicken problem of creation over again. We can never know the truth until some streak of good chance shall enable science to witness at different periods and under various climates either women giving birth to apes, graced with a caudal appendix or female orang-outangs becoming mothers of tailless, and, moreover, *semi-human* children, endowed with a capacity for speech at least as great as that of a moderately clever parrot or mina.

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Science is but a broken reed for us in this respect, for science is just as perplexed, if not more so, than the rest of us, common mortals. So little is it able to enlighten us upon the mystery, that the men of most learning are those who confuse us the most in some respects. As in regard to the heliocentric system, which, after it had been left an undisputed fact more than three centuries, found in the later part of our own a most serious opponent in Dr. Shroepfer, Professor of Astronomy at the University of Berlin, so the Darwinian theory of the evolution of man from an anthropoid, has among its learned opponents one, who, though an evolutionist himself, is eager to oppose Darwin, and seeks to establish a school of his own.

The new "perfectionist" is a professor in the Hungarian town of Fünfkirchen, who is delivering just now a series of lectures throughout Germany. "Man," says he, "whose origin must be placed in the Silurian mud, whence he began evolving from a frog, must necessarily some day re-evolute into the same animal!" So far well and good. But the explanations going to prove this hypothesis which Professor Charles Deezy accepts as a perfectly established fact, are rather too vague to enable us to build any thing like an impregnable theory upon them. "In the primitive days of the first period of evolution," he tells us, "there lived a huge, frog-like, mammalian animal, inhabiting the seas, but which, being of the amphibious kind, lived likewise on land, breathing in the air as easily as it did in water, its chief habitat, though, was in the salt sea-water. This frog-like creature is now what we call—man (!) and his marine origin is proved by the fact that *he cannot live without salt.*" There are other signs about man, almost as impressive as the above by which this origin can be established, if we may believe this new prophet of science. For instance, "a well-defined remnant of fins, to be seen between his thumbs and fingers, as also his insurmountable tendency towards the element of water": a tendency, we remark *passim*, more noticeable in the Hindu than the Highlander!

No less does the Hungarian scientist set himself against Darwin's theory of man descending from the ape. According to his new teaching, "it is not the anthropoid which begot man, but the latter who is the progenitor of the monkey. The ape is merely a man returned once more to its primitive savage state. Our Professor's views as to geology, and the ultimate destruction of our globe, coupled with his notions regarding the future state of mankind, are no less original and are the very sweetest fruit of his Tree of Scientific Knowledge. Provoking though they do general hilarity, they are nevertheless given out by the "learned" lecturer in quite a serious spirit, and his works are considered among the text-books for colleges. If we have to credit his statement, then we must believe that "the moon is slowly but surely approaching the earth." The result of such an indiscretion on the part of our fair Diana, is to be *most certainly* the following! "The sea waves will, some

day, immerse our globe and gradually submerge all the continents. Then man, unable to live any longer on dry land, will have but to return to his primitive form, *i. e.*, he will rebecome an aquatic animal—a man-frog.” And the life-insurance companies will have to shut up their shop and become bankrupts—he might have added. Daring speculators are advised to take their precautions in advance.

Having permitted ourselves this bit of irreverence about Science—those, rather, who abuse their connection with it—we may as well give here some of the more acceptable theories respecting the missing link. These are by no means so scarce as bigots would like to make us believe. Schweinfurth and other great African travellers vouchsafe for the truth of these assertions and believe they have found races which may, after all, be the missing links—between man and ape. Such are the *Akkas* of Africa; those whom Herodotus calls the *Pigmies* (II. 32) and the account of whom— notwithstanding it came from the very pen of the Father of History—was until very recently believed to be erroneous and they themselves myths of a fabled nation. But, since the public has had the most trustworthy narratives of European travellers, we have learned to know better, and no one any longer thinks that Herodotus has confounded in his account men and the cynocephaloid apes of Africa.

We have but to read the description of the orang-outang and of the chimpanzee to find that these animals—all but the hairy surface—answer in nearly every respect to these *Akkas*. They are said to have large cylindrical heads on a thin neck; and a body about four feet high; very long arms, perfectly disproportionate, as they reach far lower than their knees; a chest narrow at the shoulders and widening tremendously toward the stomach which is always enormous; knees thick, and hands of an extraordinary beauty of design, (a characteristic of monkey's hands, which with the exception of their short thumbs have wonderfully neat and slender fingers tapering to the ends, and always prettily shaped finger nails.) The *Akkas'* walk is vacillating which is due to the abnormal size of their stomach, as in the chimpanzee and the orang-outang. Their cranium is large, profoundly depressed at the root of the nose, and surmounted by a contracting forehead sloping directly backward; a projecting mouth with very thin lips, and a beardless chin—or rather no chin at all. The hair on their heads does not grow, and though less noisy than the orang-outang they are enormously so when compared with other men. On account of the long grass which often grows twice their own size in the regions they inhabit, they are said to jump like so many grasshoppers, to make enormous strides, and, to have all the outward motions of big anthropoids.

Some scientists think—this time with pretty good reason—that the *Akkas*, more even than the Matimbos of which d'Escayrac de Lauture gives such interesting accounts—the Kimosas, and the Bushin, of austral Africa, are all remnants of the *missing link*.

NATURE'S HUMAN MAGNETS*

IF any of us now-a-days ventures to relate some weird experience or seemingly incomprehensible phenomenon, two classes of objectors try to stop his mouth with the same gag. The scientist cries—"I have unravelled all Nature's skein, and the thing is impossible; this is no age for miracles!" The Hindu bigot says—"This is the Kali Yug, the spiritual night-time of humanity; miracles are no longer possible." Thus the one from conceit, the other from ignorance reaches the same conclusion, *viz.*, that nothing that smacks of the supernatural is possible in these latter days. The Hindu, however, believes that miracles did once occur, while the scientist does not. As for the bigoted Christians, this is not a Kali Yug, but—if one might judge by what they say—a golden era of light, in which the splendour of the Gospel is illuminating humanity and pushing it onward towards greater intellectual triumphs. And as they base all their faith upon miracles, they pretend that miracles are being wrought now by God and the Virgin—principally the latter—just as in ancient times. Our own views are well-known—we do not believe a "miracle" ever did occur or ever will; we do believe that strange phenomena, falsely styled miraculous, always did occur, are occurring now, and will to the end of time, that these are natural; and that when this fact filters into the consciousness of materialistic sceptics, science will go at leaps and bounds towards that ultimate *Truth* she has so long been groping after. It is a wearisome and disheartening experience to tell any one about the phenomena of the less familiar side of nature. The smile of incredulity is too often followed by the insulting challenge of one's veracity or the attempted impugment of one's character. An hundred impossible theories will be broached to escape accepting the only right one. Your brain must have been sur-excited, your nerves are hallucinated, a "glamour", has been cast over you. If the phenomenon has left behind it positive, tangible, undeniable proof then comes the sceptic's last resource—*confederacy*, involving an amount of expenditure, time and trouble totally incommensurate with the result to be hoped for, and despite the absence of the least possible evil motive.

If we lay down the proposition that everything is the result of combined force and matter, science will approve; but when we move on and say that we have seen phenomena and account for them under this very law, this presumptuous science having never seen your phenomenon denies both your premiss and conclusion, and falls to calling you harsh names. So it all comes back to the question of personal credibility as a witness, and the man of science until some happy accident forces the new fact upon his attention, is like the child who screams at the veiled figure he takes for a ghost, but which is only his nurse after all. If we but wait

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with patience we shall see some day a majority of the professors coming over to the side where Hare, De Morgan, Flammarion, Crookes, Wallace, Zöllner, Weber, Wagner, and Butlerof have ranged themselves, and then though "miracles" will be considered as much an absurdity as now, yet occult phenomena will be duly taken inside the domain of exact science and men will be wiser. These circumscribing barriers are being vigorously assaulted just now at St. Petersburg. A young girl-medium is "shocking" all the wiseacres of the University.

For years mediumship seemed to be represented in the Russian metropolis but by American, English and French mediums on flying visits, with great pecuniary pretensions and, except Dr. Slade, the New York medium, with powers already waning. Very naturally the representatives of science found a good pretext to decline. But now all excuses are futile. Not far from Petersburg, in a small hamlet inhabited by three families of German colonists, a few years ago a widow, named Margaret Beetch, took a little girl from the House of Foundlings into her service. The little Pelagueya was liked in the family from the first for her sweet disposition, her hard-working zeal, and her great truthfulness. She found herself exceedingly happy in her new home, and for several years no one ever had a cross word for her. Pelagueya finally became a good-looking lass of seventeen, but her temper never changed. She loved her masters fondly and was beloved in the house. Notwithstanding her good looks and sympathetic person, no village lad ever thought of offering himself as a husband. The young men said she "awed" them. They looked upon her as people look in those regions upon the image of a saint. So at least say the Russian papers and the *Police Gazette* from which we quote the report of the District Police Officer sent to investigate certain facts of *diablerie*. For this innocent young creature has just become the victim of "the weird doings of some incomprehensible, invisible agency," says the report.

November 3, 1880, accompanied by a farm-servant, she descended into the cellar under the house to get some potatoes. Hardly had they opened the heavy door, when they found themselves pelted with the vegetable. Believing some neighbour's boy must have hidden himself on the wide shelf on which the potatoes were heaped, Pelagueya, placing the basket upon her head laughingly remarked, "Whoever you are, fill it with potatoes and so help me!" In an instant the basket was filled to the brim. Then the other girl tried the same, but the potatoes remained motionless. Climbing upon the shelf, to their amazement the girls found no one there. Having notified the widow Beetch of the strange occurrence, the latter went herself, and unlocking the cellar which had been securely locked by the two maids on leaving, found no one concealed in it. This event was but the precursor of a series of others. During a period of three weeks they succeeded each other with such a

rapidity that if we were to translate the entire official Reports it might fill this whole issue of the *Theosophist*. We will cite but a few.

From the moment she left the cellar the invisible "power" which had filled her basket with potatoes, began to assert its presence incessantly, and in the most varied ways. Does Pelagueya Nikolaef prepare to lay wood in the oven—the billets rise in the air and like living things jump upon the fire-place; hardly does she apply a match to them when they blaze already as if fanned by an invisible hand. When she approaches the well, the water begins rising, and soon overflowing the sides of the cistern runs in torrents to her feet; does she happen to pass near a bucket of water—the same thing happens. Hardly does the girl stretch out her hand to reach from the shelf some needed piece of crockery, than the whole of the earthenware, cups, tureens and plates, as if snatched from their places by a whirlwind, begin to jump and tremble, and then fall with a crash at her feet. No sooner does an invalid neighbour place herself for a moment's rest on the girl's bed, than the heavy bedstead is seen levitating towards the very ceiling, then turns upside down and tosses off the impertinent intruder; after which it quietly resumes its former position. One day Pelagueya having gone to the shed to do her usual evening work of feeding the cattle, and after performing her duty was preparing to leave it with two other servants, when the most extraordinary scene took place. All the cows and pigs seemed to become suddenly possessed. The former, frightening the whole village with the most infuriated bellowing, tried to climb up the mangers, while the latter knocked their heads against the walls, running round as if pursued by some wild animal. Pitchforks, shovels, benches and feeding trough, snatching away from their places, pursued the terrified girls, who escaped within an inch of their lives by violently shutting and locking the door of the stables. But, as soon as this was done every noise ceased inside as if by magic.

All such phenomena took place not in darkness or during night, but in the daytime, and in the full view of the inhabitants of the little hamlet; moreover, they were always preceded by an extraordinary noise, as if of a howling wind, a cracking in the walls, and raps in the window-frames and glass. A real panic got hold of the household and the inhabitants of the hamlet, which went on increasing at every new manifestation. A priest was called of course,—as though priests knew anything of magnetism!—but with no good results: a couple of pots danced a jig on the shelf, an oven-fork went stamping and jumping on the floor, and a heavy sewing-machine followed suit. The news about the young witch and her struggle with the invisible imps ran round the whole district. Men and women from neighboring villages flocked to see the marvels. The same phenomena, often intensified, took place in their presence. Once when a crowd of men upon entering, placed

their caps upon the table, every one of these jumped from it to the floor, and a heavy leather glove, circling round struck its owner a pretty sound thump on his face and rejoined the fallen caps. Finally, notwithstanding the real affection the widow Beetch felt for the poor orphan, towards the beginning of December, Pelagueya and her boxes were placed upon a cart, and after many a tear and warm expression of regret, she was sent off to the Superintendent of the Foundling Hospital—the Institution, in which she was brought up. This gentleman returning with the girl on the following day, was made a witness to the pranks of the same force, and calling in the Police, after a careful inquest had a *proces verbal* signed by the authorities, and departed.

This case having been narrated to a spiritist, a rich nobleman residing at St. Petersburg, the latter betook himself immediately after the young girl and carried her away with him to town.

The above officially-noted facts are being reprinted in every Russian daily organ of note. The prologue finished, we are put in a position to follow the subsequent development of the power in this wonderful medium, as we find them commented upon in all the serious and arch-official papers of the metropolis.

"A new star on the horizon of spiritism has suddenly appeared at St. Petersburg—one Mlle. Pelagueya"—thus speaketh an editorial in the *Novoye Vremya*, January 1, 1881. "The manifestations which have taken place in her presence are so extraordinary and powerful that more than one devout spiritualist seems to have been *upset* by them—literally and by the agency of a heavy table." "But," adds the paper, "the spiritual victims do not seem to have felt in the least annoyed by such *striking* proofs. On the contrary, hardly had they picked themselves up from the floor (one of them before being able to resume his perpendicular position had to crawl out from beneath a sofa whither he had been launched by a heavy table) that, forgetting their bruises, they proceeded to embrace each other in rapturous joy, and with eyes overflowing with tears, congratulate each other upon this new manifestation of the mysterious force."

In the *St. Petersburg Gazette*, a merry reporter gives the following details:—"Miss Pelagueya is a young girl of about nineteen, the daughter of poor but dishonest parents (who had thrust her in the Foundling Hospital, as given above), not very pretty, but with a smypathetic face, very uneducated but intelligent, small in stature but kind at heart, well-proportioned—but nervous. Miss Pelagueya has suddenly manifested most wonderful mediumistic faculties. She is a 'first-class Spiritistic Star' as they call her. And, indeed, the young lady seems to have concentrated in her extremities a phenomenal abundance of magnetic aura; thanks to which, she communicates instantaneously to the objects surrounding her hitherto unheard and unseen phenomenal motions. About five days ago, at a seance at which were present the most noted spiritualists and

mediums of the St. Petersburg *grand monde*.¹ occurred the following. Having placed themselves with Pelagueya around a table, they (the spiritists) had barely time to sit down, when each of them received what seemed an electric shock. Suddenly, the table violently upset chairs and all, scattering the enthusiastic company to quite a respectable distance. The medium found herself on the floor with the rest, and her chair began to perform a series of such wonderful aerial jumps that the terrified spiritists had to take to their heels and left the room in a hurry."

Most opportunely, while the above case is under consideration, there comes from America the account of a lad whose system appears to be also abnormally charged with vital magnetism. The report, which is from the *Catholic Mirror*, says that the boy is the son of a Mr. and Mrs. John C. Collins, of St. Paul, in the state of Minnesota. His age is ten years and it is only recently that the magnetic condition has developed itself—a curious circumstance to be noted. Intellectually he is bright, his health is perfect, and he enters with zest into all boyish sports. His *left* hand has become "a wonderfully strong magnet. Metal articles of light weight attach themselves to his hand so that considerable force is required to remove them. Knives, pins, needles, buttons, etc., enough to cover his hand, will thus attach themselves so firmly that they cannot be shaken off. Still more, the attraction is so strong that a common coalscuttle can be lifted by it, and heavier implements have been lifted by stronger persons taking hold of his arm. With heavy articles, however, the boy complains of sharp pains darting along his arm. In a lesser degree his left arm and the whole left side of his body exerts the same power, but it is not at all manifest on his right side."

The only man who has thrown any great light upon the natural and abnormal magnetic conditions of the human body is the late Baron von Reichenbach of Vienna, a renowned chemist and the discoverer of a new force which he called *Odyle*. His experiments lasted more than five years, and neither expense, time nor trouble were grudged to make them conclusive. Physiologists had long observed, especially among hospital patients, that a large proportion of human beings can sensibly feel a peculiar influence, or aura, proceeding from the magnet when downward passes are made along their persons but without touching them. And it was also observed that in such diseases as St. Vitus's dance (*chorea*), various forms of paralysis, hysteria, &c. the patients showed this sensitiveness in a peculiar degree. But though the great Berzelius and other authorities in science had urged that men of science should investigate it, yet this most important field of research had been left almost untrodden until Baron Reichenbach undertook his great task. His discoveries were so important that they can only

¹ We seriously doubt whether there ever will be more than there are now believers in Spiritualism among the middle and lower classes of Russia. These are too sincerely devout, and believe too fervently in the devil to have any faith in "spirits."

be fully appreciated by a careful reading of his book, *Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force*;—unfortunately out of print, but of which copies may be occasionally procured in London, second-hand.

For the immediate purpose in view, it needs only be said that he proves that the body of man is filled with an aura, 'dynamide,' 'fluid,' vapour, influence, or whatever we may choose to call it; that it is alike in both sexes; that it is specially given off at the head, hands, and feet; that, like the aura from the magnet, it is polar; that the whole left side is positive, and imparts a sensation of warmth to a sensitive to whom we may apply our left hand, while the whole right side of the body is negative, and imparts a feeling of coolness. In some individuals this vital magnetic (or, as he calls it, Odylic) force is intensely strong. Thus, we may fearlessly consider and believe any phenomenal case such as the two above-quoted without fear of outstepping the limits of exact science, or of being open to the charge of superstition or credulity. It must at the same time, be noted that Baron Reichenbach did not find one patient whose aura either deflected a suspended magnetic needle, or attracted iron objects like lodestone. His researches, therefore, do not cover the whole ground; and of this he was himself fully aware. Persons magnetically surcharged, like the Russian girl and the American boy, are now and then encountered, and among the class of mediums there have been a few famous ones. Thus, the medium Slade's finger, when passed either way over a compass, will attract the needle after it to any extent. The experiment was tried by Professors Zöllner and W. Weber (Professor of Physics, founder of the doctrine of Vibration of Forces) at Leipzig. Professor Weber "placed on the table a compass, enclosed in glass, the needle of which we could all observe very distinctly by the bright candlelight, while we had our hands joined with those of Slade" which were over a foot distant from the compass. So great was the magnetic aura discharging from Slade's hands, however, that "after about five minutes the needle began to swing violently in arcs of from 40° to 60° till at length it several times turned completely round." At a subsequent trial, Professor Weber succeeded in having a common knitting-needle, tested with the compass just before the experiment and found wholly unmagnetized, converted into a permanent magnet. "Slade laid this needle upon a slate, held the latter under the table * * * and in about four minutes, when the slate with the knitting-needle was laid again upon the table, the needle was so strongly magnetised at one end (and *only* at one end) that iron shavings and sewing-needles stuck to this end; the needle of the compass could be easily drawn round in a circle. The originated pole was a south pole, inasmuch as the north pole of the (compass) needle was attracted, the south pole repelled."*

**Transcendental Physics*. p. 47.

Baron Reichenbach's first branch of inquiry was that of the effect of the magnet upon animal nerve; after which he proceeded to observe the effect upon the latter of a similar aura or power found by him to exist in crystals. Not to enter into details—all of which, however, should be read by every one pretending to investigate Aryan science—his conclusion he sums up as follows:—“With the magnetic force, as we are acquainted with it in the lodestone and the magnetic needle, that force (“Odyle”—the new force he discovered) is associated, with which, in crystals, we have become acquainted.” Hence: *The force of the magnet is not, as has been hitherto taken for granted, one single force, but consists of two, since, to that long known, a new hitherto unknown, and decidedly distinct one, must be added, the force, namely, which resides in crystals.*” One of his patients was a Mlle. Nowotny, and her sensitiveness to the auras of the magnet and crystal was phenomenally acute. When a magnet was held near her hand it was irresistibly attracted to follow the magnet wherever the Baron moved it. The effect upon her hand “was the same as if some one had seized her hand, and by means of this drawn or bent her body towards her feet.” (She was lying in bed, sick, and the magnet was moved in that direction.) When approached close to her hand “the hand adhered so firmly to it, that when the magnet was raised, or moved sideways, backwards, or in any direction whatever, *her hands stuck to it, as if attached in the way in which a piece of iron would have been.*” This, we see, is the exact reverse of the phenomenon in the American boy Collin's case for, instead of his hand being attracted to anything, iron objects, light and heavy, seem attracted irresistibly to his hand, and *only his left hand*. Reichenbach naturally thought of testing Mlle. Nowotny's magnetic condition. He says:—“To try this, I took filings of iron, and brought her finger over them. *Not the smallest particle adhered to the finger*, even when it had just been in contact with the magnet. . . . A magnetic needle finely suspended, to the poles of which I caused her to approach her finger alternately, and in different positions, did not exhibit the slightest tendency to deviation or oscillation.”

Did space permit, this most interesting analysis of the accumulated facts respecting the occasional abnormal magnetic surcharge of human beings might be greatly prolonged without fatiguing the intelligent reader. But we may at once say that since Reichenbach* proves magnetism to be a compound instead of a simple, force, and that every human being is charged with one of these forces, Odyle; and since the Slade experiments, and the phenomena of Russia and St. Paul, show that the human body does also at times discharge the true magnetic aura, such as is found in the lodestone; therefore the explanation is that in these latter abnormal cases the individual has simply evolved an excess of the one instead of the other of the forces which together form what is commonly

*Reichenbach, op. cit. pp. 25, 46, 210.

known as magnetism. *There is, therefore, nothing whatever of supernatural in the cases.* Why this happens is, we conceive, quite capable of explanation, but as this would take us too far afield in the less commonly known region of occult science it had better be passed over for the present.

ANSWERS TO QUESTIONERS*

From L.

1. What plan of life should a theosophist adopt? Take one who does not aspire to chelaship, but who is anxious to live rightly. Should he give up literature, or music, or art; and ought he to give up thoughts of marriage?

Answer.—The plan of life should be that which shall appear to the student the best one under his lights; any sort of life may have as a plan under it the good of the race. It is not required that literature or art should be given up: theosophy seeks to round men out and not to produce moral skeletons. As to marriage, we have nothing to say.

2. Is *Light on the Path* written for chelas alone or for all?

Answer.—It was written for all who strive to understand the meaning *under* the language; its real sense is not conveyed by the mere words in it.

3. Why do so many warn against rashly attempting chelaship? If it is right, why not for all? Will it be easier in some future life, or will it be always a struggle? If the necessity for leaders make it right for some to essay this, how is one to tell which is his duty, to try or not?

Answer.—The reason for the warning has been given over and over again. A chela calls upon himself awful possibilities of disaster, and voluntarily exposes himself to the most pitiless foes the race has,—those within the mind's plane and in the astral world. These are not figments, and every one who forces himself must meet the consequences, for the kingdom of heaven is surrounded by monsters, and the way to it is enveloped with the black cloud of the soul's despair at a place where knowledge, power and faith are needed, and where sentiment plays no part.

The road winds up hill all the way even to the very end; but in this life we may prepare ourselves to be ready to make a farther advance in our next reincarnation.

Any one who is to be a leader will easily find that out. We are not to try and discover that we are leaders, but to do our every duty; if they are performed, the Law of Karma will find those who are the real leaders, and all sham captains will disappear.

A STUDENT.

* This article was first printed by William Q. Judge in *The Path* for February, 1889.

THE IMPERFECTIONS OF SCIENCE*

MR. ROBERT WARD, discussing the questions of Heat and Light in the November *Journal of Science*, shows us how utterly ignorant is science about one of the commonest facts of nature—the heat of the sun. He says:—"The question of the temperature of the sun has been the subject of investigation by many scientists. Newton, one of the first investigators of the problem, tried to determine it, and after him all the scientists who have been occupied with calorimetry have followed his example. All have believed themselves successful, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperatures (in centigrade degrees) found by each of them: Newton, 1,669,300°; Pouillet, 1,461°; Zöllner, 102,200°; Secchi, 5,344,840°; Ericsson, 2,726,700°; Fizeau, 7,500°; Waterston, 9,000,000°; Spöeren, 27,000°; * * * * * Deville, 9,500°; Soret, 5,801,846°; Vicaire, 1,398°; Violle, 1,500°; Rosetti, 20,000°. The difference is, as 1,400° against 9,000,000°, or no less than 8,998,600°! There probably does not exist in science a more astonishing contradiction than that revealed in these figures." And again. Ever since the science of geology was born, scientists have accepted the theory that the heart of our globe is still a mass of molten matter, or liquid fire and only a thin crust is cool and solid. Assuming the earth's diameter to be about 9,000 miles, this crust they have estimated to be relatively to it only as thick as the film of a huge soap-bubble to its entire diameter. And they have assumed that the alleged increasing temperature in certain deep mines as we go from the surface downwards supported this theory. But science, through the mouth of Mr. Ward, rebukes this as a fallacious theory though still without sufficient data—"it is confidently asserted that the interior of the earth is in a red-hot molten condition, and that it is radiating its heat into space, and so growing colder. One of the results of the *Challenger* and other explorations of the deep ocean is to determine that the water towards its bottom is freezing cold. Considering that the ocean covers nearly three-fourths of the entire globe, this fact certainly does not support the theory of central heat accompanied by radiation. The coldest water, it is true, usually sinks by its greater weight towards the bottom, and that, it may be said, accounts for its coldness; but, on the theory of radiation the water of the ocean has been for long geological ages supported on the thin crust of the earth, through which the central heat has been constantly escaping; and yet it is still of freezing coldness! Experience would say that the heat cannot have escaped through the water without warming it, because the capacity of water for

* This article was first printed by H. P. Blavatsky in *The Theosophist* for February, 1881.

heat is greater than that of any other substance. We can no more imagine such a radiation, and consequent accumulation of heat in the ocean, without the natural result of a great rise in temperature, than we can believe in a pot resting for hours on a hot fire without the usual result of boiling water. We have no reason, therefore, to believe, as has been suggested, that the earth is growing colder, or that we, in common with all living things, are destined to be frozen out of existence and the earth itself finally swallowed up by the sun."

And now let us ask our smart young graduates of Bombay, Calcutta, Madras and Lahore how they like this view of the infallibility of that modern science for whose sake they are ready to abandon the teachings of their ancestors. Is there anything more unscientific in their speculations, granting, even, that they are as stupid?

ON THE LOOKOUT

Current Opinion for October contains an excellent and interesting summary of the evidence pro and con regarding the religious beliefs of Abraham Lincoln, from which it is clear that Lincoln held views almost identical with those expressed by Thomas Paine. Protestant, no less than Catholic Christianity, has been and is guilty of every possible perversion of the facts of history, ranging from simple misstatement and misrepresentation to the most malignant calumny.

Tom Paine has been held out as godless, an atheist, a foe to morality, an enemy to the faith of mankind, a renegade, and a last hour repentant drunkard and sinner. The facts, always accessible in the public record of Paine's life and in his writings, show him as a patriot, a man of the highest ideals, whose life was one long sacrifice for the good of mankind, and a Deist—a good eighteenth century synonym for Theosophist. His own phrase, exemplified by his own life, is a clear avowal and a clear application of the first object of the Theosophical Society. That phrase runs, "The world is my Country; to do good is my religion." The sources cited by *Current Opinion* show that Lincoln's religious convictions, like his life, were comparable to Thomas Paine's. His life is known of all. His religion is thus summarized: "He did not believe in a special creation, his idea being that all creation was an evolution under law; he did not believe that the Bible was a special revelation from God; he did not believe in miracles as understood by the Christians; he believed in universal inspiration and miracles under law; he did not believe that Jesus was the Christ, the Son of God, as the Christian church contends; he believed that all things, both matter and mind, were governed by laws, universal, absolute and eternal." This is Theosophy. It would be interesting to get a consensus of opinion on the question, Was Jesus a Christian? Certainly *not*, if Catholicism or Protestantism constitutes Christianity. Was Jesus a Theosophist? Just that. What Jesus or Tom Paine or Abraham Lincoln may have known that they did not divulge cannot be enquired into, but judged by what they lived and what is recorded of them, they were anything but Christians, as that word is interpreted and applied by sects, priests and laity.

"Use with care those living messengers called words," wrote Mr. Judge in admonition to theosophical students. The phrase comes to mind on observing a full-page article entitled, "On Their Way: A Little Lecture on Reincarnation," in *Every Week* for August 27. In a would-be sprightly and popular style the writer transforms a pet Angora into an actress "after about eighty-one more lives;" a pony becomes a society bud "a few lives hence," and so on—with becoming illustrations. Ask every one you meet what he understands to be the teaching of Theosophy, and you will be sadly surprised to learn what an amazing percentage of the public holds the fixed idea that its principal tenet is transmigration of men into animal and lower forms and *vice versa*. Distortions of fact are common enough on every subject—enough so that one would think mankind would seek first-hand evidence. The reverse is the case, and every idle or malicious perversion gains some measure of currency in the popular estimation; in the course of time to become an added stratum in the dense crust of ignorance that makes for superstition. Theosophical teachings must depend for propagation in their purity upon the efforts of theosophical students. Only by such efforts can the popular understanding be corrected. "There is scarcely a Theosophist who cannot correct popular misunderstandings upon the subject." So wrote one of the Masters in the earlier days of the Society. This is the true mission and function of any and all Theosophical societies and students—"to teach, preach and popularize a knowledge of the *fundamental* principles of the Wisdom-Religion."

We are pleased to note that our old familiar friend, the "atom" of science, more recently discarded for the theory of "ions" has again been subjected to further modifications as the "catalytic theory of life" in which "enzymes play the chief role in almost everything that goes on in the organism." We have a memory of childhood gibberish variously called "pig Latin" and "dog Latin" which consisted in the abortion and perversion of speech, that seems to us strangely akin to scientific efforts and terminology in probing the "mystery" with laboratory tools and appliances. Turn as they will, these "psychic researchers" with the mechanical "mediums" of microscope and test tubes, find themselves ever confronted with a "Something animated by a Psychic something"—the "pairs of opposites" of the *Gita*, which they *cannot* unify because they deny the identity of the unifying element—their own consciousness. We are indebted for the new addition to the Directory to Dr. Leonard Thompson Troland, who duly sets forth his theory in *The American Naturalist*. We think there is hope for him, however, for he finds that "growth is *autocatalytic* and strictly analogous to the crystallization of salts in a solution," which, words aside, is not a far cry from the Third Fundamental Proposition of the *Secret Doctrine*: "The *fundamental identity* of all Souls (or 'enzymes,' if Dr. Troland insists) with the Universal Over-Soul" and their "growth" or "evolution" through every elemental form from the crystallization of salts to the "self-induced and self-devised exertions" in organic forms which Dr. Troland calls *autocatalytic*—from "mineral and plant" up to Dr. Troland himself, and "beyond, through all degrees of intelligence, from the lowest to the highest Manas." We wish that earnest, zealous and devoted students like Dr. Troland, Dr. Hirschberg, and so many others, would but for a brief year or two pursue their studies in the light of the "theory" unfolded in the principles of Theosophy. They would come in contact with that knowledge for which else they vainly seek and the world as vainly waits.

A Los Angeles minister recently preached a sermon on the subject, "The Struggle for Life Eternal," taking the old ground of the sects of all time, that immortality is a thing to be gained by some sort of an *auto de fe*; the acceptance and belief in some fetish or formula. An editorial writer in one

of the local papers pertinently inquires, "Is it necessary that one should strive for immortality? Is there any difference between life eternal and the life of the eternal Now? Is not life, after all, a matter of pure realization, a consciousness of the ever-present goodness of being?" The old singers of the Upanishads ages ago spoke in answer to these reachings after what *is*, and said, "This Eternal is not to be gained from books, nor by sacrifices, nor by penances, nor by words, nor by much striving. It is to be gained by affirming that it is. That Thou Art, O Natchiketas. In the hearts of all it ever abideth. It is the Ego seated in the hearts of all beings." Every Savior who has put on the garment of flesh to make a bridge of communication to mankind has repeated this eternal truth to ignorant man. Mr. Judge, to those who besought the Path, said, "Realization comes from dwelling on the thing to be realized." It is so simple as that. The realization of the Life eternal is not a struggle, it is the dwelling on the fact of our own undying nature.

"It is just this specialization that has been the trouble with religion. It is just this tendency to make it the business of a special sort of man, in a special sort of building, on a special day. Every man, every building, every day, belongs equally to God. That is my conviction. I think that the only possible existing sort of religious meeting is something after the fashion of the Quaker meeting."

Thus the *Bishop* in Mr. H. G. Wells' latest story—and we think the *Bishop* is merely the mask through which speaks the present conviction of Mr. Wells. This sincere writer, hurried into open revolt against the established order in religion by the spectacle of war in "God His world," fashions himself a new deity out of the bones of the dead god of the Church of England, and his oracle speaks as Mr. Wells thinks, expresses Mr. Wells' feelings, and desires Mr. Wells' desires—always a *deus ex machina*. Each day the world around witnesses some new tower of Babel against the recurrence of the flood of experience which has drowned the old structures of thought. It is evident that Mr. Wells' thinking is as prolix and as little digested as his reading. *The Soul of a Bishop* still hankers after a personal god, still worships the gigantic shadow of man, bliss-filled when this shadow becomes a speaking image echoing back to him his own longings. Mr. Wells is his own God, as are we all, but Mr. Wells still blinds himself to the fact of his own divinity and never approaches himself but in words, words, words. Mr. Wells' perfection is never other than the conceived opposite of the imperfections he perceives—as though light were the opposite of darkness, wisdom the antithesis of ignorance. Let Mr. Wells turn to that Theosophy which he names, as the *Bishop* names religion, and ponder two statements, the one for excision of the cause of our spiritual blindness, the other for the faith that runs ever in advance of all seeing:

"It is only with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences *devoted to being in its collectivity* (the whole living and sentient Universe), that one gets rid of *personal* existence, merging into, becoming one with, the Absolute."

"As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality;' but only when we shall have reached the absolute Consciousness, and *blended our own with it*, shall we be free from delusions."

Every forward movement in human life necessarily takes the form of a rebellion against the established order of things. Just as a solution tends to precipitate and then to crystallize, paralleling the order of evolution of a

solar system, so the same universal tendency—the *Tamas* of *Bhagavad-Gita*—is everywhere evidenced metaphysically as well. After action, inertia; then renewed action, but the coarser always sooner settles and always longer resists change. The progress of the race depends now, as always, on the few ardent minds to whom every advance acts as a stimulus, every possibility as a road ahead, every horizon as a lure to the “beyond.” It is this *karma of acceleration* as opposed to the mass inertia of the great majority that opens the door for the infiltration of higher ideas from those Elder Brothers of the race, the Masters of Wisdom; and, finally, permits their direct incarnation among mankind. There have been Adept kings, poets, philosophers and statesmen in earlier cycles, and they will come again, when the leaven of Theosophy has made plastic the mind of the race. It is natural, therefore, that earnest students of the great philosophy of H. P. B. should vigilantly observe the signs of the times in the various fields of human endeavor, to learn the meaning of the ferments everywhere discernible, and note the significance of a growing openness of mind in the midst of what otherwise might and does often appear as the chaos of bewilderments, false runnings to and fro, or the apparently destructive. For such students remember deeply and strengthen themselves by dwelling upon the occasional *obiter dicta* of H. P. B. concerning the possible effects of the message of Theosophy upon the West within a measurably brief period. As her phrase, “the twenty-first century may be the last of its name”; or “in the twentieth century the *Secret Doctrine* will become the text-book of science”; or, again, “if Theosophists but do their duty the twenty-first century will be a heaven compared with this.” In *Isis Unveiled* she lays the lines for those who can see. That seeing is easier now than forty years ago, for now the prospect is some part aided by the retrospect of two score years. Thus, in her first volumes she sets out that progress for the future will come through turning to occult nature; that in electricity, magnetism, and the blending of physiology and psychology, the best minds will find their road; or, as she quaintly puts it, “Call it physiological psychology, if that will make it any easier.”

We are led to these reflections by an earnest, able and sincere article in the *Medical Record*, New York, by Dr. J. Allen Gilbert, on “Physiology as a Cause of the Failures in Medicine.” He finds the obstacles to medical progress many, but sums them up as the domination of the physiologist over the psychologist. The doctors fail or refuse to see the connection between “mind and matter.” Dr. Gilbert insists powerfully that a revolt against dogmatic physiology must come from the ranks of progressive medical men, the majority of physicians taking but little interest in psychology because of ignorance of the subject. Dr. Gilbert’s article is almost a Declaration of Independence from materialism in medicine. It “makes one shudder,” to see the boldness of materialistic physiologists. “Is the physical organism a machine,” he asks, “with no kinship to the higher emotional aspects of man’s nature? Is there nothing of man but the chemical process known as physiology?” He declares the positiveness of the schools is “less critical in its fundamental tenets than was ever the old-time dogmatic theology.” The average doctor in his treatment of the “psychological phenomena” of the patient “identifies them with hysteria, a sort of psychological dumping ground for all phenomena which disorder his materialistic postulates. . . . He dismisses them as mere products of the brain and proceeds with his physiological investigations,” and “physiology answers his queries with a dogmatism characteristic of the so-called objective sciences.” “Is mind an entity?” Dr. Gilbert avers that physiology answers with a “derisive grin.” Nevertheless, “physiology and biology together fail to explain the difficulties the physician faces daily.” The physiologist “assumes the brain as an ultimate, material, abiding, fact; consciousness is looked upon as secondary, evanescent and non-material. with no abiding essence to give it the right of existence as such.” Yet the same physiologist finds himself compelled to

"escape his own inability to explain the facts which confront him by ascribing them to the effects of mind on body." Dr. Gilbert urges that "the fundamental error lies in the assumption of a structure preceding function, whereas structure and function are synonymous from the standpoint of explanation. . . . They are different aspects of the same thing. . . . Structure is the visible evidence of function rather than the basis of it." Led by the force of his own experienced logic, Dr. Gilbert goes on to declare, "to ascribe life to one form of reality and deny it to another is but to change words without a distinction. Actual transformation of the mineral into the vegetable and animal goes on daily before our eyes and *vice versa*. A boundary line is absolutely impossible. Chemistry knows no 'dead'."

What student of Theosophy can but feel heartened in courage, strengthened in his faith, renewed in his energy and determination to "carry on the work" of spreading the principles of the great philosophy "on the lines laid down from the beginning" when he sees such visible if unrecognized evidence of the working of the Law in the stand taken by professional men like Dr. Gilbert? What one can fail to see the unconscious assimilation of the teachings of occultism, the germination of the seed sown by H. P. B.? Dr. Gilbert's article has received extended notice and consideration and must inevitably affect the mind and action of many physicians. It tends to take psychology and psychological physiology out of the hands of the vampire, the empiric, the charlatan and the quack, whether in the universities, the office, or the lecture room, and give them place and standing in the thought and study of competent and honest minds. In turn, such thought and study will bring these brave and open minds to the study of the *Secret Doctrine* as a veritable text-book, and that which was in 1878 but a prophecy or a vain boast, as one chose to regard it, will have become established as a *vade mecum* of the true physician.

A recent editorial in the Los Angeles *Times*, printed under the heading "Soul-saving Facilities," dilates in a roughly humorous way upon the wide choice in forms of worship available to residents of this city, including among the various "appliances for soul saving" mentioned, a statement to this effect: "There is a Lodge of Theosophists where you can ascertain what you were doing for a living when George Washington was President, what official position you held under Julius Caesar and whether you will probably be a fireman or a harpist in the sweet bye and bye." This statement may or may not be true. We are informed that, when a certain Hindu was addressing a series of meetings under the auspices of one of the so-called "Theosophical Societies" in Los Angeles a few winters ago he would call persons out of the audience, and then and there assume to tell them in some detail as to their "past incarnations!" But that a newspaper as well informed as the *Times* is supposed to be should mistake such mystery-mongering for a common-sense philosophy like Theosophy is well-nigh incredible. Anyone can call himself, or herself, a Theosophist, just as any man can call himself a Christian. Any body of people can term itself a "Lodge of Theosophists," or a "Christian Church," or what not. But names do not make facts, as the person of average experience has ascertained for himself. Meanwhile we suppose that the cause of Theosophy—the philosophy enunciated and promulgated by H. P. Blavatsky and William Q. Judge, and still kept alive in the world by a few unimportant but eminently sensible people—will continue to suffer from the vagaries and nonsensical speculations of those nominal "Theosophists" who would appear very wise and mysterious in the eyes of credulous followers. But the *Times* has had enough experience, pleasant and unpleasant, with Theosophists real and nominal in the past ten years so that its editorial writers need not confuse the old Wisdom-Religion itself with the interpretations and presentations of "Theosophists" who do not know it, as the writer of the above extract seems to have done.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VI

DECEMBER, 1917

No. 2

"The Masters are not Eastern or Western, but universal."

—WM. Q. JUDGE.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

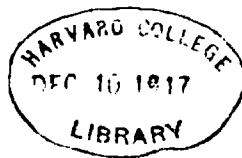
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



ਅਮਰ

That Self is described by No, No! He is incomprehensible, for he cannot be comprehended; imperishable, for he cannot perish; unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail.—*Bṛihadaranyaka-Upanishad*.

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

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TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY.

DISCUSSIONS OF THE STANZAS OF THE FIRST VOLUME OF THE "SECRET DOCTRINE."

(PART TWO)

(Continued from November.)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part II consists of Stanzas II to IV (Slokas 1 to 5) of the "*Book of Dzyan*," upon which "*The Secret Doctrine*" is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing "*The Secret Doctrine*" will find that these Stanzas are also printed in H. P. Blavatsky's "*Voice of the Silence*," which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first part of the "Transactions" was printed in the issues of THEOSOPHY from June to October, 1916, inclusive.

VI.

STANZA III.

Sloka (I). THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT LIKE THE BUD OF THE LOTUS.

"The seemingly paradoxical use of the sentence 'Seventh Eternity', thus dividing the invisible, is sanctified in esoteric philosophy. The latter divides boundless duration into unconditionally eternal and universal time, and a conditioned one (Khandakāla). One is the abstraction or noumenon of infinite Time

(Kâla) the other its phenomenon appearing periodically as the effect of MAHAT (the universal Intelligence limited by Manvantaric duration).”*

Q. Does the commencement of Time as distinguished from Duration, correspond to the appearance of the manifested Logos?

A. Certainly it cannot do so earlier. But “the seventh vibration” applies to both the First, and to the manifested Logos—the first out of Space and Time, the second, when Time has commenced. It is only when “the mother swells” that differentiation sets in, for when the first Logos radiates through primordial and undifferentiated matter there is as yet no action in Chaos. “The last vibration of the Seventh Eternity” is the first which announces the Dawn, and is a synonym for the First or unmanifested Logos. There is no Time at this stage. There is neither Space nor Time when beginning is made; but it is all in space and Time, once that differentiation sets in. At the time of the primordial radiation, or when the Second Logos emanates, it is Father-Mother potentially, but when the Third or manifested Logos appears, it becomes the Virgin-Mother. The “Father and the Son” are one in all the world Theogonies; hence, the expression corresponds to the appearance of both the unmanifested and the manifested Logos, one at the beginning, the other at the end, of the “Seventh Eternity.”

Q. Can you, then, speak of Time as existing from the appearance of the Second or Unmanifested-Manifested Logos?

A. Assuredly not, but from the appearance of the Third. It is here that the great difference between the two lies, as just shown. The “last vibration” begins outside of Time and Space, and ends with the third Logos, when Time and Space begin, *i. e.*, periodical time. The Second Logos partaking of both the essences or natures of the first and the last. There is no differentiation with the First Logos; differentiation only begins in latent World-Thought, with the Second Logos, and receives its full expression, *i. e.*, becomes the “Word” made flesh—with the Third.

Q. How do the terms “Radiation” and “Emanation” differ in the Secret Doctrine?

A. They express, to my mind, two entirely different ideas, and are the best apologies for the original terms that could be found; but if the ordinary meanings are attached to them the idea will be missed. Radiation is, so to say, the unconscious and spontaneous shooting forth, the action of a something from which this act takes place; but emanation is something from which another thing issues in a constant efflux, and emanates consciously. An orthodox Occultist goes so far as to say that the smell of a flower emanates from it “consciously”—absurd as it may seem to the profane. Radiation *can* come from the Absolute; Emanation *cannot*. One difference exists in the idea that Radiation is sure,

* Vol. I. p. 62, Original Edition; pp. 91-92, New Edition.

sooner or later, to be withdrawn again while Emanation runs into other emanations and is thoroughly separated and differentiated. Of course at the end of the cycle of time emanation will also be withdrawn into the One Absolute; but meanwhile, during the entire cycle of changes emanation will persist. One thing emanates from the other, and, in fact, from one point of view, emanation is equivalent to Evolution; while "radiation" represents to my mind—in the precosmic period, of course—an instantaneous action like that of a piece of paper set on fire under a burning glass, of which act the Sun knows nothing. Both terms, of course, are used for want of better.

*Q. What is meant by prototypes existing in the Astral Light?**

A. Astral Light is here used as a convenient phrase for a term very little understood, viz: "the realm of Akâsa, or primordial Light manifested through the divine Ideation." The latter must be accepted in this particular case as a generic term for the universal and divine mind reflected in the waters of Space or Chaos, which is the Astral Light proper, and a mirror reflecting and reversing a higher plane. In the ABSOLUTE or Divine Thought everything exists and there has been no time when it did not so exist; but Divine Ideation is limited by the Universal Manvantaras. The realm of Akâsa is the undifferentiated noumenal and abstract Space which will be occupied by *Chidakasam*, the field of primordial consciousness. It has several degrees, however, in Occult philosophy; in fact, "seven fields." The first is the field of latent consciousness which is coeval with the duration of the first and second unmanifested Logoi. It is the "Light which shineth in darkness and the darkness comprehended it not" of St. John's Gospel. When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyān Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Manasaputras on the subjective. The Astral Light is that which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Akâsa begins.

There is one great difference between the Astral Light and the Akâsa which must be remembered. The latter is eternal, the former is periodic. The Astral Light changes not only with the Mahamanvantaras but also with every sub-period and planetary cycle or Round.

Q. Then do the prototypes exist on a plane higher than that of the Astral Light?

A. The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and

* Vol. I. p. 63, Original Edition; p. 92, New Edition.

reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its "tablets." Therefore, is the Astral Light called illusion. It is from this that we, in our turn, get our prototypes. Consequently unless the Clairvoyant or SEER can get beyond this plane of illusion, he can never see the Truth, but will be drowned in an ocean of self-deception and hallucinations.

Q. *And what is the Akâsa proper?*

A. The Akâsa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned. The Astral Light is the Middle Heaven of the Gnostics, in which is Sophia Achamoth, the mother of the seven builders or Spirits of the Earth, which are not necessarily good, and among which the Gnostics placed Jehovah, whom they called Ildabaoth. (*Sophia Achamoth must not be confounded with the divine Sophia.*) We may compare the Akâsa and the Astral Light, with regard to these prototypes, to the germ in the acorn. The latter, besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, &c.

Q. *But how does this account for the endless varieties of the Vegetable Kingdom?*

A. The different variations of plants, &c., are the broken rays of one Ray. As the ray passes through the seven planes, it is broken on every plane into thousands and millions of rays down to the world of forms, every ray breaking into an intelligence on its own plane. So that we see every plant has an intelligence, or its own purpose of life, so to speak, and its own freewill, to a degree. This is how, I, at any rate, understand it. A plant can be receptive or non-receptive, though *every plant without an exception* feels and has a consciousness of its own. But besides the latter, every plant—from the gigantic tree down to the minutest fern or blade of grass—has, Occultism teaches us, an Elemental entity of which it is the outward clothing on this plane. Hence, the Kabalists and the mediæval Rosicrucians are always found talking of Elementals. According to them, everything possessed an Elemental sprite.

Q. *What is the difference between an Elemental and a Dhyani Chohan or Dhyani Buddha?*

A. The difference is very great. Elementals are attached only to the four terrestrial Elements and only to the two lower kingdoms of nature—the mineral and the vegetable—in which they *inmetalize* and *inherbalize*, so to speak. The Hindu term *Devâ*

may be applied to them, but not that of *Dhyani Chohan*. The former have a kind of Kosmic intelligence; but the latter are endowed with a supersensuous intellect, each of its kind. As to the Dhyani Buddhas, they belong to the highest Divine (or omniscient) Intelligences, answering best, perhaps, to the Roman Catholic Archangels.

Q. Is there an evolution of types through the various planes of the Astral Light?

A. You must follow out the simile of the evolution of the acorn. From the acorn will grow an oak and this oak, as a tree, may have a thousand forms, all of which vary the one from the other. All these forms are contained within the acorn, and though the form which the tree will take depends on extraneous circumstances, yet that, which Aristotle called the "privation of matter" exists beforehand, in the Astral waves. But the noumenal germ of the oak exists beyond the plane of the Astral Light; it is only the subjective picture of it that already exists in the Astral Light, and the development of the oak tree is the result of the developed prototype in the Astral Light, which development proceeds from higher to lower planes, until on the lowest plane it has its last consolidation and development of form. And here is the explanation of the curious fact according to the Vedantin assertion that each plant has its Karma and that its growth is the result of Karma. This Karma proceeds from the lower Dhyani Chohans who trace out and plan the growth of the tree.

Q. What is the real meaning of Manvantara or rather Manu-antara?

A. It means really "Between two Manus," of which there are fourteen in every "Day of Brahmâ," such a "Day" consisting of 1,000 aggregates of four ages or 1,000 "Great Ages," Mahayugas. When the word "Manu" is analysed it is found that Orientalists state that it is from the root "Man" to think, hence the thinking man. But, esoterically every Manu, as an anthropomorphized patron of his special cycle, or Round, is but the personified idea of the "Thought Divine" (like the Hermetic Pymander). Each of the Manus, therefore, is the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara.

Q. Is Manu a unity also of human consciousness personified, or is it the individualization of the Thought Divine for manvantaric purposes?

A. Of both, since "human consciousness" is but a Ray of the Divine. Our *Manas*, or Ego, proceeds from, and is the Son (figuratively) of Mahat. Vaivasvata Manu (the Manu of our own fifth race and Humanity in general) is the chief personified representative of the *thinking* Humanity of the fifth Root-race; and therefore he is represented as the eldest Son of the Sun and

an *Agnishwatta* Ancestor. As "*Manu*" is derived from *Man*, to think, the idea is clear. Thought in its action on human brains is endless. Thus *Manu* is, and contains the potentiality of all the thinking forms which will be developed on earth from this particular source. In the exoteric teaching he is the beginning of this earth, and from him and his daughter *Ila* humanity is born; he is a unity which contains all the pluralities and their modifications. Every *Manvantara* has thus its own *Manu* and from this *Manu* the various *Manus* or rather all the *Manasa* of the *Kalpas* will proceed. As an analogy he may be compared to the white light which contains all the other rays, giving birth to them by passing through the prism of differentiation and evolution. But this pertains to the esoteric and metaphysical teachings.

Q. Is it possible to say that Manu stands in relation to each Manvantara as does the First Logos to the Mahamanvantara?

A. It is possible to say so, if you like.

Q. Is it possible to say that Manu is an individuality?

A. In the abstract sense certainly not, but it is possible to apply an analogy. *Manu* is the synthesis perhaps of the *Manasa*, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But *Manu* is not really an individuality, it is the whole of mankind. You may say that *Manu* is a generic name for the *Pitris*, the progenitors of mankind. They come, as I have shown, from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures. In this sense it is said in the *Purânas* of the great *Yogis* that they gave birth, one to all the serpents, another to all the birds, &c. But, as the moon receives its light from the Sun, so the descendants of the Lunar *Pitris* receive their higher mental light from the Sun or the "Son of the Sun." For all you know *Vaivasvata Manu* may be an *Avatar* or a personification of *MAHAT*, commissioned by the Universal Mind to lead and guide thinking Humanity onwards.

Q. We learn that the perfected humanity of one Round becomes the Dhyani-Buddhas and the guiding rulers of the next Manvantara. What bearing then has Manu on the hosts of the Dhyani-Buddhas?

A. He has no bearing at all—in exoteric teachings. But I may tell you that the *Dhyani-Buddhas* have nothing to do with the lower practical work of the earth-plane. To use an illustration: the *Dhyani-Buddha* may be compared to a great ruler of

any condition of life. Suppose that it were merely that of a house: the great ruler has nothing directly to do with the dirty work of a kitchen-maid. The higher Dhyanis evolve lower and lower hierarchies of Dhyanis more and more consolidated and more material until we arrive at this chain of Planets, some of the latter being the Manus, Pitris and Lunar Ancestors. As I show in the Second Volume of the *Secret Doctrine*, these Pitris have the task of giving birth to man. They do this by projecting their shadows and the first humanity (if indeed it can be called humanity) are the astral Chhayas of the Lunar Ancestors over which physical nature builds the physical body, which at first is formless. The Second Race is more and more formed and is sexless. In the Third Race they become bi-sexual and hermaphrodite and then finally separating, the propagation of humanity proceeds in diverse manners.

Q. Then what do you mean by the term Manvantara, or as you have explained it Manu-antara, or "between two Manus"?

A. It simply means a period of activity and is not used in any limited and definite sense. You have to gather from the context of the work you are studying what the meaning of the Manvantara is, remembering also that what is applicable to a lesser period applies also to a greater, and conversely.

*Q. Is "Water" as used here purely symbolical or has it a correspondence in the evolution of the elements?**

A. It is necessary to be very careful not to confuse the universal with the terrestrial elements. Nor again do the terrestrial elements mean what is known as the chemical elements. I would call the cosmic, universal elements the noumena of the terrestrial elements, and add that cosmic is not confined to our little Solar System.

Water is the first cosmic element and the terms "darkness" and "chaos" are used to denote the same "element." There are seven states of matter of which three are generally known, viz., solid, liquid, and gaseous. It is necessary to consider everything cosmic and terrestrial as existing in variations of these seven states. But it is impossible for me to speak in terms which are unknown to you, and therefore impossible to understand. Thus "water," the "hot and moist principle" of the philosophers, is used to denote that which is not yet solid matter, or rather that which does not yet possess the solidity of matter, as we understand it. It is rendered rather more difficult by the use of the term "water" as a subsequent "element" in the series of ether, fire and air. But ether contains in itself all the others and their properties, and it is this ether which is the hypothetical agent of physical science: moreover it is the lowest form of Akâsa, the one agent and universal element. Thus water is used here to denote matter in its precosmic state.

* Vol. I. p. 64, Original Edition; p. 93, New Edition.

Q. What relation have the elements to the Elementals?

A. The same relation as the earth has to man. As physical man is the quintessence of the Earth, so Air or Fire, or Water, and Elemental (called Sylph, Salamander, Undine, etc.,) is of the quintessence of its special element. Every differentiation of substance and matter, evolves a kind of intelligent Force, and it is these which the Rosicrucians called Elemental or Nature spirits. Everyone of us can believe in Elementals which we can create for ourselves. But this latter class of elemental creation has no existence outside our own imagination. It will be an intelligence, a Force, good or bad, but the form given to it and its attributes will be of our own creation, while at the same time it will have an intelligence derived also from us.

Q. Are the "Virgin-Egg" and the "Eternal Egg" the same thing, or are they different stages of differentiation?

A. The eternal egg is a pre-differentiation in a laya or zero condition; thus, before differentiation it can have neither attributes nor qualities. The "virgin egg" is already qualified and therefore differentiated, although in its essence it is the same. No one thing can be separated from another thing, in its abstract essential nature. But in the world of illusion, in the world of forms, of differentiation, everything, ourselves included, *seems* to be so separated.

(To be Continued).

WISDOM FROM DEMOCRITUS*

It is a great thing to be wise when we are brought into calamitous circumstances.

Repentance after base actions is the salvation of life.

It is necessary to be a speaker of the truth and not to be loquacious.

He who does an injury is more unhappy than he who receives one.

It is the province of a magnanimous man to bear with mildness the errors of others.

It is comely not to oppose the law, nor a prince, nor one wiser than yourself.

A good man pays no attention to the reproofs of the depraved.

It is hard to be governed by those who are worse than ourselves.

He who is perfectly vanquished by riches can never be just.

Reason is frequently more precious than gold itself.

He who admonishes a man that fancies he has intellect labours in vain.

DEMOCRITUS.

* These Extracts were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own. —ED. THEOSOPHY.

FROM THE BOOK OF IMAGES

SINBARA DAS prospered exceedingly. By speech alone he guided his elephant, clothing sound reasons in soft tones. When the troop came to deep waters where the ford had been, the head man smote with his iron in vain. The elephants trumpeted one to another, denying the efficacy of effort. They swayed from side to side, trembling, fearing the sharp iron, fearing more the rush of waters saying, "abstain, abstain from disturbing our meditation. We bear in our bosom the seed of further harvest. The plain of Iran waits. Delay us not."

The mahouts held counsel. The younger drivers, headstrong from uniform experience and knowing no language than the commands of their chiefs, cursed the great bodies and small heads of the beasts, cursed the deep waters running yellow with blessings for the starved soil and parched fields of Iran, cursed the far mountains, elder brothers of the plain, for the unseemly melting of the snows, cursed the bland air of the uplands, cursed the hot sun of the spring, but the herd obeyed not their oaths nor their adjurements.

The older drivers, seated around the raj-mahout, advised encampment and the preparation of sacrifice. "It is well-known, Master of men and of elephants," said these, "that those strive in vain who seek to make head against the will of the gods. These are religious beasts obeying according to their natures. To beat them because of the high waters is to prick against the gods through them. We are far from home. If we are not patient in this adversity it may well be that the gods will punish us our rebellion by smiting our women and children. It would be well that we should wait till Surya turns his hot eye. Then the snows will sleep, the bland air return to the mountains, the waters, unnourished, will recede, and the work of the gods, not being hindered, will pass, and we can resume the journey. We have food in plenty and provender lacks not for the herd. Of a truth, this is a sign that we should abide in peace. Being but drivers of elephants our lot is hard and rest comes but seldom. Veritably, this is our gift from the gods, did we but read with the eye of gratitude the signs."

Thus, one by one all spoke, each according to his nature, esteeming his experience sufficient and his understanding complete, seeking no other rendition of the meaning of circumstance.

But the raj-mahout remained with his mind swaying from side to side, hearing within the diverse trumpeting of duty and of fear. Upon the ceasing of speech from the drivers his attention returned from the abstraction within to the circumstances without, for his was the false abstraction due to the pressure of circumstances. Goaded by the sharp iron of necessity, as the

beast is goaded by the sharp iron of the mahout, the head-man spoke.

"Sinbara Das, hast thou no word? All these have spoken, tendering the aid of advice and opinion, but the obstacle remains. The merchants will have cause for reproach and the administration of punishment upon the company, I being chief. Silence is not seemly while the road of efficacy remains unfound. In times of stress it is customary for all to speak. There is no other way known to seek a way than by much speaking and a multitude of counsels. The will of the gods is to be known only through the voices of men, and whom the gods choose for their vessel, through him comes the speech of the gods, giving true directions. Manifestly, these others are not chosen for the way is not found. Sacrifice having been made, interpretation is needed. It is known that the gods are present where sacrifice has been made. Speak, that it may be known if the sacrifice has been sufficient."

Sinbara Das, putting off the garment of silence, uttered wisdom to fools, for by what means can a fool weigh wisdom?

"Master of men and of elephants, the snows perform only their own duty and know no other. The tall mountains hold in custody only that which is theirs. The yellow waters, being a mixture, know only the meditation of action and run swiftly and deep, meditating only upon the seed in their bosom. The herd is confused in its duty, hearing the voices of the duties of the waters, and fearing the duty of another which, as is well known, is full of danger. It is not well to curse Father Surya, setter of the duties of all. It is not well to curse the snow, nor the mountains, nor the bland air, nor the yellow water, nor the obedient elephants, for they be ignorant of the duties of others, seeking only to learn their own duty well. But we, being mahouts and men, are of superior caste to all these. It is our duty to know the duties of these younger brothers of the mountain, of the snow, of the air, of the waters, of the herd, and instruct them in the coherency of all duties. We being faithful to the duties of our caste will be true interpreters of the will of Surya, shining on all, and the duties of each will then become the bridge of the waters. It is by understanding, not by doing, the duty of another, that Antaskarana is formed. I have obeyed thy injunction and have spoken."

Though Sinbara Das spoke in the words of men, answering to the injunction of the raj-mahout, yet, since the air is a common air, both for men and for beasts, and performing its duty well carries all sounds, whether of men or of beasts, whether of wisdom or of the uttered noises of fools, therefore the air carried the tones of Sinbara Das to all who had ears; to the head man who listened with the ear of perplexity, to the older drivers who heard with the ear of *tamas*, to the younger drivers who heard with the ear of *rajas*, and to the elephants who heard with the ear of *sattva*, being faithful in the performance of their duty.

and confused only in their sense of duty, confounded by the mixed voices of the waters, interpreted for their understanding through the *tamas* and *rajas* of the understanding of the older and the younger drivers, not fully faithful and learned in the performance of their duty.

The younger drivers, heady with *rajas*, reviled Sinbara Das, saying, "This troop of words hath indeed the sound of much wisdom, but the belly of our understanding remains empty and not nourished. Better, O Head-man, had he not spoken."

The elder drivers in their turn and after their manner complained with fault-finding. "Master of men and of elephants," complained they, "this Das means well, beyond doubt or objection, but like a false bale from a swindling merchant, there are many wrappings of speech which being removed and the content examined show small measure of value. It is clear that Sinbara Das has hidden in his heart more desire to find favor with thee through soft tones than sound reason. This is not respectable in morals nor good as a means of obtaining the desire hidden deep in his heart, seeing the wisdom of experience required in a head man. Or, peradventure, Sinbara Das, in the depths of his cunning, prepares in advance the fortifying excuses which, softly clothed at the occasion, will deceive the Master of Merchants and cause in the end thy replacement as raj of mahouts, himself being cunningly disposed to that end. After much counseling and the opinion of all, no way has been found. Even thy superior wisdom is perplexed and discerns no true interpretation. How, then, should Sinbara Das discern that which thou hast not discerned? We have spoken with reverence to the gods and with gratitude towards thee. Sinbara Das is a disturber of the will of the gods, and has no respect for his elders, nor gratitude towards thee. Gratitude towards superiors, respect to elders, reverence to the gods, is true duty. Let Sinbara Das be silent, or, if needs his conceit must have speech, let him talk to the elephants. We have said."

In this way do men and mahouts speak when *tamas* and *rajas* are present, causing whirlpools in the waters of the understanding, drowning the sense of duty. Thus they cannot ford the turbulent waters of the mind, and though the air, performing its duty, brings to their ears the voice of wisdom as well as the clamor of folly, they perceive naught but circumstance, which is the echo of folly, and give heed only to the voice of conceit and of prejudice, aroused by the echo of difficult circumstance.

Upon the ceasing of uttered complaint by the elder mahouts, the herd recommenced trumpeting, the waters recommenced the sound of rushing. The raj-mahout, perceiving by this renewal of clamor that there had been silence, and confused only in the sense of his duty, withdrew his attention to the silence that had been, and perceived further that at the time of the speaking of Sinbara

Das the herd had ceased to trumpet, and that the tones of Sinbara Das had blended with the rushing of the waters. The sounds of conceit and of prejudice which encompassed the speaking of the younger and elders therefore entered not at all in the mind of the head man, seeking the significance of circumstance that he might resolve the perplexity of unlearned duty.

The soft tones of Sinbara, clothing sound wisdom, bridged the confusion of the headman, seeking understanding of duty, yet aroused the conceit and the prejudice of those who were indolent and headstrong, not seeking the significance of circumstance.

Therefore this head man of mahouts addressed further injunction to all.

"Let Sinbara speak further. If his understanding is a ford through this difficulty of circumstance, let him take the direction of action, whereby the duty of all may be joined. Those who cannot see the way should follow those who have perception. This is duty, and all joining in the act of faith, the bridge will be complete. Sinbara Das, having spoken in obedience to my injunction, obey further and act as seemeth best unto thee."

Sinbara Das, having in his heart friendliness toward all, had in his heart the sense of understanding of all, and had in his head the eye which sees the significance of circumstance, and the ear which interprets the meaning of the tones which pervade only as sounds the heads of those who are hard from habitual things.

He approached to Gunga, smallest of the elephants, and therefore at the rear of the troop, for there is precedence among beasts as among men, which go by the appearance of greatness as among men. The karma of Gunga was meritorious. Thus she had been allotted to carry the timbers for the sacred platform in the Mother river so that the breast of Gunga the sacred river might not be troubled at the period of the pilgrimage. Thus was she called Gunga after this service, and thus had she Sinbara Das for mahout, who had named her and who now named her name.

But the other mahouts remaining as they were, the raj of mahouts spoke as became a wise head man. "See ye not that Sinbara Das has moved to his place and confers with his servant. Act then like him. The first step in wisdom is to emulate the actions of the wise."

Thereupon there took him, each man, to his elephant, and seeing Sinbara Das speak to the meritorious Gunga in moderate speech, giving explanations in soft tones, accompanied with interpretative touch and gesture, confidence entered, they knew not how, into the hearts and overflowed, yellow with blessing, into the heads of the mahouts. Confidence being in the hearts and in the heads of the mahouts, the herd became tranquil and attentive to further interpretation.

Then Sinbara Das, walking in friendliness by the side of Gunga, his arm on her trunk, walked in friendliness with her the

whole length of the troop, walked in friendliness with her into the rush of waters where the ford had been, full of faith in the power of Surya, setter of the duties of all, serene in confidence which comes from understanding the duties of others, instructing in faith in the merits of the performance of one's own duty, bridging by his faith the coherency of the duties of the younger brethren.

Then Gunga, remembering the lesson learned of the sacred river and the transport of timbers for the platform for bathers in the sacred waters, aroused by the friendliness of Sinbara Das, interpreter of Surya, reached forth her trunk, lifted up Sinbara Das out of the rush of waters to his place between her eyes, and marched steadily and tranquilly through the waters. Then the great of the herd followed Gunga, perceiving that where the small can go the great can follow.

Thus in the prosperity of Sinbara Das all prospered and received commendations from the Master of Merchants. But Sinbara Das prospered most for he gained in the fulness of the comprehension of Surya, which is obtained only by those who seek to unite the duties of all into the coherency which bridges difficult circumstances.

ERRATA IN "SEERSHIP," VOL. I, NO. I*

The following corrections by Murdhna Joti, to his article in April number, were received too late for insertion in the text: [ED.]

DEAR BROTHER:—The following errata are to be noted in the article on "Seership.":

- | Page | Line | |
|---------|-------------|--|
| 12..... | 36— | Take away the word "other" in the expression "in any other state." |
| 13..... | 5, 6— | Take away the sentence, "In the equilibrium . . . true progress;" since there can be no such equilibrium. |
| 13..... | 25, 26, 27— | In the place of the last sentence, substitute, "The assistance of nature is to be found in what happens immediately after the Turya or Sushupti state is over, since the adept takes . . . another." |
| 18..... | 39— | For <i>grasping</i> , read "groping." |

Fraternally,

MURDHNA JOTI.

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LAMAS AND DRUSES*

MR. L. OLIPHANT'S new work "*Land of Gilead*" attracts considerable attention. Reviews appeared some time since, but we had to lay the subject aside until now for lack of space. We will now have something to say, not of the work itself—though justice can hardly be sufficiently done to the writings of that clever author,—but of what he tells us respecting the Druses—those mystics of Mount Lebanon of whom so little is known. We may, perchance, shed some new light on the subject.

"The Druse," Mr. Oliphant thinks, "has a firm conviction that the end of the world is at hand. Recent events have so far tallied with the enigmatical prophecies of his sacred books, that he looks forward to the speedy resurrection of El Hakim, the founder and divine personage of the sect. In order to comprehend this, the connection between China and Druse theology has to be remembered. The souls of all pious Druses are supposed to be occupying in large numbers certain cities in the west of China. The end of the world will be signalled by the approach of a mighty army from the East against the contending powers of Islam and Christianity. This army will be under the command of the Universal Mind, and will consist of millions of Chinese Unitarians. To it Christians and Mahomedans will surrender and march before it to Mecca. El Hakim will then appear; at his command, the Caaba will be demolished by fire from Heaven, and the resurrection of the dead will take place. Now that Russia has come into collision with China, the Druses see the fulfilment of their sacred prophecies, and are eagerly waiting for an Armageddon in which they believe themselves destined to play a prominent part."—(*Pioneer*).

Mr. Lawrence Oliphant is, in our opinion, one of England's best writers. He is also more deeply acquainted with the inner life of the East than most of the authors and travellers who have written upon the subject—not even excepting Captain and Mrs. Burton. But even his acute and observing intellect could hardly fathom the secret of the profoundly mystical beliefs of the Druses. To begin with: El Hakim is *not* the founder of their sect. Their ritual and dogmas were *never* made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or what has rather transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a mixture of, mystics of *all nations*,—mystics, who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have ever since the first centuries of the Mahomedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then, they have preserved the strictest silence upon their beliefs and truly occult rites. Later on, their warlike character,

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great bravery, and unity of purpose which made their foes, whether Mussulmans or Christians, equally fear them, helped them toward forming an independent community, or, as we may term it, an *imperium in imperio*. They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late "commonwealth" of the followers of Guru Nanak—even extending to their mysticism and indomitable bravery. But the two are still more closely related to a third and still more mysterious community of religionists, of which nothing, or next to nothing, is known by outsiders: we mean that fraternity of Tibetan Lamaists, known as the Brotherhood of Khe-lang, who mix but little with the rest. Even Cosmo de Koros, who passed several years with the Lamas learned hardly more of the religion of these *Chakravartins* (wheel-turners) than what *they* chose to let him know of their exoteric rites; and of the Khe-langs, he learned positively nothing.

The mystery that hangs over the scriptures and religion of the Druses is far more impenetrable than that connected with the Amritsar and Lahore "Disciples," whose *grantha* is well known, and has been translated into European languages more than once. Of the alleged forty-five sacred books* of the Lebanon mystics, none were ever seen, let alone examined, by any European scholar. Many manuscripts have never left the underground Holoways (place of religious meeting) invariably built under the meeting-room on the ground-floor, and the public Thursday assemblies of the Druses are simply blinds intended for over-curious travellers and neighbours.

Verily a strange sect are the "Disciples of H'amsa," as they call themselves. Their *Okhal* or spiritual teachers besides having, like the Sikh *Akali*, the duty of defending the visible place of worship, which is merely a large, unfurnished room, are also the guardians of the Mystical Temple, and the "wise men," or the *initiates* of their mysteries, as their name of *Okhal* implies: *Akl* being in Arabic "intelligence" or "wisdom." It is improper to call them Druses, as they regard it as an insult; nor are they in reality the followers of *Daruzi*, a heretical pupil of H'amsa, but the true disciples of the latter. The origin of that personage who appeared among them in the eleventh century, coming from Central Asia, and whose secret or "mystery" name is "El-Hamma," is quite unknown to our European scholars. His spiritual titles are "Universal Source, or Mind," "Ocean of Light," and "Absolute or Divine Intelligence." They are, in short, repetitions of those of the Tib-

* The work presented by Nasr-Allah to the French King as a portion of the Druse Scriptures, and translated by Petis de la Croix in 1701—is pronounced a forgery. Not one of the copies now in the possession of the Bodleian, Vienna, or Vatican Libraries is genuine, and besides each of them is a copy from the other. Great was always the curiosity of the travellers and greater yet the efforts of the indomitable and ever-prying missionary, to penetrate behind the veil of Druse worship, but all have resulted in failure. The strictest secrecy as to the nature of their beliefs, the peculiar rites practised in their subterranean *Holoways*, and the contents of their canonical books was enjoined upon their followers by H'amsa and Boha-eddin, the chief and first disciple of the former.

etan Dalai-Lama, whose appellation "Path to the Ocean,"¹ means, Path or "Way to the Ocean of Light" (Intelligence) or Divine Wisdom—both titles being identically the same. It is curious that the Hebrew word *Lamad* should also mean "the God-taught."

An English Orientalist recently found that the religion of Nanak had a good deal of Buddhism in it. (Art. *Diwali* in *Calcutta Review*). This would be only natural since the Empire of Hindustan is the land of Buddhas and Boddhisattvas. But that the religion of the Druses, between whose geographical and ethnological position and that of the Hindus there is an abyss, should be so, is far more incomprehensible and strange. Yet it is a fact. They are more Lamaists in their beliefs and certain rites, than any other people upon the face of the globe. The fact may be contradicted, but it will be only because Europe knows next to nothing of either. Their system of government is set down as feudal and patriarchal, while it is as theocratic as that of the Lamaists,—or as that of the Sikhs—as it used to be. The mysterious representation of the Deity appears in H'amsa, whose spirit is said to guide them, and periodically re-incarnate itself in the person of the chief *Okhal* of the Druses, as it does in the Guru-Kings of the Sikhs, some of whom, like Guru Govind, claimed to be the re-incarnations of Nanak, while the Dalai-Lamas of Tibet claim to be those of Buddha. The latter, by the way, are loosely called *Shaberon*s and *Khubilghans* (both in various degrees re-incarnations not of Buddha, the MAN, but of his Buddh-like divine spirit) by Abbe Huc and others without any regard to the difference in the appellation: El Hamma or H'amsa came from the "Land of the Word of God." Where was that land? Swedenborg, the Northern seer, advised his followers to search for the LOST WORD, among the hierophants of Tartary, Tibet and China. To this we may add a few explanatory and corroborative facts. L'hassa, the theocratic metropolis of Tibet, is commonly translated as "God-land," that is to say, this is the only English equivalent that we can find.² Though separated by the Karakorum range and little Tibet, the great Tibet is on the same Asiatic plateau in which our Biblical scholars designate the table-land of Pamir³ as the cradle of the human race, the birth-place of

¹ "Lama" means path or road in the vulgar Tibetan language, but in that figurative sense it conveys the meaning of way: as the "way to wisdom or salvation." Strangely enough it also means "cross." It is the Roman figure X or ten, the emblem of perfection or perfect number, and stood for ten with the Egyptians, Chinese, Phœnicians, Romans, &c. It is also found in the Mexican secular calendars. The Tartars call it *lama* from the Scytho-Turanian word *lamh*, hand, (from the number of fingers on both hands), and it is synonymous with the *Jod* of the Chaldees, "and thus became the name of a cross, of the High Priest of the Tartars, and of the Lamaic Messenger of God," says the author of the *Book of God*; "Commentaries on the Apocalypse." With the Irish *luam* signifies the head of the Church, a spiritual chief.

² And a most unsatisfactory term it is, as the Lamaists have no conception of the anthropomorphic deity which the English word "God" represents. Fo or Buddha (the latter name being quite unknown to the common people) is their equivalent expression for that All-embracing, Superior Good, or Wisdom from which all proceeds, as does the light from the sun, the cause being nothing personal, but simply an Abstract Principle. And it is this that in all our theosophical writing, for the want of a better word, we have to term "God-like," and "Divine."

³ There are several Pamirs in Central Asia. There is the Alighur Pamir which lies more north than either—the great Pamir with Victoria Lake in its vicinity, Taghdumbast Pamir and the little Pamir, more south; and eastward another chain of Pamir dividing Mustagh Pass and Little Gubjal. We would like to know on which of these we have to look for the garden of Eden?

the mythical Adam. Tibet or Ti-Boutta, will yield, etymologically, the words *Ti*, which is the equivalent for God in Chinese, and *Buddha*, or wisdom: the land, then of the Wisdom-Deity, or of the incarnations of Wisdom. It is also called "Bod-Jid." Now "Jid" and "Jod" are synonymous apocalyptic and phallic names for the Deity,—Yod being the Hebrew name for God. G. Higgins shows in his Celtic Druids, the *Welsh Druids* altering the name of Bod-Jid into Budd-ud which with them too meant the "Wisdom of Jid" or what people now call, "god."¹

The religion of the Druses is said to be a compound of Judaism, Mahomedanism and Christianity, strongly tinged with Gnosticism and the Magian system of Persia. Were people to call things by their right names, sacrificing all self-conceit to truth, they might confess things otherwise. They could say, for instance, that Mahomedanism being a compound of Chaldeism, Christianity and Judaism; Christianity, a mixture of Judaism, Gnosticism and Paganism; and Judaism, a wholesale Egypto-Chaldean Kabalism, masquerading under invented names and fables, made to fit the bits and scraps of the real history of the Israelite tribes—the religious system of the Druses would then be found one of the last survivals of the archaic Wisdom-Religion. It is entirely based on that element of practical mysticism of which branches have from time to time sprung into existence. They pass under the unpopular names of Kabalism, Theosophy and Occultism. Except Christianity which, owing to the importance it gives to the principal prop of its doctrine of Salvation,—(we mean the dogma of Satan) had to anathematize the practice of theurgy,—every religion, including Judaism and Mahomedanism, credits these above-named branches. Civilisation having touched with its materialistic all-levelling, and all-destroying hand even India and Turkey, amid the din and chaos of crumbling faiths and old sciences, the reminiscence of archaic truths is now fast dying out. It has become popular and fashionable to denounce "the old and mouldy *superstitions* of our forefathers;"—verily even among the most natural allies of the students of theurgy or occultism—the Spiritualists. Among the many creeds and faiths striving to follow the cyclic tide, and helping it themselves to sweep away the knowledge of old, strangely blind to the fact, that the same powerful wave of materialism and modern science also sweeps away their own foundations—the only religions which have remained as alive as ever to these forgotten truths of old, are those which from the first have kept strictly aloof from the rest. The Druses, while outwardly mixing up with Moslems and Christians alike, ever ready to read the Kuran as well as the Gospels in their Thursday public meetings, have never allowed an uninitiated stranger to penetrate the mysteries of their own doctrines. In-

¹ The name in Hebrew for sanctuary is *Te-bah* and *Ti-boutta* and *Tebet*, also a cradle of the human race. *Thebeth* meaning "a box"—the "ark" of Noah and the floating cradle of Moses.

telligence¹ alone communicates to the soul (which with them is mortal, though it survives the body) the enlivening and divine spark of the Supreme Wisdom or *Ti-meami*—they say—but it must be screened from all non-believers in *H'amsa*. The work of the soul is to seek wisdom, and the substance of earthly wisdom is to know Universal Wisdom, or "God," as other religionists call that principle. This is the doctrine of the Buddhists and Lamaists who say "Buddha" where the Druses say "Wisdom"—one word being the translation of the other. "In spite of their external adoption of the religious customs of the Moslems, of their readiness to educate their children in Christian schools, their use of the Arabic language, and of their free intercourse with strangers, the Druses remain even more than the Jews a peculiar people"—says a writer. They are very rarely if ever converted; they marry within their own race; and adhere most tenaciously to their traditions, *baffling all efforts to discover their cherished secrets*. Yet they are neither fanatical, nor do they covet proselytes.

In his *Journey through Tartary, Tibet, and China*, Huc speaks with great surprise of the extreme tolerance and even outward respect shown by the Tibetans to other religions. A grand Lama, or a "Living Buddha," as he calls him, whom the two missionaries met at Choang-Long, near Koum-boum certainly had the best of them in good breeding as well as tact and deference to their feelings. The two Frenchmen, however, neither understood nor appreciated the act, since they seemed quite proud of the insult offered by them to the *Hobilgan*. "We were waiting for him . . . seated on the kang . . . and *purposely did not rise to receive him*, but merely made him a slight salutation"—boasts Huc (Vol. ii. p. 35-36). The Grand Lama "did not appear disconcerted" though: upon seeing that they as "purposely" withheld from him "an invitation to sit down" he only looked at them "surprised," as well he might. A breviary of theirs having attracted his attention, he demanded "permission to examine it;" and then, carrying it "solemnly to his brow" he said: "It is *your* book of prayer; we must always honour and reverence other people's prayers." It was a good lesson, yet they understood it not. We would like to see that Christian missionary who would reverently carry to his brow the *I'edas*, the *Tripitaka*, or the *Grantha*, and publicly honour other people's prayers! While the Tibetan "savage," the heathen *Hobilgan*, was all affability and politeness, the two French "Lamas of Jehovah" as Abbe Huc called his companion and himself, behaved like two uneducated bullies. And to think that they even boast of it in print!

No more than the Druses do the Lamaists seek to make proselytes. Both people have their "schools of magic"—those in Tibet being attached to some *la-khang* (lama-series), and those among the Druses in the closely-guarded crypts of initiation, no stranger

¹ The Druses divide man into three principles: body, soul and intelligence—the "Divine Spark," which Theosophists call "spirit."

being even allowed inside the buildings. As the Tibetan *Hobilgans* are the incarnations of Buddha's spirit, so the Druse *Okhals*—erroneously called "Spiritualists" by some writers—are the incarnations of H'amsa. Both peoples have a regular system of passwords and signs of recognition among the neophytes, and we know them to be nearly identical since they are partially those of the Theosophists.

In the mystical system of the Druses there are five "messengers" or interpreters of the "Word of the Supreme Wisdom," who occupy the same position as the five chief Boddhisattvas, or *Hobilgans* of Tibet, each of whom is the bodily temple of the spirit of one of the five Buddhas. Let us see what can be made known of both classes. The names of the five principal Druse "messengers," or rather their titles,—as these names are generic, in both the Druse and Tibetan hierarchies, and the title passes at the death of each to his successor—are:—

(1). * *H'amsa*, or "El Hamma," (spiritual wisdom) considered as the Messiah, through whom speaks Incarnate Wisdom.

(2). *Ismail*—Ti-meami—(the universal soul). He prepares the Druses before their initiation to receive "wisdom."

(3). *Mohammed*—(the Word). His duty is to watch over the behaviour and necessities of the brethren;—a kind of Bishop.

(4). *Se-lama*, (the "Preceding") called the "Right Wing."

(5). *Mokshatana Boha-eddin*, (the "Following") named the "Left Wing."

These last are both messengers between H'amsa and the Brotherhood. Above these *living mediators who remain ever unknown to all but the chief Okhals* stand the ten Incarnates of the "Supreme Wisdom," the last of whom is to return at the end of the cycle, which is fast approaching—though no one but El Hamma knows the day—that last "messenger" in accordance with the cyclic recurrences of events being also the first who came with H'amsa, hence Boha-eddin. The names of the Druse Incarnations are Ali A-llal who appeared in India (Kabir we believe); Albar in Persia; Alya in Yemen; Moill and Kahim, in Eastern Africa; Moessa and Had-di in Central Asia; Albou and Manssour in China; and Buddea, that is, Boha-eddin¹ in Tartary, whence he came and whither he returned. This last one, some day, was *dual-sexed* on earth. Having entered into El-Hakim—the Khalif, a monster of wickedness—he brought him to be assassinated, and then sent

* Very curiously the Druses identify their H'amsa with Hamsa, the Prophet Mahomet's uncle, who, they say, tired of the world and its deceitful temptations, simulated death at the battle of Dhod, A. D. 625, and retired to the fastnesses of a great mountain in Central Asia where he became a saint. He never died in spirit. When several centuries after that he appeared among them it was in his second spiritual body, and when their Messiah had, after founding the brotherhood, disappeared, *Se-lama* and *Boha-eddin* were the only ones to know the retreat of their Master. They alone knew the bodies into which he went on, successively re-incarnating himself—as he is not permitted to die until the return of the *Highest Messenger*, the last or one of the *ten* avatars. He alone—the now invisible but expected one—stands higher than H'amsa. But, it is not, as erroneously believed, "El-Hakim," the Fatimite Khalif of bad name.

¹ One of the names of Minerva, Goddess of Wisdom, was *Budea*.

H'amsa to preach and to found the Brotherhood of Lebanon. El-Hakim then is but a mask. It is Buddea, *i. e.*, Boha-eddin they expect.¹

And now for the Lamaic hierarchy. Of the living or incarnate Buddhas there are five also, the chief of whom is Dalay, or rather Talay, Lama—from *Tale* "Ocean" or Sea; he being called the "Ocean of Wisdom." Above him, as above H'amsa, there is but the "SUPREME WISDOM"—the abstract principle from which emanated the five Buddhas—Maître Buddha (the last Boddhiswatta, or Vishnu in the Kalanki avatar) the tenth "messenger" expected on earth—included. But this will be *the* One Wisdom and will incarnate itself into the whole humanity collectively, not in a single individual. But of this mystery—no more at present.

These five "Hobilgans" are distributed in the following order:—

(1). Talay-Lama, or Lha-ssa,—the incarnation of the "Spiritual" "passive" wisdom,—which proceeds from Gautama or Siddhartha Buddha, or Fo.

(2). Bande-cha-an Rem-boo-tchi, at Djashi-Loombo. He is "the *active* earthly wisdom."

(3). Sa-Dcha-Fo, or the "Mouthpiece of Buddha," otherwise the "word" at Ssamboo.

(4). Khi-sson-Tamba—the "Precursor" (of Buddha) at the Grand Kooren.

(5). Tchang-Zya-Fo-Lang, in the Altai mountains. He is called the "Successor" (of Buddha).

The "shaberons" are one degree lower. They, like the chief Okhals of the Druses, are the *initiates* of the great wisdom or Buddh Esoteric religion. This double list of the "Five" shows great similarity at least between the polity of the two systems. The reader must bear in mind that they have sprung into their present *visible* conditions nearly at the same time. It was from the ninth to the fifteenth centuries that that modern Lamaism evolved its ritual and popular religion, which serves the Hobilgans and Shaberons as a blind, even against the curiosity of the average Chinaman and Tibetan. It was in the eleventh century that H'amsa founded the Brotherhood of Lebanon; and till now no one has acquired its secrets!

It is supremely strange that both the Lamas and Druses should have the same mystical statistics. They reckon the bulk of the human race at 1.332 millions. When good and evil, they say, shall come to an equilibrium in the scales of human actions (now evil is far the heavier), then the breath of "Wisdom," will annihilate in a wink of the eye just 666 millions of men. The surviving 666

¹In the Druse system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnates itself in a mortal man. The deific principle with them is the essence of Life, the All, and as impersonal as the Parabrahm of the Vedandins or the Nirvana State of the Buddhists, ever invisible, all-pervading and incomprehensible, to be known but through occasional incarnations of its spirit in human form. These ten incarnations or human avatars, as above specified, are called the "Temples of Ti-meam" (Universal Spirit.)

millions will have "Supreme Wisdom" incarnated in them.¹ This may have, and probably has, an allegorical meaning. But what relation might it possibly bear to the number of the "grand Beast" of John's *Revelation*?

If more were known than really is of the religions of Tibet and the Druses, then would scholars see that there is more affinity, between Turanian Lamaists and the Semitic, "El-Hammities," or Druses, than was ever suspected. But all is darkness, conjecture, and mere guess-work whenever the writers speak of either the one or the other. The little that has transpired of their beliefs is generally so disfigured by prejudice and ignorance that no learned Lama or Druse would ever recognise a glimpse of likeness to his faith in these speculative fantasies. Even the profoundly suggestive conclusion to which came Godfrey Higgins (*Celtic Druids* Part I, 101) however true, is but half so. "It is evident" he writes "that there was a *secret science* possessed somewhere (by the ancients) which must have been guarded by the most solemn oaths . . . and I cannot help suspecting *that there is still a secret doctrine* known only in the deep recesses of the crypts of Tibet." . . .

To conclude with the Druses: As *Selama* and *Boha-eddin*—two names more than suggestive of the words "Lama" and "Buddha"—are the only ones entrusted with the secret of H'amsa's retreat; and having the means of consulting with their master, they produce from time to time his directions and commands to the Brotherhood, so, even to this day do the Okhals of that name travel every *seventh* year, through Bussora and Persia into Tartary and Tibet to the very west of China and return at the expiration of the eleventh year, bringing them fresh orders from "El' Hamma." Owing to the expectation of war between China and Russia, only last year a Druse messenger passed through Bombay on his way to Tibet and Tartary. This would explain "the superstitious" belief that "the souls of all pious Druses are supposed to be occupying in large numbers certain cities in China." It is around the plateau of the Pamirs—they say with the Biblical scholars—that the cradle of the true race must be located: but the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India, where also the souls of their pious and initiated brethren transmigrate, and rebecome "sons of God." What this language means every Theosophist ought to know. They discredit the fable of Adam and Eve, and say that they who first ate of the forbidden fruit and thus become "Elohim" were Enoch or Hermes (the supposed father of Masonry), and Seth or Sat-an, the father of secret

¹ The Hindus have the same belief. In the "Deva-Yug" they will all be deys or gods. See *Lama-nim tshen-po*, or "Great Road to perfection;" a work of the fifteenth century. The author of this book is the Great Reformer of Lamaism, the famous Tzong-ki-pa, from whose hair sprang up the famous koum-boum letter tree—a tree whose leaves all bear sacred Tibetan inscriptions, according to the tradition. This tree was seen by Abbe Huc some forty years ago, and was seen last year by the Hungarian traveller Count Sitcheny; who, however, begging his pardon, *could not*, under its physical surroundings, have carried away a branch of it, as he pretends to have done.

wisdom and learning, whose abode, they say, is now in the planet Mercury,¹ and whom the Christians were kind enough to convert into a chief devil, the "fallen Angel." Their evil one is an abstract principle, and called the "Rival."

The "millions of Chinese Unitarians" may mean Tibetan Lamas, Hindus, and others of the East, as well as Chinamen. It is true that the Druses believe in and expect their resurrection day in Armageddon, which, however, they pronounce otherwise. As the phrase occurs in the *Apocalypse* it may seem to some that they got the idea in St. John's *Revelation*. It is nothing of the kind. That day which, according to the Druse teaching "will consummate the great spiritual plan—the bodies of the wise and faithful will be absorbed into the absolute essence, and transformed from the many, into the ONE." This is pre-eminently the Buddhist idea of Nirvana, and that of the Vedantin final absorption into Parabrahm. Their "Persian Magianism and Gnosticism," make them regard St. John as Oannes, the Chaldean Man-Fish, hence connects their belief at once with the Indian Vishnu and the Lamaic Symbology. Their "Armageddon" is simply "Ramdagon,"² and this is how it is explained.

The sentence in *Revelation* is no better interpreted than so many other things by Christians, while even the non-Kabalistic Jews know nothing of its real meaning. Armageddon is mistaken for a geographical locality, viz., the elevated table of Esdraelon or *Ar-mageddon* the mountain of Megiddo, where Gideon triumphed

¹ Buddha is son of Maya; and (according to Brahmanic notion) of Vishnu; "Maia" is mother of Mercury by Jupiter. Buddha means the "wise" and Mercury is God of Wisdom (Hermes); and the planet sacred to Gautama Buddha is Mercury. Venus and Isis presided over navigation, as Mary or Maria, the Madonna presides now. Is not the latter hymned to this day by the Church:

"Ave Maris Stella

"Dei Mater Alma?" — or

Hail, Star of the Sea.

Mother of God — thus identified with Venus?

² Rama, of the Solar race, is an incarnation of Vishnu—a Sun-God. In "Machha," or the first Avatar, in order to save humanity from final destruction (see *Vishnu Purana*) that God appears to King Satyavrata and the seven saints who accompany him on the vessel to escape Universal Deluge, as an enormous fish with one stupendous horn. To this horn the King is commanded by Hari to tie the ship with a serpent (the emblem of eternity) instead of a cable. The Talay-Lama, besides his name of "Ocean," is also called *Saron*, which in Tibetan, means the "unicorn," or one horned. He wears on his head-gear a prominent horn, set over a *Yung-dang*, or mystic cross; which is the Jain and Hindu *Swastica*. The "fish" and the sea, or *water*, are the most archaic emblems of the Messiahs, or incarnations of divine wisdom, among all the ancient people. Fishes play prominently a figure on old Christian medals; and in the catacombs of Rome the "Mystic Cross" or "Anchor" stands between two fishes as supporters. "Dagh-dae"—the name of Zaratusht's mother, means the "Divine Fish" or Holy Wisdom. The "Mover on the Waters" whether we call him "Narayan" or Abatur, (the Kabalistic Superior Father and "Ancient of the World") or "Holy Spirit" is all one. According to Codex Nazareus, *Kabalah* and *Genesis*, the Holy Spirit when moving on the waters mirrored himself—and "Adam Kadmon was born." *Mare* in Latin, is the sea. Water is associated with every creed. Mary and Venus are both patronesses of the sea and of sailors—and both mothers of Gods of Love, whether Divine or Earthly. The mother of Jesus is called Mary or Mariah—the word meaning in Hebrew *mirror* that in which we find but the reflection instead of a reality, and 600 years before Christianity there was *Maya* Buddha's mother, whose name means *illusion*—identically the same. Another curious "coincidence" is found in the selections of new Dalay Lamas in Tibet. The new incarnation of Buddha is ascertained by a curious ichthumancy with three gold fishes. Shutting themselves up in the Buddha-La (Temple), the Hobilgans place three gold-fish in an urn, and on one of these ancient emblems of Supreme Wisdom, shortly appears the name of the child into whom the soul of the late Talay-Lama is supposed to have transmigrated.

over the Midianites.¹ It is an erroneous notion, for the name in the *Revelation* refers to a mythical place mentioned in one of the most archaic traditions of the heathen East, especially among the Turanian and Semitic races. It is simply a kind of purgatorial Elysium, in which departed spirits are collected, to await the day of final judgment. That it is so is proved by the verse in *Revelation*. "And he gathered them together into a place called Armageddon (XVI. 16), when the seventh angel will pour out his vial into the air." The Druses pronounce the name of that mystical locality "Ramdagon." It is, then, highly probable that the word is an anagram, as shown by the author of the "Commentary on the Apocalypse." It means "Rama-Dagon,"² the first signifying Sun-God of that name, and the second "Dagon" or the Chaldean Holy Wisdom incarnated in their "Messenger," Oannes—the Man-Fish, and descending on the "Sons of God" or the Initiates of whatever country; those, in short, through whom Deific Wisdom occasionally reveals itself to the world.

EXTRACTS FROM GOETHE*

The man to whom the universe does not reveal directly what relation it has to him, whose heart does not tell him what he owes himself and others—that man will scarcely learn it out of books.

There is in the curious and kindly operation of animal instincts something which, whosoever studies and does not believe in God, will not be aided by Moses and the prophets. In these instincts I perceive what I call the omnipresence of the Deity, who has everywhere spread and implanted a portion of His endless love, and has intimated, even in the brute, as a germ, those qualities which blossom to perfection in the noblest forms of man.

There is no more lovely worship of God than that for which no image is required, but which springs up in our breast spontaneously, when nature speaks to the soul, and the soul speaks to nature face to face.

The contemplation of the architecture of the universe in the infinitely great and the infinitely little of which it is composed, leads us inevitably to the conclusion that at the bottom of the whole an *idea* lies, according to which God in nature and nature in God from eternity to eternity works and shapes forth all things. Observation and reflection bring us continually nearer to these mysteries.

¹ It is not the "Valley of Megeddo," for there is no such valley known. Dr. Robinson's typographical and Biblical notions being no better than hypotheses.

² *Ram* is also womb, and valley; and in Tibetan "goat." "Dag" is fish; from Dagon, the man-fish, or perfect wisdom.

* These extracts, together with others, were printed by H. P. Blavatsky in *Lucifer* for March, 1871. The title used is our own.—ED. THEOSOPHY.

APOLLONIUS TYANEUS AND SIMON MAGUS*

IN the "History of the Christian Religion to the year two hundred," by Charles B. Waite, A. M., announced and reviewed in the *Banner of Light* (Boston), we find portions of the work relating to the great thaumaturgist of the second century A. D.—Apollonius of Tyana, the rival of whom had never appeared in the Roman Empire.

"The time of which this volume takes special cognizance is divided into six periods, during the second of which, A. D. 80 to A. D. 120, is included the 'Age of Miracles,' the history of which will prove of interest to Spiritualists as a means of comparing the manifestations of unseen intelligences in our time with similar events of the days immediately following the introduction of Christianity. Apollonius Tyaneus was the most remarkable character of that period, and witnessed the reign of a dozen Roman emperors. Before his birth, Proteus, an Egyptian god, appeared to his mother and announced that he was to be incarnated in the coming child. Following the directions given to her in a dream, she went to a meadow to gather flowers. While there, a flock of swans formed a chorus around her, and, clapping their wings, sung in unison. While they were thus engaged, and the air was being fanned by a gentle zephyr, Apollonius was born."

This is a *legend* which in days of old, made of every remarkable character a "son of God" miraculously born of a virgin. And what follows is *history*. "In his youth he was a marvel of mental power and personal beauty, and found his greatest happiness in conversations with the disciples of Plato, Chrysippus and Aristotle. He ate nothing that had life, lived on fruits and the products of the earth; was an enthusiastic admirer and follower of Pythagoras, and as such maintained silence for five years. Wherever he went he reformed religious worship and performed wonderful acts. At feasts he astonished the guests by causing bread, fruits, vegetables and various dainties to appear at his bidding. Statues became animated with life, and bronze figures advanced from their pedestals, took the position and performed the labors of servants. By the exercise of the same power dematerialization occurred; gold and silver vessels, with their contents, disappeared; even the attendants vanished in an instant from sight.

"At Rome, Apollonius was accused of treason. Brought to examination, the accuser came forward, unfolded his roll on which the accusation had been written, and was astounded to find it a perfect blank.

"Meeting a funeral procession he said to the attendants. 'Set down the bier, and I will dry up the tears you are shedding for

*This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1881.

the maid.' He touched the young woman, uttered a few words, and the dead came to life. Being at Smyrna, a plague raged at Ephesus, and he was called thither. 'The journey must not be delayed,' he said; and had no sooner spoken the words than he was at Ephesus.

"When nearly one hundred years old, he was brought before the Emperor at Rome, accused of being an enchanter. He was taken to prison. While there he was asked when he would be at liberty? 'To-morrow, if it depends on the judge; this instant, if it depends on myself.' Saying this, he drew his leg out of the fetters, and said, 'You see the liberty I enjoy.' He then replaced it in the fetters.

"At the tribunal he was asked: 'Why do men call you a god?'

"'Because,' said he, 'every man that is good is entitled to the appellation.'

"'How could you foretell the plague at Ephesus?'

"He replied: 'By living on a lighter diet than other men.'

"His answers to these and other questions by his accusers exhibited such strength that the Emperor was much affected, and declared him acquitted of crime; but said he should detain him in order to hold a private conversation. He replied: 'You can detain my body, but not my soul; and, I will add, not even my body.' Having uttered these words he vanished from the tribunal, and that same day met his friends at Puteoli, three days' journey from Rome.

"The writings of Apollonius show him to have been a man of learning, with a consummate knowledge of human nature, imbued with noble sentiments and the principles of a profound philosophy. In an epistle to Valerius he says:—

"'There is no death of anything except in appearance; and so, also, there is no birth of anything except in appearance. That which passes over from essence into nature seems to be birth, and what passes over from nature into essence seems, in like manner, to be death; though nothing really is originated, and nothing ever perishes; but only now comes into sight, and now vanishes. It appears by reason of the density of matter, and disappears by reason of the tenuity of essence; but is always the same, differing only in motion and condition.'

"The highest tribute paid to Apollonius was by the Emperor Titus. The philosopher having written to him, soon after his accession, counselling moderation in his government, Titus replied:

"'In my own name and in the name of my country I give you thanks, and will be mindful of those things. I have, indeed, taken Jerusalem, but you have captured me.'

"The wonderful things done by Apollonius, thought to be miraculous, the source and producing cause of which Modern Spiritualism clearly reveals, were extensively believed in, in the second century, and hundreds of years subsequent; and by Chris-

tians as well as others. Simon Magus was another prominent miracle-worker of the second century, and no one denied his power. Even Christians were forced to admit that he performed miracles. Allusion is made to him in the Acts of the Apostles, viii: 9-10. His fame was world-wide, his followers in every nation, and in Rome a statue was erected in his honor. He had frequent contests with Peter, what we in this day would call 'miracle-matches' in order to determine which had greater power. It is stated in 'The Acts of Peter and Paul' that Simon made a brazen serpent to move, stone statues to laugh, and himself to rise in the air; to which is added: 'as a set-off to this, Peter healed the sick by a word, caused the blind to see, &c.' Simon, being brought before Nero, changed his form: suddenly he became a child, then an old man; at other times a young man. 'And Nero, beholding this, supposed him to be the Son of God.'

"In 'Recognitions,' a Petrine work of the early ages, an account is given of a public discussion between Peter and Simon Magus, which is reproduced in this volume.

"Accounts of many other miracle-workers are given, showing most conclusively that the power by which they wrought was not confined to any one or to any number of persons, as the Christian world teaches, but that mediumistic gifts were then, as now, possessed by many. Statements quoted from the writers of the first two centuries of what took place will severely tax the credulity of the most credulous to believe, even in this era of marvels. Many of those accounts may be greatly exaggerated, but it is not reasonable to suppose that they are all sheer fabrications, with not a moiety of truth for their foundation; far less so with the revelations made to men since the advent of Modern Spiritualism. Some idea of the thoroughness with which every subject is dealt with in this volume may be formed when we state that in the index there are two hundred and thirteen references to passages relating to 'Jesus Christ'; from which, also, it may be justly inferred that what is given must be of great value to those seeking information that will enable them to determine whether Jesus was 'Man, Myth, or God.' 'The Origin and History of Christian Doctrines,' also 'The Origin and Establishment of the Authority of the Church of Rome over other Churches,' are fully shown, and much light thrown upon many obscure and disputed questions. In a word, it is impossible for us, without far exceeding the limits prescribed for this article, to render full justice to this very instructive book; but we think enough has been said to convince our readers that it is one of more than ordinary interest, and a desirable acquisition to the literature of this progressive age."*

Some writers tried to make Apollonius appear a legendary character, while pious Christians will persist in calling him an *impostor*. Were the existence of Jesus of Nazareth as well attested

*Second Edition. 1 Vol., 8vo, pp. 455. Chicago: C. V. Waite & Co. Thomas J. Whitehead & Co., agents for New England, 5 Court Square, Room 9, Boston.

by history and he himself half as known to classical writers as was Apollonius no sceptic could doubt to-day the very being of such a man as the Son of Mary and Joseph. Apollonius of Tyana was the friend and correspondent of a Roman Empress and several Emperors, while of Jesus no more remained on the pages of history than as if his life had been written on the desert sands. His letter to Agbarus, the prince of Edessa, the authenticity of which is vouchsafed for by Eusebius alone—the Baron Munchausen of the patristic hierarchy—is called in the *Evidences of Christianity* “an attempt at forgery” even by Paley himself, whose robust faith accepts the most incredible stories. Apollonius, then, is a historical personage; while many even of the Apostolic Fathers themselves, placed before the scrutinizing eye of historical criticism, begin to flicker and many of them fade out and disappear like the “will-o’-the-wisp” or the *ignis fatuus*.

AROUND THE TABLE

IT was one of those hot evenings in the early autumn which often are so oppressive. A series of chilly nights, bringing a light touch of frost to the countryside, had preceded this “unusual” heat wave, and the audience at the Theosophical meeting in town, from which the Family had just returned to its suburban home, had seemed too “wilted” to make the usual half hour of “question and answer” toward the close of the meeting as crisp and interesting as usual.

“It’s too warm to go to bed yet,” remarked Spinster, as she dropped listlessly into a chair in the gratefully dim living room.

“That’s right, Daughter,” answered the Doctor, who is rarely able to attend the meetings but had been present at this one. “Can’t we have a pitcher of water and some glasses?” Then turning to Mentor, “It must have been dry work talking tonight.”

The latter smiled a little as he answered, “The audience seemed to find it so.”

“But not that man who kept asking those questions about the Masters,” put in Mother quickly.

“Yes,” said Doctor vigorously. “What was he driving at, Mentor?”

Spinster arrived at the moment with water, tray and glasses; and Doctor, taking them from her gently, with a “you sit down now, Dear,” served her first, and then the rest.

“Why, that man was a doubter, Doctor,” answered Mentor at last, as he placed his now empty glass on the tray.

"He *looked* sensible enough," mused the Doctor, sipping his water slowly in hygienic fashion.

Mentor laughed, "He *was*, or rather *is*, sensible, Doctor. You yourself were a doubter a few years ago. And then I remember you used to think it better to 'slip over' the existence of Masters, when talking with your friends about Theosophy—it was 'too much to swallow,' you used to say."

Doctor looked indignant, then pained, and then said slowly, "Well—I guess that's so, Mentor. It wasn't that I doubted, you know, but the idea was so foreign to the thinking of the average man I used to be afraid it would throw him off the philosophy . . . but I know better now," he added vigorously.

"Well, I often used to wonder," remarked Spinster reminiscently, "why Mr. Judge devoted the very first chapter of *The Ocean of Theosophy* to those direct statements about Masters. It used to seem to me not very wise in method—that a better way would have been to 'lead up to' the idea of Masters, treating the subject of their existence in a later chapter in the book."

"I used to feel the same way, Spinster," agreed the Doctor. "I used to hesitate to loan or recommend the book—guess I was afraid somebody would think I was superstitious," he added, with a chuckle.

"Well, why *did* he write of Masters in the very first chapter, Mentor?" asked Mother.

"To show where Theosophy comes from, of course," answered Mentor. "No Masters, no Theosophy—we ought to be able to see that. Theosophy purports to be knowledge; knowledge implies knowers—for there could be no knowledge unless it were actually known by beings. And who could know the facts of the evolution of our planet, and previous ones, except Those who have experienced and for themselves completed it?"

"The existence of Masters is the great essential fact of Theosophy—the basic fact," he added earnestly. "Knowledge does not exist of itself, nor as an abstraction. If there *is* knowledge, it is something known by somebody, somewhere. And unless there are beings who actually know the Laws of the Universe and their applications, Theosophy is a mere guess, or speculation, like any religion or system of thought."

"Then the bold proclamation of Masters is the logical line to take in the presentation of Theosophy, isn't it, Mentor?" asked Doctor, "and that holds good all the time."

Mentor nodded. "It *is* at Theosophical meetings, that's sure, Doctor. For the people who come have come voluntarily to hear Theosophy explained. But we often have opportunities to present the philosophy, or some of its ideas, at other times and then discrimination should be used. Do you remember that old Bible saying," he added, turning to Mother, who has been a devoted

student of the old book, "about 'milk for babes and meat for strong men'? Well, there's a cue for us in that—and in many another of the old Bible sayings. When people come to a Theosophical meeting, or ask directly for information about Theosophy, as such, it is our best method—in fact, our duty—to 'make the proclamation' of the Source, with all confidence and boldness. When we ourselves are trying to introduce the subject in order to interest and help a friend or acquaintance, we should utilize that discrimination we are trying to cultivate and develop to find the best method of approach."

"I can see *that*, Mentor," agreed Spinster, emphatically. "Why, I have known students who talked about Masters to all and sundry, in season and out—and in a very personal and familiar sort of way. It always made me feel sort of—well, funny," she added, unable to find her exact word.

"Yes, I know what you mean," said Mentor, looking as nearly disgusted as benignity ever can look. "It's the 'abuse of Sacred Names' of which H. P. B. herself wrote. Why, to hear some credulous and indiscriminating students talk, you would think that they and their 'teachers'—heaven save the mark—were the *familiars* of those great beings we call 'Masters' . . . that Their relation was a *personal* one with these talkers. To a really earnest and well-informed student such talk uncovers at once the delusion or rank pretence of the one who makes it; for he knows well the truth of that old saying of Mr. Judge: ' . . . the true chela does not talk much of his Master and often does not refer to that Master's existence.'"

"Well, what did that man really get who asked the questions about Masters at the meeting, Mentor?" asked Doctor, looking up at the clock significantly.

"He got a copy of the *Ocean*, I know that!" said Spinster quickly, before Mentor could answer. "I loaned it to him myself after the meeting."

There was a general laugh, as Mentor remarked, "There's your answer, Doctor!" And he added seriously, "You see, he got enough to make him want to do some reading and thinking for himself; and if I am not mistaken, he is sensible enough, judging by his attitude and questions, to get the logic of the situation—to see the *necessity* of the existence of Masters, if Theosophy is the philosophy of life itself, as the teaching clearly purports to be—a *synthetic* philosophy."

* * * * *

"Come, children, it's almost twelve o'clock—you'll all be tired tomorrow, if you don't turn in now," said Mother in her practical and decisive way.

Doctor yawned guiltily, and there was a quiet smile of appreciation all around—which is a good way to end an evening.

"We seem to get about as much from these little talks *after* the meetings as we do from the meetings themselves," said Spinster, her voice trailing off into the distance as she went down the corridor toward her room.

"Do you remember that old passage in the *Gita*?" remarked Mentor to Doctor, as they were separating for the night:

"... the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are *full* of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me."

EXTRACTS FROM BRIHADARANYAKA UPANISHAD*

After having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping (senses). Having assumed light, he goes again to his place, the golden person, the lonely bird.

Guarding with the breath (prâna, life) the lower nest, the immortal moves away from the nest; that immortal one goes wherever he likes, the golden person, the lonely bird.

Going up and down in his dream, the god makes manifold shapes for himself, either rejoicing together with women, or laughing (with his friends) or seeing terrible sights.

People may see his playground, but himself no one ever sees. Therefore they say, "Let no one wake a man suddenly, for it is not easy to remedy, if he does not get back (rightly to his body)."

Now as a man is like this or like that, according as he acts and according as he behaves, so will he be:—a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

And here they say that a person consists of desires. And as is his desire, so is his will: and as is his will, so is his deed; and whatsoever deed he does, that he will reap.

If a man understands the Self, saying "I am He", what could he wish or desire that he should pine after the body.

Whoever has found and understood the Self that has entered this patched-together hiding place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

BRIHADARANYAKA UPANISHAD.

* These Extracts were printed by H. P. Blavatsky in *Lucifer* for April, 1891. The title used is our own.—ED. THEOSOPHY.

ANCIENT MAGIC IN MODERN SCIENCE*

PAULTHIER, the French Indianist, may, or may not, be taxed with too much enthusiasm when saying that India appears before him as the grand and primitive focus of human thought, whose steady flame has ended by communicating itself to, and setting on fire the whole ancient world¹—yet, he is right in his statement. It is Aryan metaphysics² that have led the mind to occult knowledge—the oldest and the mother science of all, since it contains within itself all the other sciences. And it is occultism—the synthesis of all the discoveries in nature and, chiefly, of the psychic potency within and beyond every physical atom of matter—that has been the primitive bond that has cemented into one corner-stone the foundations of all the religions of antiquity.

The primitive spark has set on fire every nation, truly, and Magic underlies now every national faith, whether old or young. Egypt and Chaldea are foremost in the ranks of those countries that furnish us with the most evidence upon the subject, helpless as they are to do as India does—to protect their paleographic relics from desecration. The turbid waters of the canal of Suez carry along to those that wash the British shores, the magic of the earliest days of Pharaonic Egypt, to fill up with its crumbled dust the British, French, German and Russian museums. Ancient, *historical* Magic is thus reflecting itself upon the scientific records of our own all-denying century. It forces the hand and tires the brain of the scientist, laughing at his efforts to interpret its meaning in his own materialistic way, yet helps the occultist better to understand modern Magic, the rickety, weak grandchild of her powerful, archaic grandam. Hardly a hieratic papyrus exhumed along with the swathed mummy of King or Priest-Hierophant, or a weather-beaten, indecipherable inscription from the tormented sites of Babylonia or Ninevah, or an ancient tile-cylinder—that does not furnish new food for thought or some suggestive information to the student of Occultism. Withal, magic is denied and termed the “superstition” of the ignorant ancient philosopher.

Thus, magic in every papyrus; magic in all the religious formulæ; magic bottled up in hermetically-closed vials, many thousands of years old; magic in elegantly bound, modern works; magic in the most popular novels; magic in social gatherings; magic—worse than that, SORCERY—in the very air one breathes in Europe, America, Australia: the more civilized and cultured a nation, the more formidable and effective the effluvia of uncon-

* This article was first printed in *The Theosophist* for October, 1886.

¹ ESSAY. PREFACE by Colebrooke.

² It is only through Mr. Barthelemy St. Hilaire that the world has learnt that “with regard to metaphysics, the Hindu genius has ever remained in a kind of *infantile underdevelopment!*”

scious magic it emits and stores away in the surrounding atmosphere. . . .

Tabooed, derided magic would, of course, never be accepted under her legitimate name; yet science has begun dealing with that ostracised science under modern masks, and very considerably. But what is in a name? Because a wolf is scientifically defined as an animal of the *genus canis*, does it make of him a dog? Men of science may prefer to call the magic inquired into by Porphry and explained by Iamblichus *hysterical hypnosis*, but that does not make it the less magic. The result and outcome of primitive *Revelation* to the earlier races by their "*Divine Dynasties*" the *kings-instructors*, became *innate* knowledge in the Fourth race, that of the Atlantians; and that knowledge is now called in its rare cases of "abnormal" genuine manifestations, *mediumship*. The secret history of the world, preserved only in far-away, secure retreats, would alone, if told unreservedly, inform the present generations of the powers that lie latent, and to most unknown, in man and nature. It was the fearful misuse of magic by the Atlantians, that led their race to utter destruction, and—to oblivion. The tale of their sorcery and wicked enchantments has reached us, through classical writers, in fragmentary bits, as legends and childish fairy-tales, and as fathered on smaller nations. Thence the scorn for necromancy, goëtic magic, and theurgy. The "witches" of Thessaly are not less laughed at in our day than the modern medium or the credulous Theosophist. This is again due to *sorcery*, and one should never lack the moral courage to repeat the term; for it is the fatally abused magic that forced the adepts, "the Sons of Light," to bury it deep, after its sinful votaries had themselves found a watery grave at the bottom of the ocean; thus placing it beyond the reach of the profane of the race that succeeded to the Atlantians. It is, then, to sorcery that the world is indebted for its present ignorance about it. But who or what class in Europe or America, will believe the report? With one exception, none; and that exception is found in the Roman Catholics and their clergy; but even they, while bound by their religious dogmas to credit its existence, attribute to it a satanic origin. It is this theory which, no doubt, has to this day prevented magic from being dealt with scientifically.

Still, *volens volens*, science has to take it in hand. Archæology in its most interesting department—Egyptology and Assyriology—is fatally wedded to it, do what it may. For magic is so mixed up with the world's history that, if the latter is ever to be written at all in its completeness, giving the truth and *nothing* but the truth, there seems to be no help for it. If Archæology counts still upon discoveries and reports upon hieratic writings that will be free from the hateful subject, then HISTORY will never be written, we fear.

One sympathises profoundly with, and can well imagine, the embarrassing position of the various savants and "F. R. S.'s" of

Academicians and Orientalists. Forced to decipher, translate and interpret old mouldy papyri, inscriptions on steles and Babylonian *rhombs*, they find themselves at every moment face to face with MAGIC! Votive offerings, carvings, hieroglyphics, incantations—the whole paraphernalia of that hateful “superstition”—stare them in the eyes, demand their attention, fill them with the most disagreeable perplexity. Only think what must be their feelings in the following case in hand. An evidently precious papyrus is exhumed. It is the *post-mortem* passport furnished to the osirified soul* of a just-translated Prince or even Pharaoh, written in red and black characters by a learned and famous scribe, say of the IVth Dynasty, under the supervision of an Egyptian Hierophant—a class considered in all the ages and held by posterity as the most learned of the learned, among the ancient sages and philosophers. The statements therein were written at the solemn hours of the death and burial of a King-Hierophant, of a Pharaoh and ruler. The purpose of the paper is the introduction of the “soul” to the awful region of Amenti, before its judges, there where a lie is said to outweigh every other crime. The Orientalist carries away the papyrus and devotes to its interpretation days, perhaps weeks, of labour, only to find in it the following statement: “In the XIIIth year and the second month of *Schomoo*, in the 28th day of the same, we, the first High-priest of Ammon, the king of the gods, Penotman, the son of the delegate (or substitute)¹ for the High-priest Pion-kimoan, and the scribe of the temple of Sossersoo-khons and of the Necropolis Bootegamonmoo, began to dress the late Prince Oozirmari Pionokha, etc., etc., preparing him for eternity. When ready, *the mummy was pleased to arise and thank his servants, as also to accept a cover worked for him by the hand of the “lady singer,” Nefrelit Nimutha, gone into eternity the year so and so—“some hundred years before!”* The whole in hieroglyphics.

This may be a mistaken reading. There are dozens of papyri, though, well authenticated and recording more curious readings and narratives than that corroborated in this, by Sanchoniaton and Manetho, by Herodotus and Plato, Syncellus and dozens of other writers and philosophers, who mention the subject. Those papyri note down very often, as seriously as any historical fact needing no special corroboration, whole dynasties of Kings’-*manes*, viz., of *phantoms and ghosts*. The same is found in the histories of other nations.

All claim for their first and earliest dynasties² of rulers and kings, what the Greeks called *Manes* and the Egyptians *Ourvagan*,

* The reader need not be told that every soul newly-born into its cycle of 8000 years after the death of the body it animated, became, in Egypt, an “Osiris,” was *osirified*, viz., the personality became reduced to its higher principles, a *spirit*.

¹ “Substitute” was the name given to the father of the “Son” adopted by the High-priest Hierophant; a class of these remaining unmarried, and adopting “Sons” for purposes of transmission of power and succession.

² The Secret Doctrine teaches that those dynasties were composed of divine beings, “the ethereal images of human creatures,” in reality, “gods,” in their luminous astral bodies; the *Sishta* of preceding manvantaras.

"gods," etc. Rossellius has tried to interpret the puzzling statement, but in vain. "The word *manes* meaning *urvagan*," he says, "and that term in its literal sense signifying *exterior image*, we may suppose, if it were possible to bring down that dynasty within some historical period—that the word referred to *some form of theocratic government, represented by the images of the gods and priests*"!!¹

A dynasty of, to all appearance, *living*, at all events acting and ruling, kings turning out to have been simply mannikins and images, would require, to be accepted, a far wider stretch of modern credulity than even "kings' phantoms."

Were these Hierophants and Scribes, Pharaohs and King-Initiates all fools or frauds, confederates and liars, to have either believed themselves or tried to make other people believe in such cock-and-bull stories, if there were no truth at the foundation? And that for a long series of millenniums, from the first to the last Dynasty?

Of the *divine* Dynasty of *Manes*, the text of the "Secret Doctrine" will treat more fully; but a few such feats may be recorded from genuine papyri and the discoveries of archæology. The Orientalists have found a plank of salvation: though forced to publish the contents of some famous papyri, they now call them *Romances* of the days of Pharaoh so-and-so. The device is ingenious, if not absolutely honest. The literary Sadducees may fairly rejoice.

One of such is the so-called "Lepsius Papyrus" of the Berlin Museum, now purchased by the latter from the heirs of Richard Lepsius. It is written in hieratic characters in the archaic Egyptian (old Coptic) tongue, and is considered one of the most important archæological discoveries of our age, inasmuch as it furnishes dates for comparison, and rectifies several mistakes in the order of dynastical successions. Unfortunately *its most important fragments are missing*. The learned Egyptologists who had the greatest difficulty in deciphering it have concluded that it was "an historical romance of the XVIth century B. C.,² dating back to events that took place during the reign of Pharaoh Cheops, the supposed builder of the pyramid of that name, who flourished in the XXVIth (?) century before our era." It shows Egyptian life and the state of society at the Court of that great Pharaoh, nearly 900 years before the little unpleasantness between Joseph and Mrs. Potiphar.

The first scene opens with King Cheops on his throne, surrounded by his sons, whom he commands to entertain him with

¹ *Rossellius* (vol. i, "Storia degli Monumenti dell'Egitto," (p. 8). He adds that Manetho and the old Chronicles agree in translating the word *manes* by *vévues*. In the *Chronicles* of Eusebius Pamphilus, discovered at Milan and annotated by Cardinal Mai, the word *vévues* is also translated *urvagan*, "the exterior shadow" or "ethereal image of men;" in short, the *astral body*.

² *Supposititiously*—during the XVIIth Dynasty of kings, agreeably to Manetho's Synchronistic Tables, disfigured out of recognition by the able Eusebius, the too clever Bishop of Cæsarea.

narratives about hoar antiquity and the miraculous powers exercised by the celebrated sages and magicians at the Court of his predecessor. Prince Chefren then tells his audience how a *magus* during the epoch of Pharaoh Nebkha fabricated a crocodile out of wax and endowed him with life and *obedience*. Having been placed by a husband in the room of his faithless spouse, the crocodile snapped at both the wife and her lover, and seizing them carried them both into the sea. Another prince told a story of his grandfather, the parent of Cheops, Pharaoh SENEFRU. Feeling seedy, he commanded a magician into his presence, who advised him as a remedy the spectacle of twenty beautiful maidens of the Court sporting in a boat on the lake near by. The maidens obeyed and the heart of the old despot was "refreshed." But suddenly one of the ladies screamed and began to weep aloud. She had dropped into the water, 120 feet deep in that spot, a rich necklace. Then a magician pronounced a formula, called the genii of the air and water to his help, and plunging his hand into the waves brought back with it the necklace. The Pharaoh was greatly struck with the feat. He looked no more at the twenty beauties, "divested of their clothes, covered with nets, and with twenty oars made of ebony and gold;" but commanded that sacrifices should be made to the *manes* of those two magicians when they died. To this Prince Gardadathu remarked that the highest among such magicians *never die*, and that one of them lived to that day, more than a centenaria, at the town of Deyd-Snefroo; that his name was Deddy; and that he had the miraculous power of reuniting cut-off heads to their bodies and recalling the whole to life, as also full authority and sway over the lions of the desert. He, Deddy, knew likewise where to procure the needed expensive materials for the temple of the God Thoth (the *wisdom* deity), which edifice Pharaoh Cheops was anxious to raise near his great pyramid. Upon hearing this, the mighty king Cheops expressed desire to see the old sage at his Court! Thereupon the Prince Gardadathu started on his journey, and brought back with him the great magician.

After long greetings and mutual compliments and obeisance, according to the papyrus, a long conversation ensued between the Pharaoh and the sage, which goes on briefly thus:—

"I am told, oh sage, that thou art able to reunite heads severed from their bodies to the latter."

"I can do so, great King,"—answered Deddy.

"Let a criminal be brought here, without delay," quoth the Pharaoh.

"Great King, my power does not extend to men. I can resurrect only animals,"—remarked the sage.

A goose was then brought, its head cut off and placed in the east corner of the hall, and its body at the western side. Deddy extended his arm in the two directions in turn and muttered a

magic formula. Forthwith the body of the bird arose and walked to the centre of the hall, and the head rolled up to meet it. Then the head jumped on the bleeding neck; the two were reunited; and the goose began to walk about, none the worse for the operation of beheading.

The same wonderful feat was repeated by Deddy upon canaries and a bull. After which the Pharaoh desired to be informed with regard to the projected temple of Thoth.

The sage-magician knew all about the old remains of the temple, hidden in a certain house at Heliopolis: but he had no right to reveal it to the king. The revelation had to come from the eldest of the three triplets of Rad-Dedtoo. "The latter is the wife of the priest of the Sun, at the city of Saheboo. She will conceive the triplet-sons from the sun-god, and these children will play an important part in the history of the land of Khemi (Egypt), inasmuch as they will be called to rule it. The eldest, before he becomes a Pharaoh, will be High-priest of the Sun at the city of Heliopolis.

"Upon hearing this, Pharaoh Cheops rent his clothes in grief: his dynasty would thus be overthrown by the son of the deity to whom he was actually raising a temple!"

Here the papyrus is torn; and a large portion of it being missing, posterity is denied the possibility of learning what Pharaoh Cheops undertook in this emergency.

The fragment that follows apprizes us of that which is evidently the chief subject of the archaic record—the birth of the three sons of the sun-god. As soon as Rad-Dedtoo felt the pangs of child-birth, the great sun-god called the goddesses Isis, Nephthys, Mesehentoo, and Hekhtoo, and sent them to help the priestess, saying: "She is in labour with my three sons who will, one day, be the rulers of this land. Help her, and they will raise temples for you, will make innumerable libations of wine and sacrifices." The goddesses did as they were asked, and three boys, each one yard long and *with very long arms*,* were born. Isis gave them their names and Nephthys blessed them, while the two other goddesses confirmed on them their glorious future. The three young men became eventually kings of the Vth Dynasty, their names being Ouserkath, Sagoorey and Kakäy. After the goddesses had returned to their celestial mansions some great miracles occurred. The corn given the mother-goddesses returned of itself into the corn-bin in an out-house of the High-priest, and the servants reported that voices of invisibles were singing in it the hymns sung at the birth of hereditary princes, and the sounds of music, and dances belonging to that rite were distinctly heard. This phenomenon endangered, later on, the lives of the future kings—the triplets.

* Long arms in Egypt meant as now in India, a sign of mahatmaship, or adeptship.

A female slave having been punished once by the High priestess, the former ran away from the house, and spoke thus to the assembled crowds: "How dare she punish me, that woman who gave birth to three kings? I will go and notify it to Pharaoh Cheops, our lord."

At this interesting place, the papyrus is again torn; and the reader left once more in ignorance of what resulted from the denunciation, and how the three boy-pretenders avoided the persecution of the paramount ruler.¹

Another magical feat is given by Mariette Bey. (*Mon. Dir.* pl. 9, Persian epoch) from a tablet in the Bulak Museum, concerning the Ethiopian kingdom founded by the descendants of the High-priests of Ammon, wherein flourished absolute theocracy. It was the god himself, it appears, who selected the kings at his fancy, and "the *stele* 114 which is an official statement about the election of Aspalout, shows how such events took place." (Gebel-Barkal.) The army gathered near the Holy Mountain at Napata, choosing six officers who had to join other delegates of state, proposed to proceed to the election of a king.

"Come," reads the inscribed legend, "come, let us choose a master who would be like an irresistible young bull." And the army began lamenting, saying—"Our master is with us, and we know him not!" And others remarked, "Aye, but we can know him, though till now no one save Râ (the god) does so: may the great God protect him from harm wherever he be". . . . Forthwith the whole army cried out—"But there is that god Ammon-Râ, in the Holy Mountain, and he is the god of Ethiopia! Let us to him; do not speak in ignorance of him, for the word spoken in ignorance of him is not good. Let him choose, that god, who is the god of the kingdom of Ethiopia, since the days of Râ. . . . He will guide us, as the Ethiopian kings are all his handiwork, and he gives the kingdom to the son whom he loves." "This is what the entire army saith: 'It is an excellent speech, in truth . . . a million of times.'"

Then the narrative shows the delegates duly purified, proceeding to the temple and prostrating themselves before the huge statue

¹ This is the more to be regretted—says the translator of the papyrus—that "legendary details, notwithstanding the contents of the Lepsius papyrus are evidently based upon the most ancient traditions; and as a matter of fact emanate from eye-witnesses and first-hand evidence." The data in the papyrus are absolutely coincident with facts known, and agree with the discoveries made by Egyptology and the undeniable information obtained concerning the history and far away events of that "land of mystery and riddle," as Hegel called it. Therefore we have no cause whatever to doubt the authenticity of the general narrative contained in our papyrus. It reveals to us, likewise, entirely new historical facts. Thus, we learn, first of all, that (Kefren) or Chephren was the son of Cheops; that the Vth Dynasty originated in the town of Saheboo; that its first three Pharaohs were three brothers—and that the elder of the triplets had been a solar High-priest at Heliopolis before ascending to the throne. Meagre as the details appear, they become quite important in the history of events removed from us by more than forty centuries. Finally, the Lepsius papyrus is an extremely ancient document, written in the old Egyptian tongue, while the events narrated therein may, for their *originality* (magic?), be placed on a par with the best Egyptian narratives translated and published by the famous Egyptologist and Archæologist, Mr. Maspero, in his work called "*Contes de l'ancienne Egypte*."

of Ammon-Râ, while framing their request. "The Ethiopic priests are mighty ones. They know how to fabricate miraculous images and statues, capable of motion and speech, to serve as vehicles for the gods; it is an art they hold from their Egyptian ancestors."

All the members of the Royal family pass in procession before the statue of Ammon-Râ—still it moveth not. But as soon as Aspalout approaches it, the huge statue seizes him with both arms, and loudly exclaims—"This is your king! This is your Master who will make you live!": and the army chiefs greet the new Pharaoh. He enters into the sanctuary and is crowned by the god, personally, and with his own hands; then joins his army. The festival ends with the distribution of bread and beer." (Gebel-Barkal.)

There is a number of papyri and old inscriptions proving beyond the slightest doubt that for thousands of years High-priests, magicians and Pharaohs *believed*—as well as the masses—in magic, besides practising it; the latter being liable to be referred to clever jugglery. The statues *had* to be *fabricated*; for, unless they were made of certain elements and stones, and were prepared under certain constellations, in accordance with the conditions prescribed by magic art, the *divine* (or *infernal*, if some will so have it) powers, or FORCES, that were expected to animate such statues and images, could not be made to act therein. A galvanic-battery has to be prepared of specific metals and materials, not made at random, if one would have it produce *its* magical effects. A photograph has to be obtained under specific conditions of darkness and certain chemicals, before it can result in a given purpose.

Some twenty years ago, archæology was enriched with a very curious Egyptian document giving the views of that ancient religion upon the subject of ghosts (*manes*) and magic in general. It is called the "Harris papyrus on Magic" (Papyrus Magique). It is extremely curious in its bearing upon the esoteric teachings of Occult Theosophy, and is very suggestive. It is left for our next article—on MAGIC.

H. P. BLAVATSKY.

OSTENDE, *July*, 1886.

THE LIFE PRINCIPLE*

A few years back a very interesting controversy raged between several scientists of reputation. Some of these held that spontaneous generation was a fact in nature, whilst others proved the contrary; to the effect that, as far as experiments went, there was found to be biogenesis, or generation of life from previously existing life, and never the production of any form of life from non-living matter.

* This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1888.

An erroneous assumption was made in the first instance that heat, equal to the boiling point of water, destroyed all life organisms; but by taking hermetically sealed vessels containing infusions, and subjecting them to such or a greater degree of heat, it was shown that living organisms did appear even after the application of so much heat. By more careful experiments, the following fact was brought to light, that spores of Bacteria, and other animalculæ, which generally float in the air, can, when dry, withstand a greater degree of heat, and that when the experiments are made in optically pure air, no life ever appears, and the infusions never putrefy.

Along with the fact of biogenesis, we must note, however, Mr. Huxley's caution, when he says, "that with organic chemistry, molecular physics, and physiology yet in their infancy, and every day making prodigious strides, it would be the height of presumption for any man to say that the conditions under which matter assumes the qualities called vital, may not some day be artificially brought together"; and, again, "that as a matter not of proof, but of probability, if it were given me to look beyond the abyss of geologically recorded time, to the still more remote period, when the earth was passing through chemical and physical conditions which it can never see again, I should expect to be a witness of the evolution of living protoplasms from non-living matter."

Tracing inorganic matter upwards to the form which approaches most nearly to vital organisms, we come to those complex substances called "colloids," which are something like the white of an egg, and form the last stage of the ascending line from inorganic matter to organic life.

Tracing life downwards we ultimately reach "protoplasm," called by Huxley "the physical basis of life," a colourless, jelly-like substance, absolutely homogeneous without parts or structure. Protoplasm is evidently the nearest approach of life to matter; and if life ever originated from atomic and molecular combinations, it was in this form.

Protoplasm in its substance is a nitrogeneous carbon compound, differing only from other similar compounds of the albuminous family of colloid by the extremely complex composition of its atoms. Its peculiar qualities, including life, are not the result of any new and peculiar atom added to the known chemical compounds of the same family, but of the manner of grouping and motions of these elements.¹ Life in its essence is manifested by the faculties of nutrition, sensation, movement and reproduction, and every speck of protoplasm develops organisms which possess these faculties. The question has been asked whether this primitive speck of protoplasm can be artificially manufactured by chem-

¹Vide Mr. Samuel Laing's new book "A Modern Zoroastrian." The whole of the work is well worth study, as it is as interesting as it is scientific. Several quotations have been made in this article from that excellent volume.—N. D. K.

Notwithstanding its excellency, it is a very materialistic work.—[Ed. *Lucifer*.]

ical processes. Science has answered in the negative, as it knows as yet of no process by which any combination of inorganic matter could be vivified.

The law of evolution has now been satisfactorily proved to pervade the whole of the Universe, but there are several missing links, and, doubtless, the discoveries of modern science will in course of time bring many new facts to light on these obscure points which at present defy all search. Far more important than the question of the origin of species is the great problem of the development of life from what is looked upon as the inanimate mineral kingdom.

Every discovery of science, however limited it may be, affords food for thought, and enables us to understand how far we are to believe on the ground of observation and experiment, and how far we theorize in the right direction.

Science has not been able to prove the fact of "spontaneous generation" by experiment, but the best of scientists think it safe to believe that there must have been spontaneous generation¹ at one time. Thus far, scientific thought is in accord with esoteric teachings.

Occult philosophy has it, that motion, cosmic matter, duration, space, are everywhere. Motion is the imperishable life, and is conscious or unconscious, as the case may be. It exists as much during the active period of the Universe, as during Pralaya, or dissolution, when the unconscious life still maintains the matter² it animates in sleepless and unceasing motion.

"Life is ever present in the atom or matter, whether organic or inorganic—a difference that occultists do not accept. When the life energy is active in the atom, that atom is organic; when dormant or latent, the atom is inorganic. The *Jiva*, or life principle, which animates man, beast, plant, and even a mineral, is a form of force indestructible since this force is the one life, or *anima mundi*, the universal living soul, and since the various modes in which objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, &c., are all the different forms or states in which this force manifests itself. Were it to become for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property, and disintegrate as suddenly, though the force would still remain in each of its particles, but in a dormant state.* When the life force is disconnected with one set of atoms it becomes immediately attracted by others; but in doing so, it does not abandon entirely the first set, but only transfers its *vis viva*, or living power—the energy of motion—to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy, or life latent."

More than any other, the life principle in man is one with which we are most familiar, and yet are so hopelessly ignorant

¹ Esoteric Science, holding that nothing in nature is inorganic, but that every atom is a "life," does not agree with "Modern Science" as to the meaning attached to "Spontaneous Generation." We may deal with this later.—[Ed. *Lucifer*.]

² Esoteric Science does not admit of the "existence" of "matter," as such, in Pralaya. In its noumenal state, dissolved in the "Great Breath," or its "laya" condition, it can exist only *potentially*. Occult philosophy, on the contrary, teaches that, during Pralaya, "Naught is. All is ceaseless eternal Breath."—[Ed. *Lucifer*.]

* "Five Years of Theosophy," page 534, Original Edition; p. 340, New Edition.

as to its nature. Matter and force are ever found allied. Matter without force, and force without matter, are inconceivable. In the mineral kingdom the universal life energy is one and undivided; it begins imperceptibly to differentiate in the vegetable kingdom, and from the lower animals to the higher animals, and man, the differentiation increases at every step in complex progression.

When once the life-principle has commenced to differentiate, and has become sufficiently individualized, does it keep to organisms of the same kind, or does it after the death of one organism go and vivify an organism of another kind? For instance, after the death of a man, does the Kinetic energy which kept him alive up to a certain time go after death and attach itself to a protoplasmic speck of the human kind, or does it go and vivify some animal or vegetable germ?¹

After the death of a man, the energy of motion which vitalized his frame is said to be partly left in the particles of the dead body in a dormant state, while the main energy goes and unites itself with another set of atoms. Here a distinction is drawn between the dormant life left in the particles of the dead body and the remaining Kinetic energy, which passes off elsewhere to vivify another set of atoms. Is not the energy that becomes dormant² life in the particles of the dead body a lower form of energy than the Kinetic energy, which passes off elsewhere; and although during the life of a man they appear mixed up together, are they not two distinct forms of energy, united only for the time being?

A student of occultism writes as follows:³

"Jiva, or the life-principle, is subtle super-sensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to be extinct. A particular set of conditions is necessary for its connection with an animal structure, and when those con-

¹ As far as the writer knows, Occultism does not teach that the LIFE-PRINCIPLE-- which is *per se* immutable, eternal, and as indestructible as the one *causeless cause*, for it is THAT in one of its aspects--can ever differentiate individually. The expression in *Five Years Theosophy* must be misleading, if it led to such an inference. It is only each body--whether man, beast, plant, insect, bird, or mineral--which, in assimilating more or less the life principle, *differentiates it in its own special atoms*, and adapts it to this or another combination of particles, which combination determines the differentiation. The monad partaking in its universal aspect of the Parabrahmic nature, unites with its *monas* on the plane of differentiation to constitute an individual. This individual, being in its essence inseparable from Parabrahm, also partakes of the Life-Principle in its Parabrahmic or Universal Aspect. Therefore, at the death of a man or an animal, the manifestation of life or the evidences of Kinetic energy are only withdrawn to one of those subjective planes of existence which are not ordinarily objective to us. The amount of Kinetic energy to be expended during life by one particular set of physiological cells is allotted by Karma--another aspect of the Universal Principle--consequently when this is expended the conscious activity of man or animal is no longer manifested on the plane of those cells, and the chemical forces which they represent are disengaged and left free to act in the physical plane of their manifestation. *Jiva*--in its universal aspect--has, like *Prakriti*, its seven forms, or what we have agreed to call "principles." Its action begins on the plane of the Universal Mind (*Mahat*) and ends in the grossest of the *Tanmatric* five planes--the last one, which is ours. Thus though we may, repeating after *Sankhya* philosophy, speak of the *seven prakritis* (or "productive productions") or after the phraseology of the Occultists of the seven *jivas*--yet, both *Prakriti* and *Jiva* are indivisible abstractions, to be divided only out of condescension for the weakness of our human intellect. Therefore, also, whether we divide it into four, five or seven principles matters in reality very little.--[Ed. *Lucifer*.]

² A dormant energy is no energy.

³ "Five Years of Theosophy," page 512, Original Edition; p. 325, New Edition.

ditions are disturbed it is attracted by other bodies presenting suitable conditions."

Every atom has contained within it its own life, or force, and the various atoms which make up the physical frame always carry with them their own life wherever they travel. The human or animal life-principle, however, which vitalizes the whole being, appears to be a progressed, differentiated, and individualized energy of motion, which seems to travel from organism to organism at each successive death. Is it really, as quoted above, "subtle super-sensuous matter," which is something distinct from the atoms that form the physical body? (1)

If so, it becomes a sort of a monad, and would be something akin to the higher human soul which transmigrates from body to body.

Another and more important question is:—Is the life-principle, or Jiva, something different from the higher or spiritual soul? Some Hindoo Philosophers hold that these two principles are not distinct, but one and the same. (2)

To make the question plainer, it may be enquired whether occultism knows of cases in which human beings have been known to live quite separated from their spiritual soul? (3)

A correct comprehension of the nature, qualities, and mode of action of the principle, called "Jiva," is very essential for a proper understanding of the very first principles of Esoteric Science, and it is with a view to elicit further information from those who have kindly promised to give help to the Editors of *Lucifer* on deep questions of the science, that this feeble attempt has been made to formulate a few questions which have been puzzling almost every student of Theosophy.

Ahmedabad.

N. D. K.

EDITORS' NOTE.

(1) Modern Science, tracing all vital phenomena to the molecular forces of the original protoplasm, disbelieves in a *Vital Principle*, and in its materialistic negation laughs, of course, at the idea. Ancient Science, or Occultism, disregarding the laugh of ignorance, asserts it as a fact. THE ONE LIFE—is deity itself, immutable, omnipresent, eternal. It is "subtle, super-sensuous matter" on this lower plane of ours, whether we call it one thing or the other; whether we trace it to the "Sun-force"—a theory by B. W. Richardson, F.R.S.—or call it this, that, or the other. The learned Dr. Richardson—an eminent authority—goes further than words, for he speaks of the life-principle as of "a form of MATTER" (!) Says the great man of science: "I speak only of a veritable material agent, refined, but actual and substantial; an agent having quality of weight and of volume; an agent susceptible of chemical combination, and thereby of change of physical

state and condition; an agent passive in its action, moved always, *i. e.*, by influences apart from itself, obeying other influences; an agent possessing no initiative power, no *vis* or *energia naturæ*, but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energia* upon visible matter" (p. 379). As one sees, the Doctor plays at blind man's buff with occultism, and describes admirably the passive, "life elementals" used—say—by great sorcerers to animate their *homunculi*. Still the F.R.S. describes one of the countless aspects of our "subtle, super-sensuous-matter-life-principle."

(2) And the Hindu philosophers are right. It is here that we have real need of the divisions of everything—Prakriti, Jiva, etc.—into principles to enable us to explain the action of *Jiva* on our low planes without degrading it. Thence, while the Vedantin philosopher may be content with four principles in his universal Kosmogony, we occultists need at least *seven* to enable ourselves to understand the difference of the Protean nature of the life-principle once it acts on the five lower spheres or planes.

Our readers, enamoured with Modern Science, at the same time as with the occult doctrines—have to choose between the two views of the nature of the Life Principle, which are the most accepted now, and—the third view—that of the occult doctrines. The three may be described as follows:—

I. That of the scientific "molecularists" who assert that life is the resultant of the *interplay of ordinary molecular forces*.

II. That which regards "living organisms" as animated by an independent "vital principle," and declares "inorganic" matter to be lacking this.

III. The Occultist or Esoteric standpoint, which looks upon the distinction between organic and inorganic matter as fallacious and non-existent in nature. For it says that matter in all its phases being merely a vehicle for the manifestation *through it* of LIFE—the Parabrahmic Breath—in its physically pantheistic aspect (as Dr. Richardson would say, we suppose) it is a super-sensuous state of matter *itself* the vehicle of the ONE LIFE, the unconscious purposiveness of Parabrahm.

(3) It is just this. A human being *can* "live" quite separated from his Spiritual Soul—the 7th and 6th principles of the ONE LIFE or "Atma-Buddhi"; but no being—whether human or animal—can live separated from its *physical* Soul, *Nepesh* or the *Breath of Life* (in *genesis*). These "*seven souls*" or *lives* (that which we call Principles), are admirably described in the Egyptian *Ritual* and the oldest papyri. Chabas has unearthed curious papyri and Mr. Gerald Massey has collected priceless information upon this doctrine; and though his conclusions are not ours, we may yet in a future number quote the facts he gives, and thus show how the oldest philosophy known to Europe—the Egyptian—corroborates our esoteric teachings.

ANSWERS TO QUESTIONERS*

From G. M.

(1.) During sleep I have a feeling that I can fly by an intense act of will. I then do float in dream over the ground, my body seeming rigid. The force exhausts, then I have to descend. What is your explanation of this?

Answer.—It is part of the effort of your inner man to demonstrate to your outer self the existence and action of unrecognized and unfamiliar forces, which every man has in him the latent power to use. Dreamless slumber is better.

(2.) In Theosophical books I find occult or magical phenomena referred to. I am disposed to reject these and consider their publication of a very questionable character in light of matter for the improvement of intelligent seekers after truth. Still I do not deny them, and hold myself open for conviction in any direction.

Answer.—Why then bother yourself with the phenomena of your dream state? The dream of flying is as much a phenomenon as any other that Theosophical literature contains. The proper attitude for true theosophists is not to be ready or anxious to bring conviction as to any phenomena to inquirers. Hence we cannot enter into proofs. We know personally that phenomena of a most extraordinary character have taken place, and are still occurring; we also agree with you that the constant publication of accounts of phenomena is unwise. Still it must sometimes be done, as some minds have to advance through the aid of these things.

We also know that the Masters who are behind the Theosophical Society have, in writing, condemned the thirst for phenomena made so often degrading, and stated that the Society ought to progress through its moral worth. One phenomenon can be seen by but a limited number of people, some of whom even will always doubt, and each one hearing of it afterwards will want a repetition for himself. Further than that, it would be certain to bring on a thirst for mere sight-seeing, resulting in a total forgetfulness of spirit. But, on the other hand, there are laws that cannot be guessed at without phenomena. And in each human being is a complete universe in which daily occur phenomena that should be studied. This is the proper realm for each student to investigate, for therein—and nowhere else—is placed the gate through which each one must advance.

ZADOK.

* This article was first printed by William Q. Judge in *The Path* for April, 1888.

ON THE LOOKOUT

Century for October contains in a headliner story, "The Coming of the Terror," matter that should give all students of the occult abundant impetus to thought. The story is none too well told; it is its subject matter that makes the interest. It purports to chronicle ghostly and unexplicable death by violence to hundreds of people, creating a paralysis of terror in countryside in England till the cause is spelled out to be a sudden frenzy of insects, birds and beasts, exciting them to raging rebellion against man. Two theories are presented to account for this sudden outburst of Teutonism in the subject animal kingdom. One is that hate is as contagious as any physical epidemic and that the madness of hate when it reaches a certain intensity among great masses of humans communicates itself to the lower kingdoms. The other suggestion is that the inferior kingdoms are for the most part the docile subjects of man, or timid before him, because of an instinctual recognition of the higher spiritual status of men; and, since man has succeeded in great part in convincing himself that he is nothing more than a rationalized animal, the subject beings have lost their reverence and are ripe for a Servile War against their rulers.

To those who respect the hints in the *Secret Doctrine* of the episodes of former Rounds and Races, and couple with them the doctrine of the continuity of consciousness and the rigid justice of Karma, the story in the *Century* is something more than imaginative fiction. Adding the *memory* of the Astral Light, its power of reflecting the images into incarnated beings of deeds long gone from earthly memory—and why should not the "muddy torrents of *Kama Loka*," the unexpiated evil deeds of the past, overwhelm the collective consciousness of the brute creation, as it is well-nigh overwhelming the moral balance of their older brother, man? Some phrases of the story are worth preserving for their *mantramic* quality: "You can't believe what you don't see; rather, you can't see what you don't believe." "It is only by the inexplicable things that life can be explained. The only real path lies through the (so-called) blind alleys." "When I have to choose between the evidence of tradition and the evidence of a document, I always believe the evidence of tradition. Documents may be falsified and often are falsified; tradition is never falsified."

"The solution of the conflict between capital and labor awaits the recognition of the *Law of Equal Reaction* by both stockholders and employes. This law is that *every act of ours reacts to our advantage or disadvantage according to whether it helps or harms all parties affected.*"

This quotation, if you please, is not from one of the Masters, nor yet from H. P. Blavatsky nor Wm. Q. Judge. It is the text paragraph, italics and all, from a confidential Bulletin sent by Roger W. Babson to all subscribers to "Babson's Service." These subscribers include nearly every large industrial, manufacturing, public service and banking concern in the country, not to speak of thousands of individual capitalists and investors in the United States and England. Mr. Babson is everywhere recognized as the most able student of practical economics living. Who can measure the effect of this statement and others like it, constantly urged as the fundamental basis of all true business prosperity? "Whoever," said H. P. B., "teaches Theosophy, preaches the gospel of goodwill; and conversely, whoever preaches the gospel of goodwill, teaches Theosophy." Mr. Babson, driven by the force of what he has seen and experienced in the field of modern business, and guided by the power of a reflective intelligence, is preaching the practice of Theosophy in the problems of business life—and he has the largest and most attentive audience of any single writer living. We know of no better working statement of the application of the Law of *Karma* to the most threatening of present-day problems than Mr. Babson has here formulated. And in all our

multitudinous observation of the efforts of the leaders of the day, we know of nothing so encouraging to the student of the great philosophy imparted by H. P. B., as this clear recognition and bold advocacy of the second fundamental proposition of Theosophy by an able and accredited business thinker. In the Preface to *Isis* H. P. B. said, "We labor for the brighter morrow," and while men like Mr. Babson are still rare in the world, the fact that they are to be found at all is at least a presage of the dawn of that "brighter morrow." "A few drops of water are not the monsoon—but they presage it."

The Council of Nicea and the Council of Constantinople are the actual sources of modern Christianity, for the "authenticity" of the Gospels of Christendom has no other basis than the dicta of these Councils. Since the sixth century the sects of the Christian religion have depended upon authority, and not upon inspiration. It is therefore, to the thoughtful observer, of a significance that cannot be measured, that the Convocation of the Bishops of the Church of England has recently, by a large majority, reached the decision to expunge from the Psalter those passages which invoke a ruthless divine vengeance and which are filled with imprecations. The Psalter is that portion of the Psalms which is embodied for Church purposes in the Book of Common Prayer. The use and acceptance of the portions of the Scriptures therein contained have been obligatory on the part of priest and laity since the time of Henry VIII. The Book of Psalms is a portion of the Bible, and as such is perhaps the most quoted portion of the Old Testament. While the selections in the Book of Common Prayer are not in the words of the so-called "authorized" or James' version, but are taken from the earlier translation of Cranmer, they are translations of the same texts and embody essentially the same meaning and spirit as the revised versions. The changes were approved by both Houses of Convocation with no important opposition, and involve the elimination of the whole of the 58th Psalm and of certain verses from nine others. To our mind this step marks the beginning of the end of Christianity as an exclusive religion and of the Bible as a book of exclusive revelation, for this action proceeds from within one of the largest, most influential and most austere of the Christian bodies themselves, and not from without. The London *Telegraph* considers that it connotes an important change in the evolution of religion and says,

"A momentous change is made when one of the great Churches of Christendom resolves to declare to the world, by an alteration in services sanctioned with the use and authority of centuries, that it is not for Christianity to preach the joy of vengeance, or to pray that men may go down into the pit of destruction and find none to pity them.

It is only in the life-time of men not yet old that the Churches have learned to resign the claim to invoke the thunders of Divine vengeance on all who cannot share their faith."

The churches have not yet learned to resign their claims either to Divine vengeance in their behalf, or Divine authority for their mission; would that they had! But if they are learning to be ashamed of their God and His imprecations, and to disown them, other learning is possible and probable.

The *Telegraph* goes on to say that "there have, indeed, all down the ages, been divines of many a creed who chose to preach and live by love, not fear, but they have spoken for themselves, and often under the stigma of heresy and excommunication," but neither the *Telegraph* nor these divines realize the logical irreconcilability of their creed and their actions. The creeds of Christendom are based on fear and authority. If love and devotion are taken as the criterion of life, then the creeds are false. "Ye cannot serve God and mammon." If the gospel of love and devotion is to triumph, Christianity as exemplified in Christendom must go, and is, in fact, trembling

to its fall before our eyes. One momentous evidence we have just commented on. Another can be seen in the Rev. Geoffrey Gordon's book, *Papers from Picardy*. This divine finds that "the soldier's belief in God is often expressed in language which, intellectually, is fatalistic. . . . Even for the trained intellect, this line between fatalism and a trustful belief in an all-protecting Providence is not easy to draw. . . . For myself, I have no great admiration for this emergency religion of the trenches. It is based on fear, and fear is a shifting foundation. I cannot believe that a religion in which fear plays a large part can be very acceptable to God." In all of which the Rev. Geoffrey is confounding his own creed and not that of the soldiers only. If his statements are true as regards fatalism, how much more true are they as regards the sects of Christendom? Would he deny that in them, also, "fear plays a large part," a very large part indeed? To be consistent he should have "no great admiration for the emergency religion" of the sects, his own included. Another observer, Charles Bird of Clark University, writing in *The American Journal of Psychology*, draws the same conclusions as Rev. Gordon, though from another basis. He says,

"The soldier's personal relation to a higher power has undergone a tremendous change. Not all, but the majority of the men become fatalists. . . . Their whole experience seems to negate the ideas they have of God and goodness. . . . Although they continually display many virtues such as unselfishness, sacrifice of personal safety, and kindness, these are never connected with Christianity."

Fatalism, with its inherent defects due to foreshortened perception, is nevertheless far nearer the truth than any sectarian Christian ideas, for it is a perception, however limited, of the workings of *Karma*. It is the difference between falsehood and error; the one has to be destroyed; the other needs only further enlightenment, and that the teachings of Theosophy can supply.

Under the title heading "Reincarnation" the following item appeared in the "Lancer's" column in the *Los Angeles Times* of October 28th. It is in part so good, and in part so fantastical, that we reprint it here for the readers of THEOSOPHY:

Another correspondent asks me to settle the question of reincarnation for him. Do I believe in it? For his part he doesn't—quite.

Oh, yes. I do. As surely as I believe in anything. Who of us as children has not been haunted by queer memories? I am certain I have been here before, and certain I shall come again. It is such a logical process of development. Most of the imperfect lives we live here below could not surely fit us for residences in Heaven, no matter how fanatical our goodness. Besides, there is something utterly appalling about new souls being created by the million every day for thousands of years—we should be too utterly cheap to be worth saving. It is much more reasonable to suppose that we shall have a succession of experiences, nationalities, adventures and developments by which our soul will always profit in logical progress.

I think, too, that our next incarnation will usually be that of the thing we treated the most ill, or held in the most scorn. Thus a man that does not play fair with women will certainly be a very unfortunate woman in his next incarnation. The man who tortures animals will probably have an opportunity to feel what it is like himself—and so on. It is such a reasonable way of making the punishment fit the crime.

I know a lot of wives who are going to be henpecked husbands next time, and a lot of bullies who will be humiliated wives. A lot of drivers who will be horses, a lot of people who will be cats and dogs.

Of course no human being ever was an animal, nor will any human being ever become one in the future, whatever courses of life and conduct

he may follow. It is correct to say, for instance: that aspect of consciousness now operating through this human body once operated through lower forms; but "once a man always a man" is a true saying. The process of evolution does not operate backwards! Those humans who abuse animals will, however, undoubtedly receive their just deserts *through* the animal kingdom, as karmic adjustments—for Law and not sentiment rules the world.

The last half of the nineteenth century saw a host of book worms industriously boring their way through the theological rubbish heaps of the past and emerging with the theory that all religions are in their origin phallic. Such writers as Campbell, Inman, General Furlong, Hargrave Jennings and others could see nothing but the sexual, and mostly the perverted sexual, in the symbols and literature of the religions of India, of Egypt, of Greece, and of Judaism, as well as Christianity. They paralleled in their methods, in the use of the critical faculty, the accustomed routine of the scientists, who find the origin of man in the simian kingdom, and the "beginnings" of all life in protoplasmic cells "composed of almost pure albumen with a trace of lime." Most of these volumes are now respectfully arranged in undisturbed layers in the quiet coigns of libraries, where they sleep their last sleep in quite the same fashion as the "remains" of proud generations are superposed in the family vaults of "christian" cemeteries. Occasionally, for exigent or class or caste reasons the vaults are opened, either for additional incumbents, or for removals. Some such occasion as this, we presume to assume, inspired the publication of *Sex Worship and Symbolism of Primitive Races*, by "Sanger Brown, II., M. D.," by the press of Richard G. Badger, Boston. It is a thin (Oh, thrice appropriate adjective) treatise of 144 pages inclusive of Index and Bibliography, and is an attempt to study primitive religion "for the light it sheds upon mental disorders." Reasoning coherently, we fear it will not be long till some Sanger Brown, Third, arises in his puissance from the clinic and shows us that all sanity traces back to and is derived from some one or another of the various primitive forms of mania, particularly from religious and sex manias; that knowledge traces back to and is derived from ignorance; that light is a chemical by-product of darkness. Why not? Does not mind arise from the molecular action of the brain cells? Is not Spirit a gas produced by matter? Does not Life depend on form? And, finally, is this not a "mad world, my masters?" Q. E. D. Yet even Dr. Brown has his lucid intervals, as for instance on page 33, where his studies lead him to the statement that the primitive people "are quite without sex consciousness. Their motives are at once both simple and direct, and they are doubtless sincere. Much misunderstanding has arisen by judging such primitive people by the standards of our present day civilization. Sex worship . . . only became degraded during a decadent age." And again, p. 71, "The union of the sexes typifies the divine Sakti, or productive energy, in union with the procreative . . . power as seen throughout nature." P. 77-8: "the union of Persephone with Bacchus, the sun-god, . . . is an idea special to the mysteries and means the union of humanity with the god-head, the consummation aimed at in the mystic rites. Hence, in all probability the central teaching of the mysteries was Personal Immortality, analogue of the return of the bloom to plants in Spring." Very primitive, all this; very phallic; impure and suggestive as a child with her "primitive and phallic" love and care for her dolls. It does not occur to Dr. Brown that the individual pervert afflicted with "mental disorders" has become so through decadence and misuse of the procreative faculty, once considered sacred and divine; any more than it occurred to the Inmans, Furlongs and Jennings that the collective "mental disorders" miscalled religions have become decadent and perverted through the same cause; and that the cure consists in returning to the source from which the "primitive peoples" drew an undefiled religion and an absence of "sex consciousness."

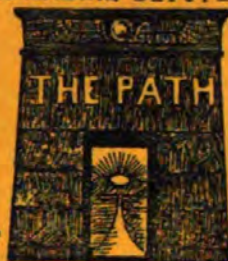


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THE OSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VI

JANUARY, 1918

No. 3

"An occultist is never fixed to any particular plan."

—WM. Q. JUDGE.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

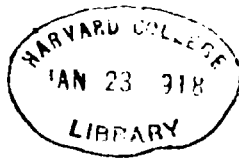
The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



А И И

Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step learn to discern the real from the false, the ever-fleeting from the everlasting. Learn, above all, to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" Doctrine.—*Voice of the Silence, II.*

THEOSOPHY

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

ON THE NEW YEAR'S MORROW*

"The veil which covers the face of futurity
is woven by the hand of Mercy."

—BULWER LYTTON.

A HAPPY NEW YEAR TO ALL! This seems easy enough to say, and everyone expects some such greeting. Yet, whether the wish, though it may proceed from a sincere heart, is likely to be realized even in the case of the few—is more difficult to decide. According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere, and especially by an intense and indomitable *will*—is the most effective of magic levers placed by Nature in human hands—for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and a wish of good luck for the New Year to every living creature under the sun—enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an "evil eye" greeting instead of a blessing. Such an effect is but too easily produced even without the help of the occult combination of the two numbers, the 8 and the 9, of the late departed, and of the newly-born year. But with these two numbers staring us in the face, an evil wish, just now, would be simply disastrous!

"Hullo!" we hear some casual readers exclaiming. "Here's a *new* superstition of the theosophic cranks: let us hear it . . ."

You shall, dearly beloved critics, though it is not a *new* but a very *old* superstition. It is one shared, once upon a time, and firmly believed in, by all the Cæsars and World-potentates. These dreaded the number 8, because it postulates the *equality of all men*. Out

* This article was first printed by H. P. Blavatsky in *Lucifer* for January, 1890.

of eternal *unity* and the mysterious number *seven*, out of Heaven and the seven planets and the sphere of the fixed stars, in the philosophy of arithmetic, was born the *ogdoad*. It was *the first cube of the even numbers*, and hence held sacred.¹ In Eastern philosophy number eight symbolises equality of units, order and symmetry in heaven, transformed into inequality and confusion on earth, by selfishness, the great rebel against Nature's decrees.

"The figure 8 or ∞ indicates the perpetual and regular motion of the Universe," says Ragon. But if perfect as a cosmic number it is likewise the symbol of the lower *Self*, the animal nature of man. Thus, we augur ill for the *unselfish* portion of humanity from the present combination of the year-numbers. For the central figures 89 in the year 1890, are but a repetition of the two figures in the tail-end of 1889. And *nine* was a digit terribly dreaded by the ancients. With them it was a symbol of great changes, cosmic and social, and of versatility, in general; the sad emblem of the fragility of human things. Figure 9 represents the earth under the influence of an *evil principle*; the Kabalists holding, moreover, that it also symbolises the act of reproduction and generation. That is to say that the year 1890 is preparing to reproduce all the evils of its parent 1889, and to generate plenty of its own. *Three times three* is the great symbol of *corporisation*, or the materialisation of spirit according to Pythagoras—hence of gross matter.* Every material extension, every circular line was represented by number 9, for the ancient philosophers had observed that, which the philosophicules of our age either fail to see, or else attribute to it no importance whatever. Nevertheless, the natural depravity of this digit and number is awful. Being sacred to the spheres it stands as the sign of circumference, since its value in degrees is equal to $9-i$, *e.*, to $3+6+0$. Hence it is also the symbol of the human head—especially of the modern average head, ever ready to be parading as 9 when it is hardly a 3. Moreover, this blessed 9 is possessed of the curious power of reproducing itself in its entirety in every multiplication and whether wanted or not; that is to say, when multiplied by itself or any other number this cheeky and pernicious figure will always result in a sum of 9—a vicious trick of material nature, also, which reproduces itself on the slightest provocation. Therefore it becomes comprehensible why the ancients made of 9 the symbol of Matter, and we, the modern Occultists, make of it that of the *materialism* of our age—the fatal *nine*-teenth century, now happily on its decline.

If this antediluvian wisdom of the ages fails to penetrate the "circumference" of the cephaloid "spheres" of our modern Scientists

¹ As shown by Ragon, the Mason-Occultist, the gnostic ogdoad had eight stars representing the 8 Cabiri of Samothrace, the 8 principles of the Egyptians and Phœnicians, the 8 gods of Xenocrates, the 8 angles of the cubic stone.

* The reason for this is because according to the Pythagoreans each of the three elements that constitute our bodies is a *ternary*: water, containing earth and fire; earth containing aqueous and igneous particles; and fire being tempered by aqueous globules and terrestrial corpuscles serving it as food. Hence the name given to matter, the "*nonagous envelope*."

and Mathematicians—then we do not know what will do so. The occult future of 1890 is concealed in the exoteric past of 1889 and its preceding patronymical eight years.

Unhappily—or shall we say, happily—man in this dark cycle is denied, as a collective whole, the faculty of foresight. Whether we take into our mystic consideration the average business man, the profligate, the materialist, or the bigot, it is always the same. Compelled to confine his attention to the day's concern, the business man but imitates the provident ant by laying by a provision against the winter of old age; while the elect of fortune and Karmic illusions tries his best to emulate the grasshopper in his perpetual buzz and summer-song. The selfish care of the one and the utter recklessness of the other make both disregard and often remain entirely ignorant of any serious duty towards Human kind. As to the latter two, namely the materialist and the bigot, their duty to their neighbours and charity to all begin and end at home. Most men love but those who share their respective ways of thinking, and care nothing for the future of the races or the world; nor will they give a thought, if they can help it, to *post-mortem* life. Owing to their respective psychical temperaments each man expects death will usher him either through golden porches into a conventional heaven, or through sulphurous caverns into an asbestos hell, or else to the verge of an abyss of non-existence. And lo, how all of them—save the materialist—do fear death to be sure! May not this fear lie at the bottom of the aversion of certain people to Theosophy and Metaphysics? But no man in this century—itself whirling madly towards its gaping tomb—has the time or desire to give more than a casual thought either to the grim visitor who will not miss one of us, or to Futurity.

They are, perhaps, right as to the latter. The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our heads." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT. The Past is a torrent madly rushing by, that we face incessantly, without one second of interval; every wave of it, and every drop in it, being an event, whether great or small. Yet, no sooner have we faced it, and whether it brings joy or sorrow, whether it elevates us or knocks us off our feet, then it is carried away and disappears behind us, to be lost sooner or later in the great Sea of Oblivion. It depends on us to make every such event non-existent to ourselves by obliterating it from our memory; or else to create of our past sorrows Promethean Vultures—those "dark-winged birds, the embodied memories of the Past," which, in Sala's graphic fancy "wheel and shriek over the Lethean lake." In the first case, we are real philosophers; in the second—but timid and even cowardly soldiers of the army called mankind, and commanded in the great battle of Life by "King Karma." Happy those of its warriors by whom Death is regarded

as a tender and merciful mother. She rocks her sick children into sweet sleep on her cold, soft bosom but to awake them a moment after, healed of all ailing, happy, and with a tenfold reward for every bitter sigh or tear. *Post-mortem* oblivion of every evil—to the smallest—is the most blissful characteristic of the "paradise" we believe in. Yes: oblivion of pain and sorrow and the vivid recollection only, nay once more the living over of every happy moment of our terrestrial drama; and, if no such moment ever occurred in one's sad life, then, the glorious realization of every legitimate, well-earned, yet unsatisfied desire we ever had, as true as life itself and intensified seventy seven-times sevenfold. . . .

Christians — the Continental especially — celebrate their New Year days with special pomp. That day is the *Devachan* of children and servants, and every one is supposed to be happy, from Kings and Queens down to the porters and kitchen-malkins. The festival is, of course, purely pagan, as with very few exceptions are all our *holy days*. The dear old pagan customs have not died out, not even in Protestant England, though here the New Year is no longer a sacred day—more's the pity. The presents, which used to be called in old Rome *strenæ* (now, the French *étrennes*), are still mutually exchanged. People greet each other with the words:—*Annum novum faustum felicemque tibi*, as of yore; the magistrates, it is true, sacrifice no longer a white swan to Jupiter, nor priests a white steer to Janus. But magistrates, priests and all devour still in commemoration of swan and steer, big fat oxen and turkeys at their Christmas and New Year's dinners. The gilt dates, the dried and gilt plums and figs have now passed from the hands of the tribunes on their way to the Capitol unto the Christmas trees for children. Yet, if the modern Caligula receives no longer piles of copper coins with the head of Janus on one side of them, it is because his own effigy replaces that of the god on every coin, and that coppers are no longer touched by royal hands. Nor has the custom of presenting one's Sovereigns with *strenæ* been abolished in England so very long. D'Israeli tells us in his *Curiosities of Literature* of 3,000 gowns found in Queen Bess's wardrobe after her death, the fruits of her New Year's tax on her faithful subjects, from Dukes down to dustmen. As the success of any affair on that day was considered a good omen for the whole year in ancient Rome, so the belief exists to this day in many a Christian country, in Russia pre-eminently so. Is it because instead of the New Year, the mistletoe and the holly are now used on Christmas day, that the symbol has become Christian? The cutting of the mistletoe off the sacred oak on New Year's day is a relic of the old Druids of pagan Britain. Christian Britain is as pagan in her ways as she ever was.

But there are more reasons than one why England is bound to include the New Year as a sacred day among Christian festivals. The 1st of January being the 8th day after Christmas, is, according

to both profane and ecclesiastical histories, the festival of Christ's circumcision, as six days later is the Epiphany. And it is as undeniable and as world-known a fact as any, that long before the advent of the three Zoroastrian Magi, of Christ's circumcision, or his birth either, the 1st of January was the first day of the civil year of the Romans, and celebrated 2,000 years ago as it is now. It is hard to see the reason, since Christendom has helped itself to the Jewish Scriptures, and along with them their curious chronology, why it should have found it unfit to adopt also the Jewish *Rosh-Hashonah* (the head of the year), instead of the pagan New Year. Once that the 1st Chapter of *Genesis* is left headed in every country with the words, "Before Christ, 4004," consistency alone should have suggested the propriety of giving preference to the Talmudic calendar over the pagan Roman. Everything seemed to invite the Church to do so. On the undeniable authority of revelation Rabbinical tradition assures us that it was on the 1st day of the month of *Tisri*, that the Lord God of Israel created the world—just 5848 years ago. Then there's that other historical fact, namely that our father Adam was likewise created on the first anniversary of that same day of *Tisri*—a year after. All this is very important, preeminently suggestive, and underlines most emphatically our proverbial western ingratitude. Moreover, if we are permitted to say so, it is dangerous. For that identical first day of *Tisri* is also called "Yom Haddin," the Day of Judgment. The Jewish *El Shaddai*, the Almighty, is more active than the "Father" of the Christians. The latter will judge us only after the destruction of the Universe, on the Great Day when the Goats and the Sheep will stand, each on their allotted side, awaiting eternal bliss or damnation. But *El Shaddai*, we are informed by the Rabbins, sits in judgment on every anniversary of the world's creation—i. e., on every New Year's Day. Surrounded by His archangels, the God of Mercy has the astro-sidereal minute books opened, and the name of every man, woman and child is read to Him aloud from these Records, wherein the minutest thoughts and deeds of every human (or is it only Jewish?) being are entered. If the good deeds outnumber the wicked actions, the mortal whose name is read lives through that year. The Lord plagues for him some Christian Pharaoh or two, and hands him over to him to shear. But if the bad deeds outweigh the good—then woe to the culprit; he is forthwith condemned to suffer the penalty of death during that year, and is sent to Sheol.

This would imply that the Jews regard the gift of life as something very precious indeed. Christians are as fond of their lives as Jews, and both are generally scared out of their wits at the approach of Death. Why it should be so has never been made clear. Indeed, this seems but a poor compliment to pay the Creator, as suggesting the idea that none of the Christians care particularly to meet the Unspeakable Glory of the "Father" face to face. Dear, loving children!

A pious Roman Catholic assured us one day that it was not so, and attributed the scare to *reverential awe*. Moreover, he tried to persuade his listeners that the Holy Inquisition burnt her "heretics" out of pure Christian kindness. They were put out of the way of terrestrial mischief in this way, he said, for Mother Church knew well that Father God would take better care of the roasted victims than any mortal authority could, while they were raw and living. This may be a mistaken view of the situation, nevertheless, it was meant in all Christian charity.

We have heard a less charitable version of the real reason for burning heretics and all whom the Church was determined to get rid of; and by comparison this reason colours the Calvinistic doctrine of predestination to eternal bliss or damnation with quite a roseate hue. It is said to be stated in the secret records of the Vatican archives, that burning to the last atom of flesh, after breaking all the bones into small fragments, was done with a predetermined object. It was that of preventing the "enemy of the Church," from taking his part and share even in the last act of the drama of the world—as theologically conceived—namely in "the Resurrection of the Dead," or of all flesh, on the great Judgment Day. As cremation is to this hour opposed by the Church on the same principle—to wit, that a cremated "Sleeper" will upon awakening at the blast of the angel's trumpet, find it impossible to gather up in time his scattered limbs—the reason given for the *auto da fé* seems reasonable enough and quite likely. The sea will give up the dead which are in it, and death and hell will deliver up their dead (*Vide* "Revelation xx, 13"); but terrestrial fire is not to be credited with a like generosity, nor supposed to share in the asbestosian characteristics of the orthodox hell-fire. Once the body is cremated it is as good as annihilated with regard to the last rising of the dead. If the occult reason of the inquisitorial *autos da fé* rests on fact—and personally we do not entertain the slightest doubt of it, considering the authority it was received from—then the Holy Inquisition and Popes would have very little to say against the Protestant doctrine of Predestination. The latter, as warranted in Revelation, allows some chance, at least, to the "Damned" whom hell delivers at the last hour, and who may thus yet be pardoned. While if things took place in nature as the theology of Rome decreed that they should, the poor "Heretics" would find themselves worse off than any of the "damned." Natural query: which of the two, the God of the Calvinists or the Jesuit of God, he who first invented burning, beats the other in refined and diabolical cruelty? Shall the question remain in 1890, *sub judice*, as it did in 1790?

But the Inquisition, with its stake and rack and diabolical tortures, is happily abolished now, even in Spain. Otherwise these lines would never have been written; nor would our Society have such zealous and good theosophists in the land of Torquemada and the ancient paradise of man-roasting festivals, as it has now. Happy

NEW YEAR to them, too, as to all the Brethren scattered all over the wide globe. Only we, theosophists, so kindly nicknamed the "sevening lunatics," would prefer another day for *our* New Year. Like the apostate Emperor, many of us have still a strong lingering love for the poetical, bright gods of Olympus and would willingly repudiate the double-faced Thessalonian. The first of Januarius was ever more sacred to Janus than Juno; and *janua*, meaning "the gate that openeth the year," holds as good for any day in January. January 3, for instance, was consecrated to Minerva-*Athene* the goddess of wisdom and to *Isis*, "she who generates life," the ancient lady patroness of the good city of Lutetia. Since then, mother Isis has fallen a victim to the faith of Rome and civilization and Lutetia along with her. Both were converted in the *Julian* calendar (the heirloom of pagan Julius Cæsar used by Christendom till the XIIIth century). Isis was baptized Genevieve, became a beatified saint and martyr, and Lutetia was called Paris for a change, preserving the same old patroness but with the addition of a false nose.* Life itself is a gloomy masquerade wherein the ghastly *danse Macabre* is every instant performed; why should not calendars and even religion in such case be allowed to partake in the travesty?

To be brief, it is January the 4th which ought to be selected by the Theosophists—the Esotericists especially—as their New Year. January is under the sign of Capricornus, the mysterious *Makara* of the Hindu mystics—the "Kumaras," it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha,¹ or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom. Whether called Budh or *Budhi* by its Aryan name, *Mercurios*, the son of *Cælus* and *Hecate* truly, or of the *divine* (white) and infernal (black) magic by its Hellenic, or again Hermes or Thoth its Greco-Egyptian name, the day seems in every way more appropriate for us than January 1, the day of Janus, the double-faced "god of the time"—*servers*. Yet it is well named, and as well chosen to be celebrated by all the political Opportunists the world over.

Poor old Janus! How his two faces must have looked perplexed at the last stroke of midnight on December 31! We think we see these ancient faces. One of them is turned regretfully toward the Past, in the rapidly gathering mists of which the dead body of 1889 is disappearing. The mournful eye of the God follows wistfully the chief events impressed on the departed *Annus*: the crumbling Eiffel tower; the collapse of the "monotonous"—as Mark Twain's "tenth mule"—Parnell-Pigot alliteration; the sundry abdications, deposi-

* This festival remains thus unchanged as that of the lady Patroness of Lutetia—Paris, and to this day *Isis* is offered religious honours in every Parisian and Latin church.

¹ The 4th of January being sacred to Mercury, of whom the Greeks made *Hermes*, the R. Catholics have included St. Hermes in their Calendar. Just in the same way, the 9th of that month having been always celebrated by the pagans as the day of the "*conquering sun*" the R. Catholics have transformed the noun into a proper name, making of it St. *Nicanor* (from the Greek *nican*, to conquer), whom they honour on the 10th of January.

tions and suicides of royalty; the *Hegira* of aristocratic Mahomeds, and such like freaks and *fiascos* of civilization. This is the Janus face of the Past. The other, the face of the Future, is enquiringly turned the other way, and stares into the very depths of the womb of Futurity; the hopeless vacancy in the widely open eye bespeaks the ignorance of the God. No; not the two faces, nor even the occasional four heads of Janus and their eight eyes can penetrate the thickness of the veils that enshroud the karmic mysteries with which the New Year is pregnant from the instant of its birth. What shalt thou endow the world with, O fatal Year 1890, with thy figures between a unit and a cipher, or symbolically between living man *erect*, the embodiment of wicked mischief-making and the universe of matter! * The "influenza" thou hast already in thy pocket, for people see it peeping out. Of people daily killed in the streets of London by tumbling over the electric wires of the new "lighting craze," we have already a premonition through news from America. Dost thou see, O Janus, perched like "sister Anne" upon the parapet dividing the two years, a wee David slaying the giant Goliath, little Portugal slaying great Britain, or her *prestige*, at any rate, on the horizons of the torrid zones of Africa? Or is it a Hindu Soodra helped by a Buddhist Bonze from the Empire of the Celestials who make thee frown so? Do they not come to convert the two-thirds of the Anglican *divines* to the worship of the azure coloured Krishna and of the Buddha of the elephant-like pendant ears, who sits cross-legged and smiles so blandly on a cabbage-like lotus? For these are the theosophical *ideals*—nay, Theosophy itself, the divine Wisdom—as distorted in the grossly materialistic, all-anthropomorphizing mind of the average British Philistine. What unspeakable new horrors shalt thou, O year 1890, unveil before the eyes of the world? Shall it though ironclad and laughing at every tragedy of life sneer too, when Janus, surnamed on account of the key in his right hand, *Janitor*, the door-keeper to Heaven—a function with which he was entrusted ages before he became St. Peter—uses that key? It is only when he has unlocked one after the other the door of every one of the 365 days (true "Blue Beard's secret chambers") which are to become thy future progeny, O mysterious stranger, that the nations will be able to decide whether thou wert a "Happy," or a *Nefast* Year.

Meanwhile, let every nation, as every reader, fly for inquiry to their respective gods if they would learn the secrets of Futurity. Thus the American, Nicodemus-like, may go to one of his three living and actually reincarnated Christs, each calling himself Jesus, now flourishing under the star-bespangled Banner of Liberty. The Spiritualist is at liberty to consult his favourite medium, who may raise Saul or evoke the Spirit of Deborah for the benefit and information of his client. The gentleman-sportsman can bend his steps to the mysterious abode of his rival's jockey, and the average poli-

* It is only when the cipher or nought stands by itself and without being preceded by any digit that it becomes the symbol of the infinite Kosmos and—of absolute Deity.

tician consult the secret police, a professional chiromancer, or an astrologer, etc., etc. As regards ourselves we have faith in numbers and only in that face of Janus which is called the Past. For—doth Janus himself know the future?—or

. “perchance himself he does not know.”

EXTRACTS FROM LUCIFER*

He who was Kartavirya subdued innumerable enemies, and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction. . . . Mândâtri, the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession in his soul? Yudisthira and others, have been. Is it so? Have they really ever existed? Where are they now? We know not. The powerful kings who now are, or who will be, as I have related them to you, or any others who are unspecified, are all subject to the same fate; and the present and future will perish and be forgotten like their predecessors. Aware of this truth, a wise man will never be influenced by the principle of individual approbation; and regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property, or whatever else is personal, to be his own.

VISHNU PURANA.

A single woman standing upon the battlements fighteth a hundred; and a hundred, ten thousand; wherefore, a castle is to be preferred.

Whatever is the natural propensity of anyone, is very hard to be overcome. If a dog were made king, would he not gnaw his shoe-straps?

Whatever hath been well consulted and well resolved, whether it be to fight well or to run away well, should be carried into execution in due season, without any further examination.

Good men extend their pity even to the most despicable animals. The moon doth not withhold her light, even from the cottage of a Chandâla.¹

Those who have forsaken the killing of all; those who are helpmates to all; those who are sanctuary to all; those men are on the way to heaven.

HITOPADESA.

The indestructible and the destructible, such is the double manifestation of the Self. Of these, the indestructible is the existent, the manifestation as an individual is called the destructible.

ANUGITA.

* These Extracts were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

¹ An outcast.

FROM THE BOOK OF IMAGES

A RAYAN DAS entered the service of those who led great caravans to far countries and returned thence laden with selections of rare stuffs, spices that ministered to the senses, ornaments of unknown beauty, jewels like eyes beckoning scintillant behind veils. From the usufruct of these the master merchants derived wealth and powers and received the consideration of princes.

"We have ventured and we have gained. This is our Karma," quoth the great vaishhyas. "Kings and princes there are, but these are all reapers and not sowers. Their karma is that of merit won in past lives. Being now rulers they but devour their own past, eating of substance and not of increment. We, by our hardihood in the living present, make a two-fold profit. We profit by our present merit and thence assimilate to ourselves the virtues of these Lords. In the chiefs of our caste is the real wisdom of the ages. We deal not in growing things. They are but the crude; material for the labor of sudras who have sight but not sense. Only the wise know how to reap the subtle gain from refined stuffs. In the wool there is naught but the labor of sheep and of goats, but in fine shawls and rich textures, in fine hammered wares and much polished jewels our eyes of understanding perceive the manifold merits of transmigration. Into them have passed the labor and the karmic merit of many men. The animal sees but his food in the midst of his works, and gains food. The sudra sees but his wage, and gains food and shelter and the rest which follows fatigue. Kings and princes see only the rare dyes and patterns marvelous to behold, fitting to adorn the bodies of rulers and the women of rulers. Rulers are but refinements of sudras; they see only the present; one earns his wage to spend it; the other spends the wage he has earned. We have the subtle sight of the past, the present and the future. This is the refinement of karma. Our stamina is perpetually renewed by both sudra and king. We assimilate the labor of all. Consideration is our due. Without us the channels of karma would be blocked up and there would be neither rulers nor ruled. We neither sow nor reap, for we are the Masters of sowing and reaping. Verily to Vaishhya leaves naught to be desired. Are we not the Lords of Life?"

Arayan Das, seated in the midst of the grave company, entered from the dharana of attention into the dhyana of contemplation, and thence into the samadhi of concentration through the sense of hearing the uttered wisdom of these merchants, who had risked the labor of sudras and had gained the profit of kings, who now spoke as befits the accumulated wisdom of brahmans and sages. Arayan Das, who through many years had followed the path of seeing, and who had seen many marvelous things, now passed from the concentration of seeing into the concentration of hearing. He passed from the marvelous into the marvel.

When he had returned back from the company of the merchants into his own house, and when he had returned back from the concentration of hearing into his own body of thoughts and desires, Arayan Das assumed the posture of meditation and began to reflect upon what he had heard. This is the stage technically known as Argumentation.

At first the posture of meditation was not easy. Arayan Das was disturbed by the members, as, in the company of the merchants he had been disturbed by the presence of the servants performing their offices. His arms desired movement, when he desired to be relieved of his arms. His legs desired uprightness when his desire was the posture. His organs desired attention when he desired them to be still.

"Why is this," thought Arayan Das, "that my members should be full of desires when I desire no use of my members?"

Then there rose up in his mind a thought which had not been thought by Arayan Das, but which he had seen in the sacred writings: The body is but a servant for the use of the senses.

"Verily," thought Arayan Das, "this is a saying not merely to be seen, but to be heard; and not merely to be heard, but to be considered with attention."

Whereupon, his mind being intent upon the saying, his members fell asleep and his body no more troubled him. For the memory of the body being slain, its members sink into abeyance and are as if they were not. The subject of this attention being lost, the mind of Arayan Das returned upon its contents.

He saw in his memory the company of merchants. Their faces returned familiarly, one replacing another, until he ceased to see the company but felt himself in the presence of them all. He was astonished to find himself no more like Arayan Das, but as a great merchant, intimate with himself. His mind went out to far places, he inspected offerings, he purchased of the best, he gave low prices as if they were largess. He made up the caravan, watching to arrangement of stores. He returned to the marts and displayed his assortments. He conversed with princes. He bargained with dignity and condescension. He sold his accumulations at large prices and returned to the place of converse with his fellow merchants. He discoursed with them, discussing the philosophy of life.

Of a sudden Arayan Das reperceived the faces of the company of grave merchants, saw himself listening to their discourse with the dharana of attention. Then his thoughts reverted to his mind's action, as before, in assuming the posture, they had reverted to the body and its members.

"Why is this," thought Arayan Das, "that my mind should be filled with imaginings when I desire no fancies to disturb my meditation?"

Then there rose up in his mind a saying which he had seen in holy writ: The senses are the members of the inner body, and they are but servants for the mind's use.

"Verily," thought Arayan Das, "this is a saying not merely to be seen, but to be heard, and not merely to be heard, but to be considered as a subject for contemplation."

Whereupon, his mind being absorbed in contemplation of the nature, use, function, and powers of the senses, the throwing of images ceased. For the power of the senses is two-fold: to acquire impressions and to throw impressions, but being only members and servants of the mind, when the mind is elsewhere, the memory of the senses is slain. They sink into abeyance and are as if they were not. The subject of this contemplation being lost, the mind of Arayan Das returned once more upon its contents.

He heard in his memory the words of the company of grave merchants. The sounds returned familiarly, the tones of one replacing those of another, until he ceased to hear their voices, and become reverberant of their ideas. He was astonished to find himself no more listening, but as it were a mind, intimate with itself. He saw within himself ideas coming and going, thoughts giving utterance to soundless volumes, uniting, separating, changing, his form remaining no instant the same. He sweated internally, bewildered as a sudra, working at sharp tasks, more and more dull, seeing nothing of reward for the day's toil but the night's rest. He passed into the trading ideas of the merchants, feeling, seeing, hearing naught but the possible amassment from other men's sowing of desires and reaping of experiences. His form changed by instants, profitable thoughts arising in the midst of unprofitable thoughts, ideas of usance, of luxuries, of emoluments and enjoyments whether of sudras, of princes or of merchants. He saw himself eating of every man's substance, gaining of every man's gain, waxing great, becoming respected, considered with consideration by all. He relaxed at ease and his mind took on the appearance of venerated wisdom, and himself that wisdom giving utterance.

Of a sudden Arayan Das reperceived the voices of the merchants, saw himself absorbed in the ideas they uttered, and concentrated in the samadhi of desire. Then his thoughts reverted to the nature, use, function and powers of the mind.

"Why is this," perceived Arayan Das, "that I should be absorbed in the imaginings of the mind, when I desire no misconceptions to disturb my meditation?"

On the bridge of this perception he rose to the state known technically as Deliberation, and perceived, as he had heard the voice of a writer of holy things, this saying: The mind is but the inner body and exists as a servant for the Soul's use.

"Verily," perceived Arayan Das with an unknown comprehension that includes what is unknown to those who are absorbed in the modifications of the mind, "I perceive this is a saying not merely to be seen or heard, or considered with attention. This is a saying to be lived by me."

Whereupon, being intent upon the nature of that living, the memory of the mind was lost, for when the Soul is elsewhere the mind is as if it were not, and misconception sinks into abeyance. The subject of this deliberation being lost, the Self of Arayana Das returned upon its content. The bliss of correct cognition illumined this Soul. He neither saw, nor heard, nor pondered, but became in all things as all men. He was sheep and goat and wool. The shining was like a jewel beckoning scintillant behind veils. He was sudra and vaishhya and kshattrya, absorbed in the bliss of all beings. This is the state known in words as Beatific, the union and absorption of all lesser things and states. He understood all, because he had become all.

Of a sudden, Arayana Das reperceived all things and creatures in himself, and himself in all. His feeling became sight, hearing, life; all in one Voice that filled him and was himself.

"Why is this," Arayana Das heard the Voice, "that I should be filled with all life and all experience, when I desire no cognition to disturb my meditation?"

In the soundless akasa of the Voice, Arayana Das perceived that which is without form or substance, the memory of that which hath been and ever is, and of which all that hath been, and all that is, is but the image and the servant. He seemed to become absorbed in that which is without form and without substance, of which nevertheless there is this saying: All that is, exists for the sake of the Soul's experience and emancipation.

Of a sudden, Arayan Das perceived the chain of manifested being: the sleeping body, awake only in its own world, knowing no higher; the sleeping senses, awake only in sensation, knowing nothing higher; the sleeping mind, awake only in ideas, knowing nothing higher; the sleeping Soul, awake only in the varying modifications of the mind.

"Verily," perceived Arayan Das. "I perceive that the true mission of life is the service of Soul, and not the service of body, or sense, or mind, or their desires. Nothing is to be grudged, nothing envied. All things are serviceable to him who serves Soul."

The supporting Soul having been withdrawn from the service of form, the manifested world of form, both the visible and the invisible, sank into abeyance, and the Soul called Arayan Das returned upon the Container of all. This is the state denominated in sacred words. The Egoistic. Nothing remained of Arayan Das but the cognition of Self.

By degrees Arayana Das lost the recognition of both subjects and objects of meditation, and entered into Dispassion. From this state there is no return, for it arises from the knowledge of Soul as distinguished from all else.

Arayana Das entered into the service of the great caravan of life. Sudras saw a body which they named Arayan Das. Mer-

chants saw keen senses which they named Arayan Das. Kshattriyas saw a mind which they strove to enlist or ally or conquer. This they denominated Arayan Das. Arayana Das saw none of these. He saw Souls.

The Paraguru saw return, by the successive steps of meditation, to the service of the Masters a Chela who had wandered to far countries and fulfilled Karma.

There is this saying: Karma is service.

CORRESPONDENCE*

ISIS UNVEILED AND THE VISHISHTADVAITA.

SIR,—“R. P.” attempts in the October number of our Magazine to prove that I have taught in *Isis Unveiled* substantially the doctrine of Vishishtadvaita, to which view I take exception. I am quite aware of the fact that *Isis* is far from being as complete a work as, with the same materials, it might have been made by a better scholar; and that it lacks symmetry, as a literary production, and perhaps here and there accuracy. But I have some excuse for all that. It was my first book; it was written in a language foreign to me—in which I had not been accustomed to write; the language was even more unfamiliar to certain Asiatic philosophers who rendered assistance; and, finally, Colonel Olcott, who revised the manuscript and worked with me throughout, was then—in the years 1875 and 1876—almost entirely ignorant of Aryan Philosophy, and hence unable to detect and correct such errors as I might so readily fall into when putting my thoughts into English. Still, despite all this, I think “R. P.’s” criticism is faulty. If I erred in making too little distinction between an Impersonal God, or Parabrahm, and a Personal God, I scarcely went to the length of confounding the one with the other completely. The pages (vol. ii. 216-17; and 153; and pref. p. 2) that he relies upon, represent not my own doctrine but the ideas of others. The first two are quotations from Manu, and show what an educated Brahman and a Buddhist might answer to Prof. Max Müller’s affirmation that Moksha and Nirvana mean annihilation; while the third (vol. ii. p. 153) is a defence and explanation of the inner sense of the Bible, as from a Christian mystic’s standpoint. Of course this would resemble Vishishtadvaitism, which, like Christianity, ascribes personal attributes to the Universal Principle. As for the reference to the Preface, it seems that even when read in the dead-letter sense, the paragraph could only be said to reflect my personal opinion and not the Esoteric Doctrine. A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal God)

* This article was first printed by H. P. Blavatsky in *The Theosophist* for January, 1886.

—“a boundless and fathomless ocean” of which my ‘soul’ was a drop. Like the Adwaitis, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. And see, for proof, my remark about the “omnipotence of man’s immortal spirit”—which would be a logical absurdity upon any theory of egoistic separation. My mistake was that throughout the whole work I indifferently employed the words Parabrahm and God to express the same idea: a venial sin surely, when one knows that the English language is so poor that even at this moment I am using the Sanskrit word to express one idea and the English one for the other! Whether it be orthodox Adwaita or not, I maintain as an occultist, on the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man’s spirit while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. The most spiritual—i.e., the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan (*Swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the *Monad*. The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul [dear, dear, what *can* be made out of this English!] is preserved to the end of the great cycle (*Maha-Manwantara*) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man: and yet even this is a most insufficient simile—the difference is “inexpressible in terms of foot-pounds.” That such Parabrahmic and Paranirvanic ‘spirits,’ or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the “night of Brahma” or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds) yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths. Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra-physical evolution. But I am being tempted into details which had best be left for the full consideration which their importance merits to my forthcoming work, the *Secret Doctrine*.

H. P. BLAVATSKY.

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY. DISCUSSIONS OF THE STANZAS OF THE FIRST VOLUME OF THE "SECRET DOCTRINE."

(PART TWO)

(Continued from December.)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part II consists of Stanzas II and IV (Slokas 1 to 5) of the "*Book of Dzyan*," upon which "*The Secret Doctrine*" is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing "*The Secret Doctrine*" will find that these Stanzas are also printed in H. P. Blavatsky's "*Voice of the Silence*," which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first part of the "Transactions" was printed in the issues of THEOSOPHY from June to October, 1916, inclusive.

VII.

STANZA III. (continued).

Sloka (2). THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (*simultaneously*) THE WHOLE UNIVERSE; AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (*moves*) OVER THE SLUMBERING WATERS OF LIFE.

Q. How are we to understand the expression that the vibration touches the whole universe and also the germ?

A. First of all the terms used must be defined as far as possible, for the language used is purely figurative. The Universe does not mean the Kosmos or world of forms but the formless space, the future vehicle of the Universe which will be manifested. This space is synonymous with the "waters of space," with (to us) eternal darkness, in fact with Parabrahm. In short the whole Sloka refers to the "period" before there was any manifestation whatever. In the same way the Germ—the Germ is eternal, the undifferentiated atoms of future matter—is one with space, as infinite as it is indestructible, and as eternal as space itself. Similarly with "vibration", which corresponds with the Point, the unmanifested Logos.

It is necessary to add one important explanation. In using figurative language, as has been done in the *Secret Doctrine*, analogies and comparisons are very frequent. Darkness for instance, as a rule, applies only to the unknown totality, or, Absoluteness. Contrasted with eternal darkness the first Logos is certainly, Light;

contrasted with the second or third, the manifested Logoi, the first is Darkness, and the others are Light.

Sloka (3). DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (perodical) GERM, WHICH CONDENSES INTO THE WORLD-EGG.

Q. Why is Light said to drop one solitary ray into the waters and how is this ray represented in connection with the Triangle?

A. However many the Rays may appear to be on this plane, when brought back to their original source they will finally be resolved into a unity, like the seven prismatic colours which all proceed from, and are resolved into the one white ray. Thus too, this one solitary Ray expands into the seven rays (and their innumerable sub-divisions) on the plane of illusion only. It is represented in connection with the Triangle because the Triangle is the first perfect geometrical figure. As stated by Pythagoras, and also in the Stanza, the Ray (the Pythagorean Monad) descending from "no-place" (*Aloka*), shoots like a falling star through the planes of non-being into the first world of being, and gives birth to Number One; then branching off, to the right, it produces Number Two; turning again to form the base-line it begets Number Three, and thence ascending again to Number One, it finally disappears therefrom into the realms of non-being as Pythagoras shows.

Q. Why should Pythagorean teachings be found in old Hindu philosophies?

A. Pythagoras derived this teaching from India and in the old books we find him spoken of as the Yavanacharya or Greek Teacher. Thus we see that the Triangle is the first differentiation, its sides however all being described by the one Ray.

Q. What is really meant by the term "planes of non-being"?

A. In using the term "planes of non-being" it is necessary to remember that these planes are only to us spheres of non-being, but those of being and matter to higher intelligences than ourselves. The highest Dhyan-Chohans of the Solar System can have no conception of that which exists in higher systems, i. e., on the second "septenary" Kosmic plane, which to the Beings of the ever invisible Universe is entirely subjective.

Sloka (4). (Then) THE THREE (Triangle) FALL INTO THE FOUR (Quaternary). THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG (Hiranyagarba), WHICH IN ITSELF IS THREE (the triple hypostases of Brahma, or Vishnu, the three Avasthas) CURDLES AND SPREADS IN MILKWHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE OCEAN OF LIFE.

Q. Is the Radiant Essence the same as the luminous Egg? What is the Root that grows in the ocean of life?

A. The radiant essence, luminous egg or Golden Egg of Brahmâ, or again, Hiranyagarbha, are identical. The Root that grows in the ocean of life is the potentiality that transforms into objective differentiated matter the universal, subjective, ubiquitous but homogeneous germ, or the eternal essence which contains the potency of abstract nature. The Ocean of Life is, according to a term of the Vedanta philosophy—if I mistake not—the “One Life,” Paramatma, when the transcendental supreme Soul is meant; and Jivatma, when we speak of the physical and animal “breath of life” or, so to speak, the differentiated soul, that life in short, which gives being to the atom and the universe, the molecule and the man, the animal, plant, and mineral.

“The Radiant Essence curdled and spread through the depths of Space.” From an astronomical point of view this is easy of explanation: it is the Milky Way, the world-stuff, or primordial matter in its first form.

Q. Is the Radiant Essence, Milky Way, or world-stuff, resolvable into atoms, or is it non-atomic?

A. In its precosmic state it is of course, non-atomic, if by atoms you mean molecules; for the hypothetical atom, a mere mathematical point, is not material or applicable to matter, nor even to substance. The real atom does not exist on the material plane. The definition of a point as having position, must not, in Occultism, be taken in the ordinary sense of location; as the *real* atom is beyond space and time. The word molecular is really applicable to our globe and its plane, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state, invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The particle, or molecule, *is not*, but exists periodically, and is therefore regarded as an illusion.

The world-stuff informs itself through various planes and cannot be said to be resolved into stars or to have become molecular until it reaches the plane of being of the visible or objective Universe.

Q. Can ether be said to be molecular in Occultism?

A. It entirely depends upon what is meant by the term. In its lowest strata, where it merges with the astral light, it may be called molecular on its own plane; but not for us. But the ether of which science has a suspicion, is the grossest manifestation of Akâsa, though on our plane, for us mortals, it is the seventh principle of the astral light, and three degrees higher than “radiant matter.” When it penetrates, or informs something, it may be molecular because it takes on the form of the latter, and its atoms inform the particles of that “something.” We may perhaps call matter “crystallised ether.”

Q. But what is an atom, in fact?

A. An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, *viz.*, its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principles remain *minus* the body. Of course this is occult alchemy, not modern chemistry.

Q. What is the meaning of the allegorical "churning of the ocean," and "cow of plenty" of the Hindus, and what correspondence is there between them and the "war in heaven"?

A. A process which begins in the state of "non-being," and ends with the close of Maha-Pralaya, can hardly be given in a few words or even volumes. It is simply an allegorical representation of the unseen and unknown primeval intelligences, the atoms of occult science, Brahmâ himself being called *Anu* or the Atom, fashioning and differentiating the shoreless ocean of the primordial radiant essence. The relation and correspondence between the "churning of the ocean" and the "war in heaven" is a very long and abstruse subject to handle. To give it in its lowest symbolical aspect, this "war in heaven" is going on eternally. Differentiation is contrast, the equilibrium of contraries: and so long as this exists there will be "war" or fighting. There are, of course, different stages and aspects of this war: such for instance as the astronomical and physical. For everyone and everything that is born in a Manvantara, there is "war in heaven" and also on the earth: for the fourteen Root and Seed-Manus who preside over our Manvantaric cycle, and for the countless *Forces*, human or otherwise, that proceed from them. There is a perpetual struggle of adjustment, for everything tends to harmonise and equilibrate; in fact it must do so before it can assume any shape. The elements of which we are formed, the particles of our bodies, are in a continual war, one crowding out the other and changing with every moment. At the "Churning of the Ocean" by the gods, the Nagas came and some stole of the Amrita—the water of Immortality,—and thence arose war between the gods and the Asuras, the *no*-gods, and the gods were worsted. This refers to the formation of the Universe and the differentiation of the primordial primeval matter. But you must remember, that this is only the cosmogonical aspect,—one out of the seven meanings. The war in heaven had also immediate reference to the evolution of the intellectual principle in mankind. This is the metaphysical key.

Q. Why are numbers so much used in the Stanzas; and what is really the secret of their being so freely used in the World-Scriptures—in the Bible and in the Purānas, by Pythagoras and by the Aryan Sages?

A. Balzac, the unconscious occultist of French literature, says somewhere, "the Number is to Mind the same as it is to matter, an incomprehensible agent. But I would answer—perhaps so to the profane, never to the initiated mind. Number is, as the great writer thought, an Entity, and at the same time, a Breath emanating from what he called God and what we call the ALL; the breath which alone could organise the physical Kosmos, 'where nought obtains its form but through the Deity, which is an effort of Number.' "* "God geometrizes" says Plato.

Q. In what sense can numbers be called Entities?

A. When intelligent Entities are meant; when they are regarded simply as digits they are, of course, not Entities but symbolical signs.

Q. Why is the radiant essence said to become seven inside and seven outside?

A. Because it has seven principles on the plane of the manifested and seven on that of the unmanifested. Always argue on analogy and apply the old occult axiom "As above so below."

Q. But are the planes of "non-being" also Septenary?

A. Most undeniably. That which in the *Secret Doctrine* is referred to as the unmanifested planes, are unmanifested or planes of non-being only from the point of view of the finite intellect; to higher intelligences they would be manifested planes and so on to infinity, analogy always holding good.

(To be continued).

OM!

No power but thine can reconcile and blend
 All these unequal elements of strife,
 Untwist the woven errors of a life,
 And fit together, join, repair, and mend
 Each fragmentary part and separate end.
 Thou art the Self presiding in the heart,
 The central point from which all things depart
 And into which they circle back and tend.
 Thou art the sole supporter and the friend;
 Only thy strong compulsion can unite
 These scattered rays in one synthetic light.
 Thou art the ladder by which all ascend,
 The final resting-place upon the height,
 That Silence which no words may comprehend.

* Vol. i. p. 66, Original Edition; p. 96, New Edition.

AROUND THE TABLE

OWING to the fact that Student is in training for the educational field, she has constituted herself the "academic" member of our Family and considers she is doing her theosophical share by keeping us somewhat informed along present day philosophical and psychological trends, as epitomized in her required studies.

Assuredly she has done "her bit" in this direction. For more than once the requirements of modern class-room work have found our earnest Student submitting to an examination of her "reactions" by instructor and class, a sort of human vivisection that the Family at last put a stop to, so far as Student was concerned. But every Saturday evening—for Student forsakes the University regularly to spend her week-end with the Family—our dinner-table talk revolves about our Youngster's new experiences in academic halls. Always she is earnest, often she is interesting; and sometimes she turns up matters in themselves of profit, or which bring out talk of value, as Mentor looks them over in the light of his long experience with our human kind and the deep understanding his knowledge of Theosophy sheds upon it.

"Well, Student, what's the latest?" asked Doctor, as he slipped into his seat beside her the Saturday evening before Thanksgiving. "Found out how to make a 'synthetic turkey' for next week? For if present prices hold we'll have to do something miraculous," he added, looking around the table at the smiling Family.

This was a fling at Student's biological and chemical studies, and she enjoyed it as much as the Doctor did; for Student is well-informed. Theosophically speaking, and has little use for the theories of materialistic science, though the requirements of her work necessitate some knowledge of them.

"I'm afraid, Doctor, your little miracle-worker will be obliged to fail you this time," she answered airily. "But I've got a new and interesting psychological test that will appeal to you—and to you too, Mentor," she added, looking across the table to where the latter sat beside the smiling Spinster.

"Let's have it, Daughter—no more human experiments, I hope," said Doctor. "I've got too many paying patients on my hands at present to want to add one of the Family to my swelling free list."

"I *do* hope you've not being doing any thing foolish, Student," put in Mother anxiously.

"You know what Mentor said last time," added Spinster—"that you were *not* to let yourself be experimented with again."

"You wrong me, Family," answered Student calmly. "This new psychological test is different—and I think you'll say it's a fine idea, Mentor. It's just what *Lurgan Sahib* did for *Kim* and the little

Hindu boy in Kipling's book—only he used jewels for it, if you remember. They lay out a lot of objects on a table and we look at them for a certain length of time; then they take table and all away and we have to write down what we can remember of the objects seen."

"Oh, is *that* ali," said Spinster relievedly.

"Well, you just try it some time, and see for yourself whether it's easy or not," objected Student warmly. "You'll find some difficulty I'm thinking, young lady," she added, "in remembering even a third of the objects shown—at least I did on the first few trials."

"Now, Daughter, I don't think you ought to strain your brain and eyes that way," said Mother, with an anxious look. "Won't you tell her not to, Mentor—it can't be good for her."

"Best thing in the world for her just now," answered Mentor, with an assuring smile, "that is, if done in moderation," he added seriously. "Now I can see some *sense* in that kind of applied psychology," he went on, while the Doctor nodded a vigorous approval. "It is a method by which the faculty of attention can be aroused and stimulated; and if there is anything that thirty years of Theosophical work has taught me, it is the crying need among students of greater concentration, or attention."

"But some folks just can't seem to gain that power," remarked Mother, interested in the idea itself now that the worry about her enthusiastic young daughter's welfare had been relieved.

"The attitude of mind your very words imply is just what stands in their way, Mother," answered Mentor earnestly. "We all *have* the power—so it can't be *gained* in that sense," he continued. "What we have to do is to gain the *use* of it, and that can come only through exercise, of course."

"Fine training, I call it," interjected Doctor. "Wish I'd had it when I was a student . . . think how it would help the young physician . . . make his work less experimental . . . save the lives of lots of patients."

"It's good training for any line of work, and for students in every department, whether they're young or old," confirmed Mentor. "Why, think how much is lost by people who attend our theosophical meetings, for instance, because they do not give full attention, and thus get an understanding of what they hear."

"I should say so, Mentor," agreed Spinster, with a little laugh. "Only yesterday when I was in the Reading Room to look after things a young girl began to ask me some questions about Theosophy. 'Does it teach that consciousness survives after death?' she asked me quite seriously. I told her that it did, of course, and then she said she had attended a meeting at which *you* spoke, Mentor, and that you had said that consciousness does *not* so survive! Exactly the opposite, you see, of what you did say repeatedly during the talk."

"Some lack of attention there—just a little," chuckled Doctor appreciatively.

"But she was *not* a stupid person at all," protested Spinster, "I should say she was an exceptionally bright and well-educated girl, judging by her appearance and conversation."

"Informed about a whole lot of things," commented Mentor somewhat sadly, "like so many of us; but I object to using the word 'educated' in such a foreign sense. It is derived from the Latin *educō*, as you know—meaning to *draw out*, from within of course. A truly educated person would therefore be one who has drawn out and gotten use of the powers that reside within himself and by exercise has learned to use them wisely in every direction."

"That's so, Mentor," agreed Doctor warmly. "But our so-called educational methods are just the contrary: the idea seems to be to *cram into* the mind the statements of other men—where's the knowledge in all that"!

"No knowledge at all," replied Mentor, "unless judgment is exercised, information tested by experience, and assimilation takes place."

"To consider this matter of attention again," he added, "I remember a story they used to tell about H. P. B.: one evening in London a group of students at Headquarters was clamoring to be shown some phenomena. H. P. B. as was her custom in later life, was loath to show anything—knowing full well that students must progress by 'philosophy and conduct,' to use Her own phrase—and that the thirst for phenomena, if gratified once, often became an obsession with the witnesses. However, She winked a twinkling eye at one quiet student present—not one of the clamorers—remarking to the company, 'Why, you wouldn't know a phenomenon if you saw it—at the same time lighting Her cigarette *without* the use of a match or other external means. Now, not one of those present, except the quiet student mentioned, saw anything out of the ordinary. It was lack of attention—a lack which this young lady will not be guilty of I hope," he added, turning to Student with a smile, "if she continues the exercise her 'new' psychology has suggested."

"That method, by the way, is not new," he continued, "but as old as the hills. It was known and practised ages ago in the Ancient East. The Chela had to learn how to hold and concentrate his attention upon any object, for as long as he desired. Indeed, it is through this power—or rather, that power of which this is a small aspect—that the Adept is able to identify himself with the consciousness of another being, thus learning the very nature of that being and so understanding how to help the being, when, under Law, help may be given."

* * * * *

"Come, Family, it's time to turn our attention to that new music, Student brought home with her," said Mother, touching the bell.

"Well, how did our Girls become such skillful musicians?" remarked Mentor as the Family left the table and moved towards the living room.

"I know," laughed Spinster—"by attention." And she added soberly, "by 'a firm position observed out of regard for the end in view, and perseveringly adhered to for a long time without intermission'—that's the way the Sage *Pantanjali* puts it."

"And that's the way the 'music of the spheres' may be learned, my Dear," said Mentor softly—"if the concentration be rightly directed, in the light of sound philosophy and right conduct. Let us hope that Student herself will be ready to take up the *real* work some day."

SECRET DOCTRINE EXTRACTS*

One of the greatest, and, withal, the most serious objection to the correctness and reliability of the whole work will be the preliminary STANZAS: "How can the statements contained in them be verified?" True, if a great portion of the Sanskrit, Chinese, and Mongolian works quoted in the present volumes are known to some Orientalists, the chief work—that one from which the Stanzas are given—is not in the possession of European Libraries. The Book of Dzyan (or "Dzan") is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name. This is, of course, a great drawback to those who follow the methods of research prescribed by official Science; but to the students of Occultism, and to every genuine Occultist, this will be of little moment. The main body of the Doctrines given is found scattered throughout hundreds and thousands of Sanskrit Mss., some already translated—disfigured in their interpretations, as usual,—others still awaiting their turn. Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. A few new facts (*new* to the profane Orientalist, only) and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings, also, have hitherto been transmitted orally: yet even those are in every instance hinted at in the almost countless volumes of Brahminical, Chinese and Tibetan temple-literature.

However it may be, and whatsoever is in store for the writer through malevolent criticism, one fact is quite certain. The members of several esoteric schools—the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America—claim to have in their possession the *sum total* of sacred and philosophical works in Mss. and type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanagari.

* From the Original Edition Vol. I—Introductory—, pp. xxii-xxiii; see Vol. I—Introductory—, pp. 6-7 New Edition.

CHINESE SPIRITS*

THE following notes have been collected partly from an old work by a French missionary who lived in China for over forty years; some from a very curious unpublished work by an American gentleman who has kindly lent the writer his notes; some from information given by the Abbé Huc to the Chevalier Des Mousseaux and the Marquis De Mirville—for these the last two gentlemen are responsible. Most of our facts, however, come from a Chinese gentleman residing for some years in Europe.

Man, according to the Chinaman, is composed of four root-substances and three acquired "semblances." This is the magical and universal occult tradition, dating from an antiquity which has its origin in the night of time. A Latin poet shows the same source of information in his country, when declaring that:—

Bis duo sunt hominis: manes, caro, spiritus, umbra;
Quatuor ista loca bis duo suscipiunt.
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, spiritus astra petit.

The phantom known and described in the Celestial Empire is quite orthodox according to occult teachings, though there exist several theories in China upon it.

The *human* soul, says the chief (temple) teaching, helps man to become a rational and intelligent creature, but it is neither simple (homogeneous) nor spiritual; it is a compound of all that is subtle in matter. This "soul" is divided by its nature and actions into two principal parts: the LING and the HOUEH. The *ling* is the better adapted of the two for spiritual and intellectual operations, and has an "upper" *ling* or soul over it which is divine. Moreover, out of the union of the lower *ling* and *houen* is formed, during man's life, a third and mixed being, fit for both intellectual and physical processes, for good and evil, while the *houen* is absolutely bad. Thus we have four principles in these two "substances," which correspond, as is evident, to our Buddhi, the divine "upper" *ling*; to Manas, the lower *ling*, whose twin, the *houen*, stands for Kama-rupa—the body of passion, desire and evil; and then we have in the "mixed being" the outcome or progeny of both *ling* and *houen*—the "Mayavi," the astral body.

Then comes the definition of the third root-substance. This is attached to the body only during life, the body being the fourth substance, pure matter; and after the death of the latter, separating itself from the corpse—but not before its complete dissolution—it vanishes in thin air like a shadow with the last particle of the substance that generated it. This is of course Prâna, the life-principle or vital form. Now, when man dies, the following takes

* This article first appeared in *Lucifer* for November, 1891.

place:—the “upper” *ling* ascends heavenward—into Nirvâna, the paradise of Amitâbha, or any other region of bliss that agrees with the respective sect of each Chinaman—carried off by the *Spirit of the Dragon of Wisdom* (the seventh principle); the body and its principle vanish gradually and are annihilated; remain the *ling-houen* and the “mixed being.” If the man was good, the “mixed being” disappears also after a time; if he was bad and was entirely under the sway of *houen*, the absolutely evil principle, then the latter transforms his “mixed being” into *koueïs*—which answers to the Catholic idea of a damned soul*—and, imparting to it a terrible vitality and power, the *koueïs* becomes the *alter ego* and the executioner of *houen* in all his wicked deeds. The *houen* and *koueïs* unite into one shadowy but strong entity, and may, by separating at will, and acting in two different places at a time, do terrible mischief.

The *koueïs* is an *anima damnata* according to the good missionaries, who thus make of the milliards of deceased “unbaptized” Chinamen an army of devils, who, considering they are of a material substance, ought by this time to occupy the space between our earth and the moon and feel themselves as much at ease as closely packed-up herrings in a tin-box. “The *koueïs*, being naturally wicked,” says the *Memoire*, “do all the evil they can. They hold the middle between man and the brute and participate of the faculties of both. They have all the vices of man and every dangerous instinct of the animal. Sentenced to ascend no higher than our atmosphere, they congregate around the tombs and in the vicinity of mines, swamps, sinks and slaughter-houses, everywhere wherein rottenness and decay are found. The emanations of the latter are their favourite food, and it is with the help of those elements and atoms, and of the vapours from corpses, that they form for themselves *visible and fantastic bodies* to deceive and frighten men with. . . . These miserable spirits with deceptive bodies seek incessantly the means for preventing men from getting salvation” (read, being baptised), “. . . and of forcing them to become damned as they themselves are” (p. 222, *Memoires concernant l'histoire, les sciences, les arts, les mœurs, etc., des Chinois, par les Missionnaires de Peking, 1791.*)¹

* The spiritual portion of the *ling* becomes *chen* (divine and saintly), after death, to become *lien*—an absolute saint (a Nirvanee when joined entirely with the “Dragon of Wisdom”).

¹ According to the most ancient doctrines of magic, violent deaths and leaving the body exposed, instead of burning or burying it—led to the discomfort and pain of its *astral* (Linga Sarira), which died out only at the dissolution of the last particle of the matter that had composed the body. Sorcery or black magic, it is said, had always availed itself of this knowledge for necromantic and sinful purposes. “Sorcerers offer to unrestful souls decayed remnants of animals to force them to appear” (See Porphyry, *Sacrifice*). St. Athanasius was accused of the black art, for having preserved the hand of Bishop Arsenius for magical operations. “Patet quod animæ illæ quæ, post mortem, adhuc, relictâ corpora diligunt, quemadmodum animæ sepultura carentium, et adhuc in turbido illo humidoque spiritu [the spiritual or fluidic body, the *houen*] circa cadavera sua oberrant, tanquam circa cognatum aliquod eos alliciens,” etc. See Cornelius Agrippa *De Occulta Philosophia*, pp. 354-5; *Le Fantôme Humain* by Des Mousseaux. Homer and Horace have described many a time such evocations. In India it is practised to this day by some *Tāntrikas*. Thus modern sorcery, as well as white magic, occultism and

This is how our old friend, the Abbé Huc, the Lazarist, unfrocked for showing the origin of certain Roman Catholic rites in Tibet and China, describes the *houen*. "What is the *houen* is a question to which it is difficult to give a clear answer. . . . It is, if you so like it, something vague, something between a spirit, a *genii*, and vitality" (see Huc's *Voyage à la Chine*, Vol. II., p. 394). He seems to regard the *houen* as the future operator in the business of resurrection, which it will effect by attracting to itself the atomic substance of the body, which will be thus reformed on the day of resurrection. This answers well enough the Christian idea of one body and merely *one* personality to be resurrected. But if the *houen* has to unite on that day the atoms of all the bodies the Monad had passed through and inhabited, then even that "very cunning creature" might find itself not quite equal to the occasion. However, as while the *ling* is plunged in felicity, its *ex-houen* is left behind to wander and suffer, it is evident that the *houen* and the "elementary" are identical. As it is also undeniable that had disembodied man the faculty of being at one and the same time in Devachan and in Kama-loka, whence he might come to us, and put in an occasional appearance in a séance-room or elsewhere—then man—as just shown by the *ling* or *houen*—would be possessed of the double faculty of experiencing a *simultaneous and distinct feeling* of two contraries—*bliss and torture*. The ancients understood so well the absurdity of this theory, knowing that no absolute bliss could have place wherein there was the smallest alloy of misery, that while supposing the higher Ego of Homer to be in *Elysium*, they showed the Homer weeping by the Acherusia as no better than the *simulacrum* of the poet, his empty and deceptive image, or what we call the "shell of the *false* personality."*

There is but *one* real Ego in each man and it must necessarily be either in one place or in another, in bliss or in grief.¹

The *houen*, to return to it, is said to be the terror of men; in China, "that horrid spectre" troubles the living, *penetrates* into houses and closed objects, and *takes possession* of people, as

spiritualism, with their branches of mesmerism, hypnotism, etc., show their doctrines and methods linked to those of the highest antiquity, since the same ideas, beliefs and practices are found now as in old Aryavarta, Egypt and China, Greece and Rome. Read the treatise, careful and truthful as to facts, however erroneous as to the author's conclusions, by P. Thyrcé, *Loca Infesta*, and you will find that the localities most favourable for the evocations of spirits are those where a murder has been committed, a burying ground, deserted places, etc.

* See Lucretius *De Nat. Rerum* I., i, who calls it a *simulacrum*.

¹ Though antiquity (like esoteric philosophy) seems to divide soul into the divine and the animal, *anima divina* and *anima bruta*, the former being called *nous* and *phren*, yet the two were but the double aspect of a unity. Diogenes Laërtius (*De Vit. Clar. Vir.* I., 8, 30) gives the common belief that the animal soul, *phren*—*φρήν*, generally the diaphragm—resided in the stomach, Diogenes calling the *anima bruta* *θύμος*. Pythagoras and Plato also make the same division, calling the divine or rational soul *λόγον* and the irrational *ἄλογον*. Empedocles gives to men and animals a dual soul, not two souls as is believed. The Theosophists and Occultists divide man into seven principles and speak of a divine and animal soul; but they add that Spirit being one and indivisible, all these "souls" and principles are only its aspects. Spirit alone is immortal, infinite, and the one reality—the rest is all evanescent and temporary, illusion and delusion. Des Mousseaux is very wrath with the late Baron Dupotet, who places an intelligent "spirit" in each of our organs, simply because he is unable to grasp the Baron's idea.

"spirits" are shown to do in Europe and America—the *houens* of children being of still greater malice than the *houens* of adults. This belief is so strong in China that when they want to get rid of a child they carry it far away from home, hoping thereby to puzzle the *houen* and make him lose his way home.

As the *houen* is the fluidic or gaseous likeness of its defunct body, in judicial medicine experts use this likeness in cases of suspected murders to get at the truth. The formulæ used to evoke the *houen* of a person dying under suspicious circumstances are officially accepted and these means are resorted to very often, according to Huc, who told Des Mousseaux (see *Les Mediateurs de la Magie*, p. 310) that the instructing magistrate after having recited the evocation over the corpse, used vinegar mixed with some mysterious ingredients, as might any other necromancer. When the *houen* has appeared, it is always in the likeness of the victim *as it was* at the moment of its death. If the body has been *burned* before judicial enquiry, the *houen* reproduces on *its* body the wounds or lesions received by the murdered man—the crime is proven and justice takes note of it. The sacred books of the temples contain the complete formulæ of such evocations, and even the name of the murderer may be forced from the complacent *houen*. In this the Chinamen were followed by Christian nations, however. During the Middle Ages the suspected murderer was placed by the judges before the victim, and if at that moment blood began to flow from the open wounds, it was held as a sign that the accused was the criminal. This belief survives to this day in France, Germany, Russia, and all the Slavonian countries. "The wounds of a murdered man will reopen at the approach of his murderer," says a jurisprudential work (Binsfeld, *De Conf. Malef.*, p. 136).

"The *houen* can neither be buried underground nor drowned; he travels *above* the ground and prefers keeping at home."

In the province of Ho-nan the teaching varies. Delaplace, a bishop in China,* tells of the "heathen Chinese" most extraordinary stories with regard to this subject. "Every man, they say, has three *houens* in him. At death one of the *houens* incarnates in a body he selects for himself; the other remains in, and with, the family, and becomes the *lar*; and the third watches the tomb of its corpse. Papers and incense are burnt in honour of the latter, as a sacrifice to the *manes*; the domestic *houen* takes his abode in the family record-tablets amidst engraved characters, and sacrifice is also offered to him, *hiangs* (sticks made of incense) are burnt in his honour, and funeral repasts are prepared for him; in which case the two *houens* will keep quiet"—if *they are those of adults, nota bene*.

Then follows a series of ghastly stories. If we read the whole literature of magic from Homer down to Dupotet we shall

* *Annales de la propagation de la foi*, No. 143; July, 1852.

find everywhere the same assertion:—Man is a *triple*, and esoterically a *septenary*, compound of mind, of reason, and of an eidolon, and these three are (during life) one. “I call the soul’s *idol* that power which vivifies and governs the body, whence are derived the senses, and through which the soul displays the strength of the senses and FEEDS A BODY WITHIN ANOTHER BODY” (*Magie Dévoilée*, Dupotet, p. 250).

“Triplex unicuique homini dæmon, bonus est proprius custos,” said Cornelius Agrippa, from whom Dupotet had the idea about the “soul’s *idol*.” For Cornelius says: “Anima humana constat mente, ratione et *idolo*. Mens illuminat rationem; ratio fluit in idolum; idolum autem animæ est supra naturam quæ *corporis et animæ* quodam modo *nodus est*. Dico autem animæ idolum, *potentiam* illam *VIVICATIVAM et reatricem corporis* sensuum originem, per quam . . . alit in corpore corpus” (*De Occulta Philos.*, pp. 357, 358).

This is the *houen* of China, once we divest him of the excrescence of popular superstition and fancy. Nevertheless the remark of a Brahman made in the review of “A Fallen Idol” (*Theosophist*, Sept., 1886, p. 793)—whether meant seriously or otherwise by the writer—that “if the rules [of mathematical proportions and measurements] are not accurately followed in every detail, an *idol* is liable to be taken possession of by some powerful evil spirit”—is quite true. And as a moral law of nature—a counterpart to the mathematical—if the rules of harmony in the world of causes and effects are not observed during life, then our *inner idol* is as liable to turn out a maleficent demon (*a bhoot*) and to be taken possession of by other “evil” spirits, which are called by us “Elementaries” though treated almost as gods by sentimental ignoramuses.

Between these and those who, like Des Mousseaux and De Mirville, write volumes—a whole library!—to prove that with the exception of a few Biblical apparitions and those that have favoured Christian saints and good Catholics, there never was a phantom, ghost, spirit, or “god,” that had appeared that was not a *ferouer*, an *imposter*, a *usurpator*—Satan, in short, in one of his masquerades—there is a long way and a wide margin for him who would study Occult laws and Esoteric philosophy. “A *god* who eats and drinks and receives sacrifice and honour can be but an evil spirit,” argues De Mirville. “The bodies of the evil spirits who were angels have deteriorated by their *fall* and partake of the qualities of a more condensed air” [ether?], teaches Des Mousseaux (*Le Monde magique*, p. 287). “And this is the reason of their appetite when they devour the funeral repasts the Chinese serve before them to propitiate them; they are demons.”

Well, if we go back to the supposed origin of Judaism and the Israelite nation, we find *angels* of light doing just the same—if “good appetite” be a sign of Satanic nature. And it is the same Des Mousseaux who, unconsciously, lays, for himself and

his religion, a trap. "See," he exclaims, "the angels of God descend under the green trees near Abraham's tent. They eat *with appetite* the bread and meat, butter and the milk prepared for them by the patriarch" (*Gen.* xviii., 2, *et seq.*). Abraham dressed a whole "calf tender and good" and "they did eat" (v. 7 and 8); and baked cakes and milk and butter besides. Was their "appetite" any more *divine* than that of a "John King" drinking tea with rum and eating toast in the room of an English medium, or than the appetite of a Chinese *houen*?

The Church has the power of discernment, we are assured, she knows the difference between the three, and judges by their bodies. Let us see. "These [the Biblical] are real, genuine spirits"! Angels, beyond any doubt (*certainly*), argues Des Mousseaux. "Theirs are bodies which, no doubt, in dilating could, in virtue of the extreme tenuity of the substance, become transparent, then melt away, dissolve, lose their colour, become less and less visible, and finally disappear from our sight" (p. 388).

So can a "John King" we are assured, and a Pekin *houen* no doubt. Who or what then can teach us the difference if we fail to study the uninterrupted evidence of the classics and the Theurgists, and neglect the Occult sciences?

H. P. B.

EXTRACTS FROM GOETHE*

Truth is a torch, but a terrible one; oftentimes so terrible that the natural instinct of us all is to give a side glance with a blinking eye, lest, looking it fairly in the face, the strong glare might blind us.

Plato is not so much a citizen of this world, as a blessed spirit, whom it has pleased for a certain period to make his lodgment here. . . . he communicates to us, in a kindly way, the fundamental truths which he has brought with him from another sphere. . . . His tendency is always upwards, possessed constantly with a longing to return to his divine home. Every word that he utters has reference to a totality of the good, the beautiful, and the true, the growth of which in every human breast it is his grand object to promote.

"Man must always in some sense cling to the belief that the unknowable is knowable, otherwise speculation would cease.

"The universal and the particular are one. The particular is the universal seen under special conditions."

"At all times it is the individual that preaches the truth, not the age. It was the age that gave Socrates hemlock for his supper; the age that burnt Huss. The age is always the same."

GOETHE.

* These extracts, together with others, were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

JACOB BOEHME AND THE SECRET DOCTRINE*

JACOB BOEHME (or some say Behmen) was a German mystic and spiritualist who began to write in the 17th century. In his works he inserted a picture of an angel blowing a trumpet, from which issued these words: "To all Christians, Jews, Turks and Heathens; to all the nations of the earth this Trumpet sounds for the last time." In truth it was a curious emblem, but he, the author, was a mystic, and as all experience shows, the path of the mystic is a strange one. It is, as Job says, a path which the "vulture knoweth not." Even as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest, a way which must be followed with care, because like the Great Light, which flashes forth and leaves only traces when it returns again to its centre, only indications are left for those who come after seeking the same spiritual wisdom. Yet by these "traces," for such they are called in the Kabbala, the way can be discerned, and the truth discovered.

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths.

It would be idle to inquire into the complications of Karma which condemned him to such a life as his appeared to be. It must have been extremely curious, because though he had grasped the truth and was able to appreciate it, yet at the same time he could not give it out in its perfect form. But he performed his work, and there can be no manner of doubt about his succeeding incarnation. As Krishna says in the Bhagavad-Gita, he has been already or will shortly be "born into a family of wise devotees;" and thence "he will attain the highest walk."

His life and writings furnish another proof that the great wisdom-religion—the Secret Doctrine—has never been left without a witness. Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were was stimulated by them to construe his only spiritual books in the esoteric fashion. His brain took cognizance of the Book before him, but his spirit aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

* This article was first printed by H. P. Blavatsky in *The Theosophist* for April, 1886.

His work was called "The Dawning of the Eternal Day." In this he endeavours to outline the great philosophy. He narrates the circumstances and reasons for the angelic creation, the fall of its chief three hierarchies, and the awful effects which thereupon fell upon Eternal Nature. Mark this, not upon man—for he was not yet—but upon the eternal Nature, that is BRAHM. Then he says that these effects came about by reason of the *unbalancing* of the *seven equipoised powers* or forces of the Eternal Nature or Brahm. That is to say, that so long as the seven principles of Brahm were in perfect poise, there was no corporeal or manifested universe. So in the Bhagavad-Gita we find that Krishna tells Arjuna that "after the lapse of a thousand ages (or Night of Brahm) all objects of developed matter come forth from the non-developed principle. At the approach of that day they emanate spontaneously." (Bhagavad-Gita, Chap. 8.) Such is the teaching of the Secret Doctrine.

And again Boehme shows the duality of the Supreme Soul. For he says in his work "Psychologia Vera cum Supplemento" that these two eternal principles of positive and negative, the *yea* and the *nay* of the outspeaking *Supreme One*, together constitute eternal nature,—not the dark world alone, which is termed the "root of nature,—" the two being as it were combined in *perfect indissoluble union*.

This is nothing else but Purush and Prakriti, or taken together, what is referred to in the Bhagavad-Gita where it is said: "But there is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish. It is called invisible and indivisible. This is my Supreme Abode."

Clearly the *Supreme Abode* could never be in Purush alone, nor in Prakriti alone, but in both when *indissolubly united*.

This scheme is adhered to all through this great philosopher's works, no matter whether he is speaking of the great Universe or macrocosm, or of its antitype in man or microcosm. In "De Tribus Principiis" he treats of the three principles or worlds of Nature, describing its eternal birth, its *seven* properties, and the *two* co-eternal principles; and furthermore in "De Triplici Vitâ Hominis" he gives the three-fold life of man from which the *seven* is again deduced.

In "De Electione Gratiâ" he goes into a subject that often proves a stumbling block to many, and that is the *inevitableness of evil* as well as of good. From this it is easy to pass to a contemplation of one of the difficult points in occultism as shown in the Secret Doctrine, that nothing is evil, and that even if we admit evil or wickedness in man, it is of the nature of the quality or guna, which in the Bhagavad-Gita is denominated * * * or raja—foulness or bad action. Even this is better than the indifferent action that only leads to death. Even from wickedness may and does come forth spiritual life, but from indifferent action comes only darkness, and finally death.

Krishna says in Bhagavad-Gita, Chap. IV: "There are three kinds of action; first, that which is of the nature of *Satyam*, or true

action; second, that which is of the nature of *Raja*, or bad action; third, that which is of the nature of *Tamas*, or indifferent action." He then says: "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin in the bark of spiritual wisdom;" and a little farther on "The ignorant and the man without faith, whose spirit is full of doubt, is lost and cannot enjoy either world." And in another chapter in describing Himself, he says that he is not only the Buddha, but also is the most evil of mankind or the Asura.

This is one of the most mystical parts of the whole secret doctrine. While Boehme has touched on it sufficiently to show that he had a memory of it, he did not go into the most occult details. It has to be remembered that the Bhagavad-Gita, and many other books treating on the Secret Doctrine, must be regarded from seven points of view; and that imperfect man is not able to look at it from the centre, which would give the whole seven points at once.

Boehme wrote about thirty different treatises, all of them devoted to great subjects, portions of the Secret Doctrine.

Curiously enough the first treated of the "Dawn of the Eternal Day," and the second was devoted to an elucidation of "The Three Principles of Man." In the latter is really to be found a sevenfold classification similar to that which Mr. Sinnett propounded in "Esoteric Buddhism."

He held that the greatest obstacle in the path of man is the astral or elementary power, which engenders and sustains this world.

Then he talks of "tinctures," which we may call principles. According to him there are two principal ones, the watery, and the igneous. These ought to be united in Man; and they ardently seek each other continually, in order to be identified with Sophia or Divine Wisdom. Many Theosophists will see in this a clue not only to the two principles—or tinctures—which ought to be united in man, but also to a law which obtains in many of the phenomena of magic. But even if I were able, I should not speak on this more clearly.

For many inquirers the greatest interest in these works will be found in his hypothesis as to birth of the material Universe. On the evolution of man from spirit into matter he has much more than I could hope to glance at. In nearly all of it he was outlining and illustrating the Secret Doctrine. The books indicated are well worthy of study not only by Western but also by Eastern metaphysicians.

Let us add a few sentences to support this hypothesis from Count Saint Martin, who was a devoted student of these works.

"Jacob Boehme took for granted the existence of an Universal Principle; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms,

spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus: The first *astringency*, the second *gall* or bitterness, the third *anguish*, the fourth *fire*, the fifth *light*, the sixth *sound*, and the seventh he called BEING or the *thing itself*."

The reader may have begun to think the author did not rightly comprehend the first six but his definition of the seventh shows he was right throughout, and we may conclude the real meanings are concealed under these names.

"The third principle, *anguish*, attenuates the *astringent* one, turns it into *water*, and allows a passage to *fire*, which was shut up in the *astringent* principle."

There are in this many suggestions and a pursuit of them will repay the student.

"Now the Divine Sophia caused a new order to take birth in the centre of our system, and there burned our sun; from that do come forth all kinds of qualities, forms and powers. This centre is the Separator." It is well known that from the sun was taken by the ancients all kinds of power; and if we mistake not, the Hindus claim that when the Fathers enter into Para-Nirvana, their accumulated goodness pours itself out on the world through the "*Door of the Sun*."

The Bhagavad-Gita says, that the Lord of all dwells in the region of the heart, and again that this Lord is also the Sun of the world.

"The earth is a condensation of the seven primordial principles, and by the withdrawal of eternal light this became a dark valley." It is taught in the East, that this world is a valley and that we are in it, our bodies reaching to the moon, being condensed to hardness at the point where we are on the earth, thus becoming visible to the eye of man. There is a mystery in this statement, but not such an one as cannot be unravelled.

Boehme proceeds: "When the light mastered the fire at the place of the sun, the terrible shock of the battle engendered an ingenious eruption by which there shot forth from the sun a stormy and frightful flash of fire—Mars. Taken captive by light it assumed a place, and there it struggles furiously, a pricking goad, whose office is to agitate all nature, producing reaction. It is the gall of nature. The gracious, amiable Light, having enchained unerupted Mars, proceeded by its own power to the bottom or end of the rigidity of Nature, whence unable to proceed further it stopped, and became corporeal; remaining there it warms that place, and although a valet in Nature, it is the source of sweetness and the moderator of Mars.

"Saturn does not originate from the sun, but was produced from the severe *astringent* anguish of the whole body of this Uni-

verse. Above Jupiter the sun could not mitigate the horror, and out of that arose Saturn, who is the opposite of meekness, and who produces whatever of rigidity there is in creatures, including bones, and what in moral nature corresponds thereto." (This is all the highest astrology, from one who had no knowledge of it). "As in the Sun is *the heart of life*, so by Saturn commenceth all corporeal nature. Thus in these two resides the power of the whole universal body, and without their power there could be no creation nor any corporification.

"Venus originates in *effluvia* from the Sun. She lights the unctuousity of the water of the Universe, penetrates hardness, and enkindles love.

"Mercury is the chief worker in the planetary wheel; he is *sound*, and wakes up the germs in everything. His origin, the triumph of Light over Astringency (in which sound was shut up silent), set free the sound by the attenuation of the astringent power."

It is certain that if this peculiar statement regarding Mercury is understood, the student will have gained a high point of knowledge. A seductive bait is here held out to those striving disciples who so earnestly desire to hold converse with the elemental world. But there is no danger, for all the avenues are very secret and only the pure can prevail in the preliminary steps.

Boehme says again: "The Mercury is impregnated and fed continually by the solar substance; that in it is found the knowledge of what was in the order above, before Light had penetrated to the solar centre."

As to the Moon, it is curious to note that he says, "she was produced from the sun itself, at the time of his becoming material, and that the moon is his spouse." Students of the story of Adam being made to sleep after his creation and before coats of skin were given, when Eve was produced from his side, will find in this a strong hint.

The above is not by any means a complete statement of Boehme's system. In order to do justice to it, a full analysis of all his works should be undertaken. However, it is sufficient if thoughtful minds who have not read Boehme, shall turn to him after reading this, or if but one earnest reader of his works, or seeker after wisdom, shall receive even a hint that may lead to a clearing up of doubts, or to the acquisition of one new idea. Count Saint Martin continually read him; and the merest glance at the "Theosophic Correspondence" or, "Man—His Nature, &c.," of Saint Martin, will show that from that study he learned much. How much more then will the Western mind be aided by the light shed on both by the lamp of Theosophical teachings.

"Let the desire of the pious be fulfilled."

WILLIAM Q. JUDGE.

A PSYCHIC WARNING*

BY A. CONSTANTINE, ESQ.

CAN any of the numerous readers of the *Theosophist* enlighten me as to the influence that acted on me on the occasion alluded to below? I certainly emphatically deny that there was a spirit manifestation, but there was beyond doubt some singular agency at work, which I have not up to this time been able to comprehend or explain.

After having been in a certain school with another boy of about the same age as myself we parted, and only met again after the lapse of about thirty-five years. It was at Agra, where he was a Deputy Collector and I, head-clerk in the same office. Our friendship was renewed, and we soon became very much attached to each other; in fact, we had no secrets between us. Thus we continued to be for several years, and almost every day saw each other. I had occasion during the Dasara Holidays to visit my brother-in-law, an opulent land-holder at Meerut, and on my return related to my friend the festivities that had been observed there. My friend promised that, if he could possibly manage, he would also accompany me to my brother-in-law's at the next Dasara vacation. In the interval, and particularly when the vacation approached, we repeatedly discussed our plans, and when the time drew near we made all arrangements for fulfilling our engagement. But on the last working day in the office when I asked my friend to meet me that evening at the appointed time at the railway station with his luggage, to my utter astonishment and disappointment he told me that he was very sorry for being unable to go with me in consequence of his family having been recommended for a change, and he was going with them to Rambagh (a sanitarium on the other side of Agra). On parting he shook hands with me and again expressed his sorrow, and said that "though absent in body he would be present in thought and spirit with me." On our way in the train I arranged with my wife to go to Meerut first, and after remaining four days there to go off to Delhi where she had never been, stop a couple of days there, and on our return to pass a day at Allyghur with a relation, and then to return home to Agra a day prior to the opening of my office. The programme was finally settled between us. The two days after our arrival at my brother-in-law's were spent most pleasantly. Early on the morning of the third day after partaking of some refreshments we sat together to think of amusements for the night, when all of a sudden a curious sensation came over me, I felt dull and melancholy, and told my brother-in-law that I must return to Agra immediately. He was extremely surprised. As I had agreed to spend that and the fol-

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lowing day with him, the whole family remonstrated with me for my abrupt proposal, and naturally concluded that something or other had given me offence. But all persuasions to detain me, even for that day, proved ineffectual, and in another hour I was with my luggage on the Meerut Railway Station. Before we took tickets for Agra, my wife urged me to go only as far as Ghaziabad (whence the train branches off to Delhi). I did so, but no sooner was the train in motion than the longing to go to Agra again returned. Without taking any further course, I took on our arrival at Ghaziabad tickets direct for Agra. This surprised my wife very much, in fact she felt dismayed, and we sat all the way to Allyghur without exchanging even so much as a sentence. At Allyghur she was inexorable in her entreaties to see her relations. I sent her over there, but I could not be persuaded to accompany her, and proceeded to Agra, where on my arrival at night, I was thunder-struck with the dreadful news that my friend had suddenly died that very morning from apoplexy at Rambagh, probably about the time I was taking refreshments at Meerut. The next morning I was present to witness the last remains of my dear friend committed to his last resting-place. Every one present at the funeral, who knew that I was not to have returned to the station before the office opened, plied me with questions as to how I came to hear of the sad bereavement, and who it was that had telegraphed to me. But I candidly confess that no other communication or message was ever sent to me or even attempted—save a depression in spirits, a longing and restless desire to be present at Agra as quickly as possible.

Note by the Editor.—No need of attributing the above “warning” to anything supernatural. Many and varied are the psychic phenomena in life, which unintentionally or otherwise are either attributed to the agency of disembodied “spirits” or entirely and intentionally *ignored*. By saying this we do not intend at all depriving the spiritual theory of its *raison d’être*. But beside that theory there exist other manifestations of the same psychic force in man’s daily life, which is generally disregarded or erroneously looked upon as a result of simple chance or coincidence, for the only reason that we are unable to forthwith assign for it a logical and comprehensive cause though the manifestations undoubtedly bear the impress of a scientific character, evidently belonging, as they do, to that class of psycho-physiological phenomena which, even men of great scientific attainments and such specialists as Dr. Carpenter are now busying themselves with. The cause for this particular phenomenon is to be sought in the occult (yet no less undeniable for it) influence exercised by the active will of one man over the will of another man, whenever the will of the latter is surprised in a moment of rest or a state of passiveness. We speak now of *presentiments*. Were every person to pay close attention—in an experimental and scientific spirit of course—to his daily action and watch

his thoughts, conversation and resultant acts, and carefully analyze these, omitting no details trifling as they might appear to him, then would he find for most of these actions and thoughts coinciding *reasons* based upon mutual psychic influence between the embodied intelligences.

Several instances, more or less familiar to every one through *personal* experience, might be here adduced. We will give but two. Two friends or even simple acquaintances are separated for years. Suddenly one of them—he who remained at home and who may have never thought of the absent person for years, thinks of that individual. He remembers him without any possible cause or reason, and the long-forgotten image sweeping through the silent corridors of MEMORY brings it before his eyes as vividly as if he were there. A few minutes after that, an hour perhaps, that absent person *pays the other an unexpected visit*. Another instance,—A lends to B a book. B having read and laid it aside thinks no more of it, though A requested him to return the work immediately after perusal. Days, perhaps months after that, B's thought occupied with important business, suddenly reverts to the book, and he remembers his neglect. Mechanically he leaves his place and stepping to his library gets it out, thinking to send it back without fail this once. At the same moment, the door opens. A enters, telling that he had come purposely to fetch his book, as he needed it. Coincidence? Not at all. In the first case it was the fault of the traveller, which, as he had decided upon visiting an old friend or acquaintance, *was concentrated upon the other man*, and that thought by its very activity proved energetic enough to overpower the *then passive* thought of the other. The same explanation stands good in the case of A and B. But Mr. Constantine may argue, "my late friend's thought could not influence mine since he was already dead, when I was being irresistibly drawn to Agra." Our answer is ready. Did not the warmest friendship exist between the writer and the deceased? Had not the latter promised to be with him in "thought and spirit"? And that leads to the positive inference that his thought was strongly pre-occupied before his death, with him whom he had unintentionally disappointed. Sudden as may have been that death, thought is instantaneous and more rapid still. Nay, it surely was a hundredfold intensified at the moment of death. Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal. Hence, that thought whose strength and power are always proportionate to its intensity, became, so to say, concrete and palpable, and with the help of the strong affinity between the two, it enveloped and overpowered the whole sentient and thinking principle in Mr. Constantine subjecting it entirely, and forcing the will of the latter to act in accordance with his desire. The thinking agent was dead.

and the instrument lay shattered for ever. But its last sound lived, and could not have completely died out, in the waves of ether. Science says, the vibration of one single note of music will linger on in motion through the corridors of all eternity; and theosophy, the last thought of the dying man changes into the man himself; it becomes his *eidolon*. Mr. Constantine would not have surprised us, nor would he have indeed deserved being accused by the skeptical of either superstition or of having labored under a hallucination had he even seen the *image*, or the so-called "ghost" of his deceased friend before him. For that "ghost" would have been neither the conscious spirit nor the soul of the dead man; but simply his short,—for one instant—*materialized* thought projected unconsciously and by the sole power of his own intensity in the direction of him who occupied that THOUGHT.

OUR "SAVIOUR"

Truly we need a saviour, if only to save us from astigmatic views of life.

He is an optimist who sees only what the Law guards. He is a pessimist who sees only what the Law guards against. Fortunately we have two eyes, and he is wise who uses them both as a stereoscope.

Every great Teacher taught the Law of Karma. Jesus in his teaching speaks as the *embodiment* of the everlasting connection between Cause and Effect.

That connecting link has been called by many names, and many attempts have been made to define it,—but it is in every one our very self, our better self, our real self. Jesus knew it and realized it when he said,—“Before Abraham was I am”—“Lo, I am with you always, even unto the end of the world”—“I am the Way, the Truth, and the Life”—“No man cometh unto the Father but by me”—“Of myself I can do nothing”—etc. This (for me at least) is a key to the meaning of all his teaching;—the secret of Evolution.

This Law of Karma is an assurance of certainty against anxiety. Nothing happens by chance, and the connection between Cause and Effect is constant and indestructible. By it we may reasonably trace any effect back to its cause, and from any cause forecast its future effects. It is a universal Law and applies to all phenomena in Nature and in Man himself. It is one of many Aspects of Wisdom embodied in the Firmament which all work together for our good,—if we *let* them.

PRINCIPLES AND APPLICATIONS

ONE of the notes in *Light on the Path* tells us that the pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist, *who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire*, and transferred his interest to the things which concern his larger span of life.

Of course the interest here spoken of is *self-interest*. We can at any time gauge the depth of our self interest by considering whether there is any thought of *ourselves* in what we are feeling, thinking and doing. No matter what our feelings are, no matter what the subject of our thoughts—Theosophy, Masters, the work—no matter what we are doing, whether works of charity or “self sacrifice,” as we are so often pleased to call them; if there is present any thought of ourselves at all, there self-interest is present and active, and *selfishness* is the real key-note of our actions.

Does this seem far-fetched and exaggerated? Doubtless it does, for apparently leaving ourselves out of the reckoning, the earnest student may say, “But if this is true, then all those men whom the race loves and reverences for their philanthropy and noble deeds were selfish. The saints and martyrs of all religions, the great poets, statesmen and patriots were selfish. More, patriotism itself is selfish, religion itself is but a refined form of selfishness. You would have us believe that selfishness is the pervading influence in human life.”

But *Light on the Path* answers and tells us to linger over the principles enunciated and not to let ourselves be easily deceived by our own hearts, for the vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. So, even if we call ourselves ordinary men, and all of us are that, we are to consider what it is we are trying to do. Are we not earnestly striving to cease to be ordinary men and become disciples? Very well; then the warning is for us.

Even so early in our consideration of what is implied in the attempt to study and apply the principles of Theosophy, we are brought face to face with the fact that the teachers whom we aspire to emulate use words in an altogether different sense from our accustomed use of the same words, so that, if we are to gain any real insight into their minds we must seek, not our meaning, but theirs, in the words they use. We must look within the words. It is reading, not between the lines, which is as far as most of us go, even in what interests us profoundly, but *within the words*. In fact, it is deciphering a profound cipher.

The cipher which we use to unravel the meaning of most words and of most events with which we come in contact, is the key of desire. If the words or the events spell what we like, or condemn what we do not like, then we attend with interest and absorb what-

ever is conformable to our desires. Beyond that we seldom attempt to go. We will listen to what pleases us, and we will make strenuous efforts to learn whatever may seem to offer us a shorter or truer road to the fulfillment of our wishes. If we are sick, and occultism or any of its practices seems to offer us a cure or an alleviation for our sufferings, physical or mental, we will pursue it avidly, and if we are apparently successful in our pursuit, we become enamored of the results achieved and think that *we* are occultists. This is to be easily, so easily, deceived by our own heart. The poor we have always with us, the poor in body or mind or circumstance, and we do not wish to be poor. Poverty is our enemy, we think, and not our friend.

There is much poverty of mind and spirit in the world today; more, some think, than at any former time in our human history. Needing bread, we have been fed on this stone and on that till we are starved and faint. Being hungry, we look in every direction for sustenance and not at all to learn *why* we are so impoverished. Our voice being lifted up, it is heard on that plane on which our mind acts. If the plane of our mind action is that of some form of desire, then it is from that plane that our answer comes. For there is conformity throughout the whole nature. "Ask and ye shall receive" sounds too simple and easy to be true, we think. Yet if we observe, we shall find that it is everywhere and all the time true.

The spiritualist has asked. The christian scientist has asked. The religionist has asked. The Theosophist has asked. And each has received—according to the key-note of his asking has he received. If desire was at the basis of his asking, from that plane his answer comes, and for a time he is content with what he receives. It makes no difference what he calls his asking, or what name he gives to his answer, it is all one. He dwells in the plane of *Kama*, and by his asking and receiving has become more immersed in it than ever. For *Kama* governs the actions of all beings, high or low. Whether we desire to save our money or our soul; whether we desire to gain health or spiritual knowledge; it still is desire for something for ourselves. Our voice has not risen beyond the plane of *Kama*, and whether it is for some heaven on earth or heaven or heavenly benefits hereafter, it is benefits we are after, ease we are after, comforts we are after, not spiritual knowledge.

But *Kama* is no more the whole of our nature than it is the whole of the nature of any other being. It pervades all nature, for it is a universal principle, and *Kama* is desire. We must constantly remember that there is spiritual selfishness, mental selfishness, psychic selfishness, as well as its many, many lower shades and degrees. They are all states and sub-states of *Kama*. We rise and fall in the many kamic states, and it is only when we forget ourselves, utterly and completely forget ourselves for a moment, that we are outside the Kamic state. We are outside the Kamic state the moment we consider principles, for all the seven principles are equally universal. We are none of the principles nor all of them combined. We under-

stand them, we control them, or we use them not realizing what we do, and become immersed in them, so that by reaction they control the motions of our consciousness.

Because we are spiritual beings all the time, no matter what state or states we may be immersed in, we all can recognize the principles of Theosophy. It is when we begin seriously to try to apply them that the "trials of the neophyte" commence. No one tries us. We try ourselves. The trials of the neophyte are his trials to apply to the circumstances and conditions in which he finds himself immersed the principles which he has recognized as being true because universal.

He is immersed in those identical conditions because of non-understanding or mis-application of universal principles or their use. He is embodied in the results of his own past actions and associations, physical and metaphysical.

Now, if he tries to apply the Kamic key to what he reads and what he does he is but plunging deeper into Kama. But if he stands firmly upon the basis of his own spiritual being, he will ask himself *why* and *how* he has become as he is; why and how he is studying and applying. The moment we sincerely ask why we are free for the time being from Kama.

Why are we making so many mistakes? Why are we so slothful in action, so lazy in attention to what we are doing and how we are doing it? Why are we so full of self pity, self sympathy? Why are we so clear in perception of the faults, mistakes, sins of omission and commission in others, and so deficient in understanding of the tempests of feeling and play of thought in ourselves? Why are we so exceedingly sensitive in regard to anything affecting ourselves, and so moderate and temperate in regard to anything that affects another? Why can we not clearly express to another the teachings we have been studying so long? Why can we not give a better example in ourselves of the great philosophy we are so fond of recommending to the attention of others?

There must be an answer. Is it after all, that we are mistaken; that our philosophy is no better, no truer, no more inclusive, than the thousand and one erroneous or partial teachings that we speak of with lofty disdain? No, we are sure it is not that. Then, what is it? What else can it be than that in our studying, our application, our living of Theosophy we are still using the Kamic key? That selfishness is still with us the pervading influence; that though we deceive ourselves by saying and thinking we aspire to become disciples, the vices of ordinary man have but changed aspect and reappeared in our hearts, more subtle and powerful than ever?

Now, at the threshold, this mistake can be corrected. But if we carry it on with us it will grow and come to fruition, or else we must suffer bitterly in its destruction.

Many of us, perhaps most of us, are even now at that stage where we have too long carried with us the deception of our own hearts. If we are in earnest, even in the midst of our short-

comings and difficult circumstances, it is worth everything to pause and consider awhile. For this source of evil, the mistaking our desires, lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire. We are not less under the dominance of desire because it concerns the things which make up our larger span of life.

We must read and apply with the aspiration to *do*, not the desire to *be*. We must apply the principles of Theosophy to serve, not to gain. They must be studied and applied from the moral, that is, the spiritual basis, to the mortal, that is, the personal and selfish motives that elude and deceive us.

FROM THE SECRET DOCTRINE*

As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallised and immetallised—from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the “cast-off dust” of those minerals, and *the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies*. In his turn, man grew more physical, by re-absorbing into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to Nature’s alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne “humanity” separates into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say,) all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is *an eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point—MAN. . . .

* From the Original Edition Vol. II, pp. 169-170; see Vol. II, p. 179 New Edition.

FROM THE UPANISHADS*

AS a metal disk (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and free from grief, after he has seen the real nature of the self. And when by means of the real nature of his self he sees, as by a lamp, the real nature of Brahman, then having known the unborn, eternal god, who is beyond all natures, he is freed from all fetters.

The god who is in the fire, the god who is in the water, the god who has entered into the whole world, the god who is in plants, the god who is in trees, adoration be to that god, adoration!

When that light has risen, there is no day, no night, neither existence nor non-existence; Siva (the blessed) alone is there. That is the eternal, the adorable light of Savitri—and the ancient wisdom proceeded thence.

No one has grasped him above, or across, or in the middle. There is no image of him whose name is Great Glory.

His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.

But he who is endowed with qualities, and performs works that are to bear fruit, and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three Gunas (qualities), and following the three paths (vice, virtue and knowledge).

That lower one also, not larger than a thumb, but brilliant like the sun, who is endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad.

That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is infinite.

It is not woman, it is not man, nor is it neuter; whatever body it takes with that it is joined (only).

By means of thoughts, touching, seeing, and passions the incarnate Self assumes successively in various places forms, in accordance with his deeds, just as the body grows when food and drink are poured into it.

That incarnate Self, according to his own qualities, chooses (assumes) many shapes, coarse or subtle, and having himself caused his union with them, he is seen as another and another, through the qualities of his acts, and through the qualities of his body.

*These Extracts from the Upanishads were printed by H. P. Blavatsky in *Lucifer* for April, 1891. The title used is our own.—ED. THEOSOPHY.

ON THE LOOKOUT

In *The Saturday Evening Post* of October 20, Harvey O'Higgins, who has been contributing to *Metropolitan's* discussion of Spiritualism, psychic phenomena, etc., writes of "Your Other Self." He quotes Stevenson's admission that many of his plots came to him from the Land of Nod, and we add that Stevenson also said that he dreamed the plot of Dr. Jekyll and Mr. Hyde, which every student of occultism knows to be almost if not quite as vivid a presentment of the "Dweller on the threshold" as Bulwer-Lytton's *Zanoni*. Mr. O'Higgins writes entertainingly and those who have what he has not, the clues to the threads of causation, may gather something of value from his illustrations of the action of the "subconscious self." His theories, like those of more sober writers on the various phases of the psychological mystery called man, really trace back to the studies of Thomas Jay Hudson, embodied in his book, *The Law of Psychic Phenomena*. Hudson himself presents to students of Theosophy an example of "those who studied Occultism long ago in former lives, and made some progress, but they went too much along the lines of astral science, of alchemy pure and simple, and set up affinities with the lower groups of agents in nature. The result is that they are now reborn with two natures, the one opposing the other. The old astral knowledge is obscured" and they grope in darkness and in vain to come "in contact with the knowledge which was theirs in former births." Mr. O'Higgins is another and similar illustration. He "leaves aside the whole question of occultism" and asks "what possible value can it (the 'subconscious') have in the practical affairs of life?" He answers his own question by saying, "It has a most immediate value. That other self of yours not only helps or hinders you in your work—it is responsible for many of your opinions; it directs even more of your behavior; it is a silent partner in all your doings and ways and habits, and, like most silent partners, it is often the more powerful member of the firm." He calls it "the dream mind," which has nothing to do with reason: "The greatest artists are born, not made; for you may indeed develop your intelligence, but no way has been found for you to strengthen that part of your mind that is *instinctive*, *intuitive* and *unconscious*." We have underscored these three words, because they are the keys with which Mr. O'Higgins and his kind have locked themselves in the darkness of effects, the causes of which are beyond their ken. That knowledge does not exist outside of Occultism which Mr. O'Higgins "leaves aside." Occultism knows better than to call anything "unconscious," least of all the mind, or any part of it. Occultism knows that the instinctive is the infiltration into the brain of man of the influences and associations of the "lower group of agents in nature," and that "intuition" is another infiltration altogether, coming from the *higher* groups of agents, in nature; that both are received in the same receptacle, to wit, the brain, the *end organ* of the conscious contact of man with both "groups of agents in nature." To confuse instinct and intuition, separately, or as the "subconscious self," is as gross and crass materialism and ignorance as to confuse body, mind and soul. It is a mere change of terms and not of ideas. Occultism is the study of *causes*. All else is mere confusion or the prestidigitation of *effects*.

However faulty and erroneous, these gropings are yet indicative in a larger sense of popular awakening from the lethargy of ignorance. Consider, for instance, that the *Saturday Post* is read each week by some *ten million* persons, and therefore from either end considered is a *popular* magazine. For some years past it has been publishing stories and articles whose *motif* and *raison d'être* lie in the mystical and the mysterious. The reader who is conversant to some extent with the teachings of Theosophy will necessarily

chafe a bit at Mr. O'Higgins' bewilderments, and wish that he and his compeers might understand the polar antithesis between impulse and intuition, and regret from the depths of his understanding that all such do not avail themselves of the occult teachings on the compound nature of man, but this fretting is but momentary. Their time will come; is, indeed, at hand. H. P. B. saw it forty years ago; else why did she write in the preface to *Isis*: "Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusion. It cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken." What she then limned for our encouragement is now all but the dawning, for on every hand can be noted the visible evidences. The *Lookout* sees them by the hundred every month, and the *Lookout* is far from being argus-eyed. Just to conclude the homily, and point the moral of Mr. O'Higgins, we note as we write that the second following *Saturday Post*, the issue of November 3, contains two stories flavored with the tincture of the "occult." One is a "thriller" by Donn Byrne whose Prologue is mantramic and mystical, and who dares quote Cornelius Agrippa, magician *par excellence*, by name and number. The other, "Lempke," by Will Levington Comfort has for its citadel of enchantment the mysterious Gobi desert and an attempt to wrest from it its secrets of the buried past. Mr. Comfort, who, by the way, is a student of Theosophy, and the author of "Routledge Rides Alone," mixes Masters, Dugpas, and borrowed phrases from *Light on the Path* with sententious expressions of consuming passion for *Mary Mansteve*. All this is as little enlightening as Mr. O'Higgins' "subconscious," but has its own energetic and advertising values in calling attention to the hidden side of nature.

George Howard Parker, Professor of Zoology at Harvard, writing in *Science*, advances views of the relation of the senses to the brain that in many respects coincide with occult physiology and psychology. Essentially, his theory is that sensations are not located where the pain is apparently felt, but in the cerebral cortex. He notes the successive stages of the evolution of the nervous system in the lower beings, first, sense organs and muscles; then the central organization—brain, spinal cord, etc., until, as in man, there is integrative action. He sums up by saying that when such a chain goes into action we speak of it as reflex, for it resembles light in that it passes from an external source inward to a central organ whence it is reflected, so to speak, outward to the muscle. Thus the conscious life of man "is not a function of his body as a whole, but an activity limited strictly to his nervous system." Muscular activity, then, precedes nervous origins, and nervous tissues appear in consequence of the presence of muscles. "*Any conception of the nervous system that assumes sensation as a basal phenomenon is most assuredly to be abandoned. Our sensations, then, are not our most fundamental and primitive nervous processes, but behind these and of much more ancient lineage are our impulses to action, our wishes, our desires, and the whole vague body of nervous states that drive us to do things. These are the most ancient and deeply seated of our nervous propensities, and immeasurably antedate in point of origin our sensations with all that supergrowth that constitutes the fabric of our mental life.*"

We have italicised the foregoing because of its far-reaching importance as a truly scientific generalization, an importance, we are regretfully compelled to add, that Professor Parker fails to grasp, and therefore fails to apply. And it is in the applications alone that the value of any generalization, however true and inclusive, must lie. For, if the pin prick in the skin is actually felt in the brain, and if the sensation is not the basal phenomenon, it is but a more refined error to think the actual seat of the sensation is in

the cortex. The "light which passes from an external source inward," passes inward far more deeply than to the brain before it is "reflected, so to speak, outward to the muscle." This is recognized, albeit unconsciously, in the phrase "our wishes, our desires, and the whole vague body of nervous states that drive us to do things." In other words, remmarshaling the chain of ideas, the actual modus is the "passage inwards" from sense to sensation, from sensation to "our wishes, our desires and the whole vague body of nervous states," then still deeper inward to "that supergrowth that constitutes the fabric of our mental life," and then, *and not till then*, is it "reflected, so to speak, outward" to the muscular action. It begins in the environment, penetrates to the "fabric" of the mind, and by reaction, or reflex, returns once more to the environment. The process must be *substantial* throughout; there can be no hiatus, no void. This calls for psychology as well as physiology, and it is the psychological aspect that Professor Parker ignores or evades. Nevertheless it is evident that he uses the words "nervous" and "nervous system" and "nervous states" in a psychological as well as a physiological sense. The physiological side is muscle, nerve, brain; *astral body* and mental *fabric*, of the two latter of which Professor Parker is ignorant as to their *substantial* nature. Wishes, desires, mental fabric, are to him but abstractions, *i. e.*, generalizations, while muscle, nerve and brain are "real," *i. e.*, concrete. Sun, moon, and stars are but abstractions to us; they do not belong to earth, which is our recognized because nearest contacted, but any solvent consideration of the problem of earth life and activity cannot very well leave them out of the reckoning. Mind, desires, and all the "vague body of nervous states" that lie outside the limited horizon of muscle, nerve and brain, stand in the same relation to them that sun, moon and stars stand to earth; just as real, just as substantial, just as essential factors in "integrative activity" of the being. Forty years ago H. P. B. wrote that the only obstacle the scientific student has to overcome is the materialism of his viewpoint; to work upon the theory that the brain is not the basis, but the instrument, of consciousness, "and all the rest is easy." Men like Professor Parker are being drawn by the force of their own logic ever nearer the dawn of the great day when they will accept and apply the axioms of occultism in the working out of the problems with which else they but wrestle as Jacob wrestled with the angel—to their own undoing.

Were the various scientific students willing, as they are able, to connote and collate the experiments and speculations of their fellows, with the one end in view of arriving at a sum of axiomatic generalizations, and then, each in his own journey of investigation, employ and apply these consensus principles, the progress of all and consequently the race of which they are the leaders, would be enormously facilitated. Thus, if Professor Parker, say, were to consider and apply to his studies of the physical modulus of conscious action, the reflections and implications embodied in the contribution of Professor James Byrnie Shaw to *The Scientific Monthly* on the "Unreality of All Things in the Light of Modern Knowledge," he would find benefit beyond measure. And if both were to consider what might be applied in their special studies from Dr. J. Allen Gilbert's recent article in the *Medical Record* on "Physiology as a Cause of Failure in Medicine," of which we spoke in November Lookout, who can say what scales might not fall from their eyes? Materialism in application generates a blinding egotism which forbids our adopting anything but a parasitic or sheerly destructive attitude towards the fruit of another's efforts. Constructive criticism which benefits all because it freely lends and borrows for the common good, flows as naturally when the attitude is universal, instead of material. But to return to Professor Shaw. "Time is for science to-day a local phenomenon. The dimensions of space seem a fundamental reality, yet we do not know whether we live in four dimensions or more, or simply three. Inspect the list of

terms from modern science closely: ether, electron, energy, mass, space, time, dimensionality, and we might add many more. Do they represent realities or *are they merely fancies of our too easily illusioned minds? Where is the criterion we can apply with some assurance of certainty?*"

One may soberly answer these queries by saying that the very core of the cry to which Professor Shaw is driven by his observation and reflection in our italics lies in the mind and its illusions. Without his *mind* where are ether, electron, energy, space, time, and all the rest? What is there *real* in it all save Professor Shaw, Perceiver, his Mind, through which he perceives, and the Illusions which he perceives? Without Mind, no "illusions," whether of time, space, or anything in them; without the Perceiver, neither Mind nor Illusions. What, or Who, then is real, but Professor Shaw, *Ego*? The criterion he can apply with some assurance of certainty can be had in the fundamental tenets of the old Wisdom-Religion and nowhere else. Who assures this? Well, let us name a few, not unknown, we are sure, to Professor Shaw as to all others; Buddha, Jesus, Hermes, Plato, Hegel, H. P. Blavatsky—in short the truly great *Egos* of all time; for these tenets pervade and underlie every religion, every philosophy, every system of thought worthy of the name.

Professor Shaw sees clearly that this "criterion" for which he asks is not to be found in the senses: "If only what the senses report is to be accepted as fact then we are poor indeed in realities. The whole of human experience reveals the doubtful character of the testimony given by the senses." He finds mathematics, the mathematical and artistic mind, "fascinating with suggestions of undeveloped powers of the human soul," and that "the creatures of this world have shown man definitively that he is superior to space and time and given him a freedom that is beyond even his highest dreams." Why, then, should not Professor Shaw, Professor Parker, Dr. Gilbert, and all other serious and high-minded students of science, throw off the shackles of the senses, and throw their great energies and their great abilities into the study of the *real*; of the "human soul and its undeveloped powers," and take as their criterion the basic truths enunciated time out of mind by the great sages and philosophers of the race? "What lets, brothers? The darkness lets." The darkness created and sustained by the fundamental fallacy of assuming sense perception as a criterion. When the soul in them urges unfettered flight, when it tempts without ceasing the use of those "undeveloped powers" to rise beyond space and time, why cling with the leaden feet of sense perception to base materialism? H. P. B. had them and their compeers in mind when she wrote in 1878: "If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it *cannot* be unreasonable to infer and believe that a faculty of perception is also growing in man, *enabling him to descry facts and truths even beyond our ordinary ken.*" Let us have scientific Columbases wise enough, brave enough, bold enough, to trust themselves forth on the boundless sea of universal truth, westward ho on the unknown route to that farther East, the knowledge of the human soul and its possibilities.

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A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VI

FEBRUARY, 1918

No. 4

"If we live in our hearts we soon prove that space and time exist not."
—WM. Q. JUDGE.

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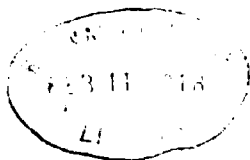


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The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



ॐ ॥ ॐ

Good Karma is that which is pleasing to the Spirit in man; bad Karma is that which displeaseth the Spirit.—*Vishishtadwaita Philosophy.*

Judge not that ye be not judged. With what measure ye mete, it shall be measured to you again.—*Jesus.*

And from the book of Life the dead were judged by their works.—*St. John.*

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HOW ARE THEOSOPHISTS TO LOOK AT THE WAR?

EXTRACTS FROM SOME RECENT CORRESPONDENCE.

A CORRESPONDENT writes: "I want you to help me get right on the big war idea. How are Theosophists to look at it? Are we supposed to throw up our hats for Wilson? Is all he does just right? Are we to take the stand 'Our Country right or wrong'? We believe Belgium got her deserts, don't we? I am inclined to be a 'Pacifist', but is that the right stand? I have made some caustic comments about these Christians at war, at the lack of success achieved in praying for the war to stop; but as the whole world is battling the Kaiser, and as the sum total of hate is enormous, does the power of thought—the fact that 'thoughts are things' show up favorably as a factor, either way? Sometimes I wonder whether my individual ideas are right, and I want to know how I should look at the war and present disturbances, if I want to be a consistent Theosophist."

As some of the ideas included in the answer to the above Correspondent may be helpful to other students, THEOSOPHY is printing below excerpts of the letter sent in reply:

"You ask how Theosophists are to look at the war: well, they have to look at it as it is. They did not make it; and they have to set theories aside and face *the condition* wisely.

"Are we supposed to throw up our hats for Mr. Wilson? Is all he does just right? We do not have to throw up our metaphorical or other hats for anything or anybody, but we should be able to applaud right speech and action by *anybody*, anywhere; we

should be impersonal in such things if we are to apply the doctrines we study and teach.

"Is all he does just right? Like any other human being, he doubtless makes mistakes, but since war has been declared by America, his general course has been in the right direction, and he has shown a wideness of vision and strength of character, as well as a general intention to accomplish the best for all peoples.

"We must remember that *he* did not declare war; he was forced to so speak by the sentiment of the nation. The rights of peoples throughout the world to self-government were threatened and over-run by the German *entente*, and a common danger to civilization had arisen.

"Our government, however imperfectly expressed, is founded on Brotherhood, equal rights for all, freedom of thought and opportunity in every direction that concerns the general good. This basis cannot properly be construed as merely applying to this nation only, or to any individual in it; it must be applied to all peoples if we are not to be classed as selfish deniers of our own principles.

"As a nation, we are bound to uphold and assist all peoples, who as integral parts of a common humanity, are struggling against oppression. From a theosophic point of view, as well as the general consensus of opinion, we are now doing all we can to destroy the possibility of usurpation of the common rights of humanity.

"The sentiment 'Our country, right or wrong' is just as foolish and wicked as for one to say, 'Myself, right or wrong'. It is this very sentiment that has made Germany and the German people hold out so long, and has blinded her people to a perception of the rights of other peoples. With each one of us, 'I am my country' and if each one will strive to see the right and do it, 'my country will be right'. It is first, last and all the time, right, true and just individual views; views that include all, are just to all.

"If we say 'Belgium got her just deserts', let us continue to apply that attitude and say, so did Germany, France, England and America, as well as the individuals in America who do not like the results; let us be consistent whatever we think. That attitude however does not get us anywhere and must be wrongly based. Consider what the Gita says, 'the preservation of the just, the destruction of the wicked and the establishment of righteousness', a statement which is as much the spiritual and moral basis for individual action as it is for those Great Ones who 'incarnate from age to age'. 'As above, so below'.

"Pacifists are the most illogical, inconsistent and selfish people in this or any country at the present time. All peoples desire peace, for it provides a normal condition which permits progress; but when an individual, a nation, or a number of nations, conspire and act to disturb that normal condition, the others cannot maintain peace by saying that they object to war. There is a saying that

'One has to fight the devil with fire, which he understands, and not with holy water, which he does not understand.'

"The war that we are now engaged in is a war for brotherhood and is a recognition of brotherhood. America might for a time have selfishly kept out of the war and permitted oppression to work its will upon many; but, if it had been possible, the time would certainly come when the karma of its unfeeling conduct would have fallen upon it directly, for in refraining it would have denied and ignored the brotherhood of Man. Even as it is, this country added to the length and horrors of war by not awakening to a true perception sooner.

"It is the justice of America's action that appeals to Theosophists; the self-sacrificing spirit of its people that gives hope for this great nation, and through it for the world-at-large. The whole course of theosophic study and application is to arouse mankind to a sense of individual responsibility for evil everywhere. Karma is not only the effects of past thought and action, but the present opportunity to set in motion right and just ideas and actions that make for the good of all that lives.

"As to hate, it is never right; if anyone hates the Kaiser or the Germans, he is only adding force to 'hate'; but if the hate is impersonally against evil as the result of wrong ideas and action, then he can, and should apply himself to that course which will bring the conviction upon the mistaken actors that such ideas and actions are wrong, and cannot prevail. In all this, he 'hates' no one; he has not even hate in the ordinary sense in his heart; he prevents the further doing of evil; thus not only protecting the innocent and helpless, but preventing the guilty from incurring worse karmic retribution. He works for the Peace of all peoples, regardless of personal sacrifices, for he sees and knows that 'Nothing is gained in this world, or in any other, without sacrifice'.

"As to motives—there is no doubt that many motives have actuated our people, all together bringing about a common result. As individuals, we should recognize that it is ignoble to make war because of a fear of what may happen to us if we do not. This is Germany's excuse for her depredations, and if we take that position, we are no better than Germany morally. It is also ignoble to base our national action upon the interests of our country as above the interests of other countries. This again is one of the motives of Germany. We, who by our karma have been practically forced to take part in this world struggle, can through it, and the sacrifices that it entails, learn the lesson of the Brotherhood of Humanity; or, we may, when outward peace is restored, resume our former selfish national ideas, and sow the seeds for future and more terrible wars. The choice will be ours.

"To paraphrase a well-known saying, 'Now is the time for all good men and true, to come to the aid of Humanity', forgetting forever all personal and national selfishness. Now is the time to

make lasting ties of brotherhood between all peoples. We have an opportunity that does not come in many ages, to lift mankind to a higher and better basis and understanding of the purpose of life, and a far happier and progressive existence, through our world-encompassing ideals and example. We should therefore, with Arjuna, 'Resolve to fight' and to learn the lessons that the struggle presents, remembering that it is 'a glorious fight, which only fortune's favored warriors may obtain.'"

EXTRACTS FROM LUCIFER*

As far back as my twentieth year I can trace a conception which I applied to all matters of oral or written tradition the important thing is the fundamental fact, the internal force, the significance, the tendency: in this alone what is original, divine, operative, unassailable, and indestructible in the tradition, lies Any person, therefore who has occasion to occupy himself with the contents of any written tradition, must endeavour to get hold of the marrow of the matter and that not merely in the way of an intellectual cognition, but in its living relation to his own inner life, and the fruitful action which it produces there.

Religion, properly so-called, is always a matter of the inner man, and a thing specially belonging to the individual.

People treat the divine name as if that incomprehensible and most high Being, who is even beyond the reach of thought were only their equal, otherwise they would not say the "Lord God, the dear God, the good God." If they were truly impressed by His greatness they would be dumb, and through veneration unable to name Him.

Some persons, who throughout the whole twelve months are worldly, think it necessary to be godly at a time of straits; all moral and religious matters they regard as physis, which is to be taken with aversion when they are unwell I look upon religion as a kind of diet, which can be so only when I make a constant practice of it—when throughout the whole twelve months, I never lose sight of it.

GOETHE.

He (the Sage) necessarily becomes that on which his mind is fixed. This is the eternal mystery.

The Kshetrajna,¹ which is in its essence devoid of qualities and eternal, is not to be comprehended by any symbols. Therefore the characteristic of the Kshetrajna, which is void of symbols, is purely knowledge.

ANUGITA.

* These Extracts were first printed by H. P. Blavatsky in *Lucifer* for March, 1891.
¹ *Kshetra-jna. The knower of the field, i. e., matter; hence the Self.*

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY.
DISCUSSIONS OF THE STANZAS OF THE
FIRST VOLUME OF THE "SECRET DOCTRINE."

(PART TWO)

(Continued from January.)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part II consists of Stanzas II to IV (Slokas 1 to 5) of the "*Book of Dzyan*," upon which "*The Secret Doctrine*" is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing "*The Secret Doctrine*" will find that these Stanzas are also printed in H. P. Blavatsky's "*Voice of the Silence*," which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first part of the "Transactions" was printed in the issues of THEOSOPHY from June to October, 1916, inclusive.

VIII.

STANZA III (*continued*).

THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN,
AND STILL. OEAOHOO IS ONE.

Q. *What is meant by saying that these remain?*

A. It means simply that whatever the plurality of manifestation may be, still it is all one. In other words these are all different aspects of the one element; it does not mean that they remain without differentiation.

"The curds are the first differentiation and probably refer to that cosmic matter which is supposed to be the origin of the 'Milky Way'—the matter we know. This 'matter', which, according to the revelation received from the primeval Dhyani-Buddhas, is, during the periodical sleep of the universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisatva—this matter, radiant and cool, becomes at the first reawakening of cosmic motion, scattered through space, appearing when seen from the earth, in clusters and lumps, like curds in thin milk. These are the seeds of future worlds, the 'star-stuff'."*

Q. *Is it to be supposed that the Milky Way is composed of matter in a state of differentiation other than that with which we are acquainted?*

A. I thoroughly believe so. It is the store-house of the materials from which the stars, planets and other celestial bodies

*Vol. I., p. 69, Original Edition; p. 98, Third Edition.

are produced. Matter in this state does not exist on earth; but that which is already differentiated and found on earth is also found on other planets and *vice-versâ*. But, as I understand, before reaching the planets from its condition in the Milky Way matter has first to pass through many stages of differentiation. The matter, for instance, within the Solar system is in an entirely different state from that which is outside or beyond the system.

Q. Is there a difference between the Nebulæ and the Milky Way?

A. The same, I should say, that there is between a highway road and the stones and mud upon that road. There must be, of course, a difference between the matter of the Milky Way and that of the various Nebulæ, and these again must differ among themselves. But in all your scientific calculations and measurements it is necessary to consider that the light by which the objects are seen is a *reflected* light, and the optical illusion caused by the atmosphere of the earth renders it impossible that calculations of distances, &c., should be absolutely correct, in addition to the fact that it entirely alters observations of the matter of which the celestial bodies are composed, as it is liable to impose upon us a constitution similar to that of the earth. This is, at any rate, what the MASTERS teach us.

Sloka (6). THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY (Amrita) AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE AND HEAT AND MOTION. DARKNESS VANISHED AND WAS NO MORE. IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OF FATHER AND MOTHER.

Q. What are the various meanings of the term "fire" on the different planes of Kosmos?

A. Fire is the most mystic of all the five elements, as also the most divine. Therefore to give an explanation of its various meanings on our plane alone, leaving all the other planes entirely out of the question, would be much too arduous, in addition to its being entirely incomprehensible for the vast majority. Fire is the father of light, light the parent of heat and air (vital air). If the absolute deity can be referred to as Darkness or the Dark Fire, the light, its first progeny, is truly the first self-conscious god. For what is light in its primordial root but the world-illuminating and life-giving deity? Light is that, which from an abstraction has become a reality. No one has ever seen real or primordial light; what we see is only its broken rays or reflections, which become denser and less luminous as they descend into form and matter. Fire, therefore, is a term which comprehends ALL. Fire is the invisible deity, "the Father," and the manifesting light is God "the Son," and also the Sun. Fire—in the occult sense—is æther, and æther is born of motion, and motion is the eternal dark, invisible Fire. Light sets in motion and controls all in na-

ture, from that highest primordial æther down to the tiniest molecule in Space. MOTION is eternal *per se*, and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation—moral and physical—thought, and even life, on this plane. Thus fire, on our plane, is simply the manifestation of motion, or life.

All cosmic phenomena were referred to by the Rosicrucians as “animated geometry.” Every polar function is only a repetition of primeval polarity, said the Fire-Philosophers. For motion begets heat, and æther in motion is heat. When it slackens its motion, then cold is generated, for “cold is æther, in a latent condition.” Thus the principal states of nature are three positive and three negative, synthesized by the primeval light. The three negative states are (1) Darkness; (2) Cold; (3) Vacuum or Voidness. The three positive are (1) Light (on our plane); (2) Heat; (3) All nature. Thus Fire may be called the unity of the Universe. Pure cosmic fire (without, so to speak, fuel) is Deity in its universality; for cosmic fire, or heat which it calls forth, is every atom of matter in manifested nature. There is not a thing or a particle in the Universe which does not contain in it latent fire.

Q. Fire, then, may be regarded as the first Element?

A. When we say that fire is the first of the Elements, it is the first only in the visible universe, the fire that we commonly know. Even on the highest plane of our universe, the plane of Globe A or G, fire is in one respect only the fourth. For the Occultist, the Rosecroix of the Middle Ages, and even the mediæval Kabbalists, said that to our human perception and even to that of the highest “angels,” the universal Deity is darkness, and from this Darkness issues the Logos in the following aspects, (1) Weight (Chaos which becomes æther in its primordial state); (2) Light; (3) Heat; (4) Fire.

Q. In what relation does the Sun, the highest form of Fire we can recognise, stand to Fire as you have explained it?

A. The Sun, as on our plane, is not even “Solar” fire. The Sun we see, gives nothing of itself, because it is a reflection; a bundle of electro-magnetic forces, one of the countless milliards of “Knots of Fohat.” Fohat is called the “Thread of primeval Light,” the “Ball of thread” of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs through the seven planes tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, larger knots forming stars, suns and systems, the smaller planets, and so on.

Q. In what respect is the Sun an illusion?

A. The electro-magnetic knot of our Sun is neither tangible nor dimensional, nor even as molecular as the electricity we know. The Sun absorbs, “psychisizes” and vampirizes its subjects within its system. Further than this it gives out nothing of itself. It is an absurdity, therefore, to say that the solar fires are being consumed and gradually extinguished. The Sun has but one dis-

tinct function; it gives the impulse of life to all that breathes and lives under its light. The sun is the throbbing heart of the system; each throb being an impulse. But this heart is invisible: no astronomer will ever see it. That which is concealed in this heart and that which we feel and see, its apparent flame and fires, to use a simile, are the nerves governing the muscles of the solar system, and nerves, moreover, outside of the body. This impulse is not mechanical but a purely spiritual, nervous impulse.

Q. What connection has "weight," as you use it, with gravity?

A. By weight, gravity in the occult sense of attraction and repulsion is meant. It is one of the attributes of differentiation, and is a universal property. By attraction and repulsion between matter in various states it is possible, in most cases, to explain (whereas the "law of gravitation" is insufficient to do so) the relation which the tails of the comets assume when nearing the sun; seeing that they manifestly act contrary to this hypothesis.

Q. What is the meaning of water in this connection?

A. As Water, according to its atomic weight, is composed of one-ninth of Hydrogen (a very inflammable gas, as you know, and without which no organic body is found), and of eight-ninths of Oxygen (which produces combustion when too rapidly combined with any body), what can it be but one of the forms of primordial force or fire, in a cold or latent and fluidic form? Fire bears the same relation to Water as Spirit to Matter.

*Sloka (7). BEHOLD, O LANOO, THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY, BRIGHT SPACE, SON OF DARK SPACE, WHO EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO, THE YOUNGER, THE * * * (whom thou knowest now as Kwan-Shai-Yin). HE SHINES FORTH AS THE SUN. HE IS THE BLAZING DIVINE DRAGON OF WISDOM. THE EKA IS CHATUR (four), AND CHATUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA, (Seven) IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (the thrice ten), THE HOSTS AND THE MULTITUDES. BEHOLD HIM LIFTING THE VEIL, AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES (stars) AND TURNS THE UPPER SPACE INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED (element) INTO THE GREAT WATERS.*

Kwan-Shai-Yin and Kwan-Yin are synonymous with fire and water. The two deities in their primordial manifestation are the dyadic or dual god, bi-sexual nature, Purusha and Prakriti.

Q. What are the terms corresponding to the three Logoi among the words Oeaohoo, the younger, Kwan-Shai-Yin, Kwan-

Yin, Father-Mother, Fire and Water, Bright Space and Dark Space?

A. Everyone must work this out for himself, "Kwan-Shai-Yin marks the places for the shining ones, the stars, and turns the upper space into a shoreless sea of fire, and the one manifested into the great Waters." Think well over this. Fire here stands for the concealed Spirit, Water is its progeny, or moisture, or the creative elements here on earth, the outer crust, and the evolving or creative principles within, or the innermost principles. Illusionists would probably say "above."

Q. What is the veil which Ocaohoo, the youngest, lifts from East to West?

A. The veil of reality. It is the curtain which disappears in order to show the spectator the illusions on the stage of Being, the scenery and actors, in short, the universe of MAYA.

Q. What is the "upper space" and "shoreless sea of fire?"

A. The "upper space" is the space "within," however paradoxical it may seem, for there is no *above* as no *below* in the infinitude; but the planes follow each other and solidify *from within without*. It is in fact, the universe as it first appears from its *laya* or "zero" state, a shoreless expanse of spirit, or "sea of fire."

Q. Are the "Great Waters" the same as those on which the Darkness moved?

A. It is incorrect in this case, to speak of Darkness "moving." Absolute Darkness, or the Eternal Unknown, cannot be active, and moving is action. Even in *Genesis* it is stated that Darkness *was* upon the face of the deep, but that which moved upon the face of the waters, was the "Spirit of God." This means esoterically that in the beginning, when the Infinitude was without form, and Chaos, or the outer Space, was still void, Darkness (*i.e.*, *Kalahansa Parabrahm*) alone *was* Then, at the first radiation of Dawn, the "Spirit of God" (after the First and Second Logos were radiated, the Third Logos, or Narayan) began to move on the face of the Great Waters of the "Deep." Therefore the question to be correct, if not clear, should be, "Are the Great Waters the same as the Darkness spoken of?" The answer would then be in the affirmative. Kalahansa has a dual meaning. Exoterically it is Brahmâ who is the Swan, the "Great Bird," the vehicle in which Darkness manifests itself to human comprehension as light, and this Universe. But esoterically, it is Darkness itself, the unknowable Absolute which is the Source, firstly of the radiation called the First Logos, then of its reflection, the Dawn, or the Second Logos, and finally of Brahmâ, the manifested Light, or the Third Logos. Let us remember, that under this illusion of manifestation, which we see and feel, and which, as we imagine, comes under our sensuous perceptions, is simply and in sober reality, that which we neither hear, see, feel, taste nor touch at all. It is a gross illusion and nothing else.

Q. To return to an early question, in what sense can electricity be called an "entity"?

A. Only when we refer to it as Fohat, its primordial Force. In reality there is only one force, which on the manifested plane appears to us in millions and millions of forms. As said, all proceeds from the one universal primordial fire, and electricity is on our plane one of the most comprehensive aspects of this fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in an electric lamp, is quite another thing from Fohat. Electricity is the cause of the molecular motion in the physical universe, and hence also here, on earth. It is one of the "principles" of matter; for generated as it is in every disturbance of equilibrium, it becomes, so to say, the Kamic element of the object in which this disturbance takes place. Thus Fohat, the primeval cause of this force in its millions of aspects, and as the sum total of universal cosmic electricity, is an "entity."

Q. But what do you mean by this term? Is not electricity an entity also?

A. I would not call it so. The word Entity comes from the Latin root *ent*, "being," of *esse*, "to be"; therefore everything independent of any other thing, is an entity, from a grain of sand up to God. But in our case Fohat is alone an entity, electricity having only a relative significance, if taken in the usual, scientific sense.

Q. Is not cosmic electricity a son of Fohat, and are not his "Seven Sons" Entities?

A. I am afraid not. Speaking of the Sun, we may call it an Entity but we would hardly call a sunbeam that dazzles our eyes, also an Entity. The "Sons of Fohat" are the various Forces having fohatic, or cosmic electric life in their essence or being, and in their various effects. An example: rub amber—a Fohatic Entity—and it will give birth to a "Son" who will attract straws: an apparently inanimate and inorganic object thus manifesting life! But rub a nettle between your thumb and finger and you will also generate a Son of Fohat, in the shape of a blister. In these cases, the blister is an Entity, but the attraction which draws the straw, is hardly one.

Q. Then Fohat is cosmic electricity and the "Son" is also electricity?

A. Electricity is the work of Fohat, but as I have just said, Fohat is *not* electricity. From an occult standpoint, electric phenomena are very often produced by the abnormal state of the molecules of an object or of bodies in space: electricity is life and it is death: the first being produced by harmony, the second by disharmony. Vital electricity is under the same laws as Cosmic electricity. The combination of molecules into new forms, and the bringing about of new correlations and disturbance of molecular

equilibrium is, in general, the work of, and generates, Fohat. The synthesized principle, or the emanation of the seven cosmic Logoi is beneficent only there where harmony prevails.

Sloka (8). WHERE WAS THE GERM, AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, O LANOO? THE GERM IS THAT, AND THAT IS LIGHT; THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

Q. Is the spirit of the flame that burns in the lamp of every one of us, our Heavenly Father, or Higher Self?

A. Neither one nor the other; the sentence quoted is merely an analogy and refers to a real lamp which the disciple may be supposed to be using.

Q. Are the elements the bodies of the Dhyan-Chohans, and are Hydrogen, Oxygen, Ozone and Nitrogen, the primordial elements on this plane of matter?

A. The answer to the first part of this question will be found by studying the symbolism of the *Secret Doctrine*.

With regard to the four elements named it is the case; but bear in mind that on a higher plane even volatile ether would appear to be as gross as mud. Every plane has its own denseness of substance or matter, its own colours, sounds, dimensions of space, etc., which are quite unknown to us on this plane; and as we have on earth intermediary beings, the ant for instance, a kind of transitional entity between two planes, so on the plane above us there are creatures endowed with senses and faculties unknown to the inhabitants of that plane.

There is a remarkable illustration of Elihu Vedder to the Quatrains of Omar Khayyam, which suggests the idea of the Knots of Fohat. It is the ordinary Japanese representation of clouds, single lines running into knots both in drawings and carvings. It is Fohat the "knot-tier," and from one point of view it is the "world-stuff."

Q. If the Milky Way is a manifestation of this "world-stuff" how is it that it is not seen over the whole sky?

A. Why should it not be the more contracted, and therefore, its condensed part which alone is seen. This forms into "knots" and passes through the sun-stage, the cometary and planetary stages, until finally it becomes a dead body, or a moon. There are also various kinds of suns. The sun of the solar system is a reflection. At the end of the solar manvantara, it will begin to get less and less radiant, giving less and less heat, owing to a change in the real sun, of which the visible sun is the reflection. After the solar Pralaya, the present sun will, in a future Manvantara, become a cometary body, but certainly not during the life of our little planetary chain. The argument drawn from spectrum star-analysis is not solid, because no account is taken

of the passage of light through cosmic dust. This does not mean to say that there is no real difference in the spectra of stars, but that the proclaimed presence of iron or sodium in any particular star may be owing to the modification of the rays of such a star by the cosmic dust with which the earth is surrounded.

Q. Does not the perceptive power of the ant—for instance, the way in which its perceptive faculties differ from our perceptive powers of colour—simply depend upon physiological conditions?

A. The ant can certainly appreciate the sounds that we do, and it can also appreciate sounds that we can never hear, therefore evidently, physiology has nothing whatever to do with the matter. The ant and ourselves possess different degrees of perception. We are on a higher scale of evolution than the ant, but, comparatively speaking, we are the ants to the plane above.

Q. When electricity is excited by rubbing amber, is there anything corresponding to an emanation from amber?

A. There is: the electricity which is latent in the amber, exists in everything else, and will be found there if given the appropriate conditions necessary for its liberation. There is one error which is commonly made, than which there can be no greater error in the views of an occultist. A division is made between what you call animate and inanimate objects, as if there could be such a thing as a perfectly inanimate object on earth!

In reality, even that which you call a dead man is more alive than ever. From one point of view, the distinguishing mark between what is called the organic and the inorganic is the function of nutrition, but if there were no nutrition how could those bodies which are called inorganic undergo change? Even crystals undergo a process of accretion, which for them answers the function of nutrition. In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!

AUTHORITY

There lie open before me the "Holy Bible," the "Light of Asia," and the "Bhagavad-Gita." What does anyone living today know of Jesus, or Buddha, or Krishna? Nothing. What need we know of such personalities? Nothing. So we are left face to face with the naked statements which reach us through such books. We read and study them and form our own judgments as to their inherent value. What is it that judges? It is the child of omniscient Spirit, our Soul, our Self in a material body; and though still a child, his birth-rights can not be usurped, or delegated, or evaded in any way.

“OLD CATHOLIC CHURCH”

THEOSOPHY has received a copy of a circular letter sent out under date of November 1, 1917, by *The Sacramental Church of the Living Christ (Old Catholic)*, requesting our help and contributions “to launch this conception of the great eternal truths before the American people.” To this we must reply that that we are not interested in launching our own or any one else’s “conception of the great eternal truths.” We *are* interested in launching those great eternal truths themselves. We are no whit interested in launching the conception of the Old Catholic Church, or the Campbellite church, or any other church or sect or creed or party. Why not? Simply because they are nothing but conceptions, *i.e.*, interpretations, speculations, opinions, dogmas. What the world needs and desperately needs is the eternal truths themselves. Of “conceptions” erroneous and partial and distorted, as all renderings are, the world has, and has always had, a superabundance.

The same circular invites us to attend the “first celebration of the Mass,” which will be “held in Besant Hall (Chicago) on Sunday, November 18, 1917, at 11 A.M.,” and says that 60,000,000 of our people “have no church affiliations, because no religion has been presented to them allowing them intellectual freedom.” Is this latter statement in any way true? We do not think so. We think the great majority of adult Americans have no church affiliations because the churches offer them no *intellectual food*, rather than no “intellectual freedom.” There is entire religious liberty in all the churches. Every one has “*intellectual freedom*” in religious matters. He may read or not read, propagate or not propagate, accept or reject, any or all the “conceptions” of eternal truths afloat. The fact that 60 millions do not accept any of the “conceptions” offered is proof of their “intellectual freedom.” As to the others, the existence in every city and town of representatives of the most bizarre and antagonistic “conceptions” is certainly abundant evidence that the remainder of the population has “intellectual freedom” to do as they think fit. If they want to “join” any sect, nothing and no one prevents. If they want to transfer their allegiance, or absolve themselves entirely, nothing and no one hinders. And the statement that “no religion has been presented to them allowing any intellectual freedom” is not only devoid of truth, but is filled with a monstrous falsehood, for THEOSOPHY and the three Objects of The original Theosophical Society *have* been presented to them these many years, offering the fullest measure both of intellectual freedom and of intellectual food, as any one may know who studies Theosophy or peruses the three Objects of the Society founded by H. P. B. These statements in the circular are not “conceptions” of the facts: they are misconceptions of the most glaring and indefensible kind.

And the "conceptions" of "Baptism and Confirmation, Holy Orders, the taking of Holy Communion" are equally glaring misconceptions of the facts; misrepresentations, to speak more coldly accurately though less politely, for the circular quotes the "Rev." (*sic*) J. I. Wedgewood, Founder of this Old Catholic Church, as authority for the statement that these mummeries—Baptism, Confirmation, Holy Orders, Holy Communion—were "planned" by "the Master of the Masters of Wisdom."

There are in existence in public print, as well as otherwise, a considerable number of messages from the Masters of Wisdom of unquestioned and undisputed authenticity. They cover a wide range of ethics, philosophy and science as well as facts. Not only is there nothing in any of these messages to lend color to such statements as we have quoted, but there is everything to warrant their entire rejection. The whole teachings of Theosophy as recorded by H.P.B. and Mr. Judge give the lie utter and complete to any such abominable pretensions to knowledge or authority as are contained in this circular, and the open and easily accessible facts, as we have shown, bear out the real messages of the Masters and the real teachings of Theosophy on the subjects mentioned. Theosophy was presented to give the actual eternal truths themselves, not any one's conceptions, and to afford intellectual food and freedom, the only "true aid to spiritual progress." And the Theosophical Society was founded to be "the corner-stone of the future religion of Humanity" by those very Masters Themselves.

And again, *The Old Catholic Church* is a misnomer and a forgery, not a "conception," as may easily be determined from the fact that it is neither "old" nor "catholic." These two words have definite and precise meanings attached to them. The "Old Catholic Church" is not five years old. And "catholic" means the chair of the Vatican and nothing else in any such connection as this. The "Old Catholic Church" is fraudulent, spurious, and a forgery in fact, in assumptions, in claims and in pretensions. It is a mere cuckoo. It will doubtless find its nest and lay its eggs in many a trusting but foolish, credulous and ambitious heart; as other Catholic churches and other "conceptions" have stolen what fire they could from the altar of the living Christ, and from the teachings of the Masters wherewith to make their own merchandise and ensnare the unwary who might be tempted to purchase stolen goods at a price.

In the years that have gone by since 1895, many have joined Mrs. Besant's Theosophical Society, only to leave it when they found out by dear and bitter experience the abysmal gulf between its claims and its nutriment. The Old Catholic Church, spawned within the womb of like pretense and abuse of sacred names is a fitting progeny of its unhallowed parent, and we welcome it, for it will have one lasting and beneficial effect: it will tend to open the eyes and save many members of Mrs. Besant's society by its very crudity and enormity; they will leave her society and seek intel-

lectual freedom and spiritual progress in the study and practice of the eternal truths presented by H.P.B., not in the perversions and distortions which they have hitherto accepted, because they honestly and innocently supposed them to be part of the eternal Wisdom-Religion.

STUDY OR SEARCH?*

From Adelphi.

A most perplexed individual is writing to you. I have been for three years endeavoring to study Theosophy. I have heard lectures, have read an immense amount of literature devoted to that cult, from the sages of old down to the Sinnetts, Olcotts, and Blavatskys of the present day. I have conned the Yoga Philosophy and I read *The Path*. Light on the Path aids me not, nor does Bhagavad-Gita, and why? Because I am yet without the first steps towards practice. (Surely Theosophy—like other sciences—must have *something* practical about it?) Guide me with your friendly hints. Imagine me alone in a room. How to commence? Show me the first step upon the practical ladder! All I have heard and read seemeth to me so elaborately unintelligible that I lay it aside and beg you to instruct me in my Theosophical A B C. Astral Light! Is it a figurative light, *i. e.* Revelation? or is it a light, as electricity—the Heavens—coal—gives light? If abstraction (into insensibility) is necessary, can you instruct me upon Hypnotism (self mesmerism.)? “A shining object” is advised to stare at! A mirror is a shining object, for instance. But of what avail to stare at a mirror and see reflected ugliness!

Answer—You say that for three years you have been endeavoring to *study* Theosophy. Such being the case, you will meet with but little success. Divine Wisdom can not be a subject for *study*, but it may be an object of *search*. With the love for this same wisdom uppermost in our hearts, we ask you if it would not be wiser to lay aside the *study* of so called Theosophy and study yourself. Knowing yourself you know all men, the worlds seen and occult, and find Theo-Sophia. One cannot absorb Theosophy as a sponge does water, to be expelled at the slightest touch. Our conception of Theosophy is apt to be based upon the idea that it is an especial line of teaching—a larger, wider, and greater doctrine than others perhaps, but still a doctrine, and therefore limited. We must bear in mind that the true Theosophist belongs to no cult or sect, yet belongs to each and all; that he can find the true object of his search equally as well in the Hebrew bible as in the Yoga philosophy, in the New Testament equally as well as in the Bhagavad-Gita.

* Portion of an article first printed by Wm. Q. Judge, as “*Answers to Questioners*,” in *The Path* of February, 1888. The title used above is our own.—[ED. THEOSOPHY.]

You say you have "conned the Yoga philosophy." This is not enough; merely to "con" it is not to know it. It is in fact a most practical system (if you refer to that of Patanjali), and one that will meet all requirements you have in the way of difficulty; for it is one of the most difficult. It is not possible for you to judge its merits without practice: and it gives full directions. If for three years you study and practice it—aye for one year—you will find that you need no other. In these matters there is no child's play nor the usual English and American method of mere book-learning,—we must absorb and work into the practice and the theory laid down, for they are not written merely for the *intellect*, but for the whole spiritual nature. There must be within the man something which he already knows, that leaps up and out when he scans the books of wisdom: a thing already existing, which only takes an added life or confirmation from books. True Theosophy has all that is practical, but many forget this; there is no greater system of practice than that required by it.

Desire wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Let the place in which you now are be the lonely room you speak of, and seek to find in everything the meaning. Strive to know what they are, and by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A. B. C.; it is enough for the present.

It is not Theosophy that is a science, but its application. It is not a "cult," for it covers and includes all.

The Astral Light is an actuality. It is not revelation, but a means through which that which causes revelation acts. Electricity, the heavens, all lower fires, are but the shadows of the Astral Light, just as the Astral Light is but the darkness of the Ineffable Light.

Abstraction into insensibility is not intended. If it had been so intended it would be unnecessary for us to be in these bodies. If you can forget yourself sufficiently—forget that you exist as a human body, you will not need to stare at a mirror; but so long as you realize, when staring into a glass, whether you be pretty or ugly, you can not reach Celestial sensibility or terrestrial insensibility.

Hypnotism is the controlling of other personalities. Under this you would be but a puppet for the thought of another. Your outer self had better become a puppet for your own thought.

We seek to make the body alive, not to kill it.

ZADOK.

QUESTIONS AND ANSWERS

At the regular meetings of The United Lodge of Theosophists it is a custom to devote a part of the time to "Question and Answer." Questions on the subject of the evening's talk, or suggested by it, are asked by Members or Inquirers in the audience and answered by the Speaker, or by some well-versed Student who is called upon for this service. Printed below are some Questions and Answers, taken stenographically at some of the meetings when the book, "The Ocean of Theosophy", by Wm. Q. Judge, was being studied and discussed.

Q. Just what is meant in Chapter I by, "All is soul and spirit?"

A. "All is soul and spirit ever evolving under the rule of law which is inherent in the whole." Everything is spirit, everything is soul. Spirit is universal. It can't be said to belong to anybody or anything. It is like the air—universal, abstract. It cannot know itself except as soul. Spirit is the power to become. Soul is the becoming. Spirit is the power to see and to know. The seeing and the knowing is the soul. Soul is the accumulation of perceptions and experiences by means of which spiritual identity is realized.

Q. What is meant by "Nature"? It speaks of "Great Nature." Human Nature, etc.

A. Nature is the inter-action and inter-relation of all the beings of all kingdoms, from the first and lowest elemental kingdoms up to the highest Dhyān Chohan. It is the inter-action and inter-relation of all beings that constitute what are called "Nature's laws."

Q. The statement is made that "Masters are perfected men from former periods of evolution." Does this mean that there have been none since?

A. Every civilization adds to their number.

Q. It speaks in the Third Fundamental Proposition of *The Secret Doctrine* of action having reached a certain point, it becomes self-induced and self-devised. What point is meant?

A. From self-consciousness on, it is self-induced and self-devised.

Q. In Chapter II what does it mean by "Great Being"?

A. By "Great Being" is meant the sum of all being—humanity, *Manu*, the great Man, Humanity. A representative of the highest intelligence of a humanity is a *Manu*. When any unit has obtained the highest intelligence of his humanity, then he finds other fields before him.

Q. Does the word "Man" come from the Sanscrit word *Manu*—the Thinker?

A. Certainly it does. See *Glossary*.

Q. What does it mean to see an active image of one who is gone who was very close to you—to see this image recurring always active?

A. The "Image" in mind and body during the time it was with you changed constantly. Now is it the image as you last remembered it or during any other period of its growth? Had it remained in life for a number of years longer, the image would have been different. By this fact we may see that the image remembered presents only *our* focus of touch and understanding with the Ego who inhabited that body. Yet, at the same time, it constitutes an actual touch with and relation to that Ego. This is a door through which influence and help can come between the two Egos involved. The nearer we come to grasping the egoic nature of all being, the greater the influx and the stronger the relation. The Image is the point of thought contact with the Ego.

Q. Does cremation give the Ego any spiritual knowledge?

A. The death of the body means a return of the lives of the body to their respective elements. In cremation this return is immediate. The Ego then has no point of physical contact with the physical world and is free to work out and assimilate the experiences of the life last lived. It has only that knowledge which it has already acquired. No change of state can give knowledge, for knowledge is gained only through the observation and experience of the Ego. There is great benefit to the living in the restoration of the elements without their going through the slow process of decomposition. When considered from every point of view, cremation is beneficial. There is a psychological effect from it, too, on those who are left behind; for as soon as cremation is completed the bereaved at once feel the release.

Q. "The universe evolves from the unknown, into which no man or mind however high, can inquire, on seven planes or in seven ways or methods." Will you state the meaning of that "seven ways?"

A. At the beginning of a great period of evolution there is already existing all that was gained in the previous periods of evolution. This knowledge and power, sometimes called "the three hypostases of *Atman*," manifests in seven ways. This manifestation consists of seven hierarchies of beings which express themselves *successively* in seven stages of substance—each stage of which has seven sub-divisions, as well as minor divisions; this septenary nature of being is expressed in every form, condition, substance and relation from the highest to the lowest.

Examples: seven globes; seven principles; seven races; seven sub-races; seven colors; seven rounds, etc. (Ref. *S.D.* I: 289, 290, 291, 292, orig. Edition; 309, 310, 311, 3rd Edition.)

Q. On page seventeen we have mention of the British inch. To what does that refer?

A. Piazzi Smyth was a F.R.A.S., who investigated, studied and made measurements of the Great Pyramid. Being a very patriotic Englishman, as well as a very orthodox Christian, he evolved and promulgated the theory that the geometric measurements of the Great Pyramid proved that the scientific basis of its construction was to demonstrate that the British inch, and not the metric system, is the true standard of lineal measurements; and further that the religious purpose in building the Pyramid was to enforce the orthodox idea of the Sabbath and as a warning against the Continental Sunday.

Q. Page 14, what does it mean, "Until all the units which are ready are perfected?"

A. There is always a certain proportion of human beings who have had sufficient experience to carry them into a higher stream of evolution, leaving the best of those who have not advanced so far to take their places. They never leave until others have been raised to take their places. Perfected beings exemplify universal brotherhood, that being their acquired nature. All is under law, nothing is left to chance. The higher the being, the more fully is the law of brotherhood expressed. One wouldn't expect those who came from the animal kingdom on the moon as incipient humanity to have had the same experience as those who were self-conscious when the earth began. There are always those who pass out of any system through advancement and those who remain to perfect their experience, while still others come in from the kingdoms below.

Q. In regard to septenary nature, when a being is perfected here does he begin at the bottom on a higher sphere? In other words, there are only seven principles: is it a continuous going through them in the scale of perfectibility?

A. When you perfect yourself in the septenary degree of any evolution, then you have the basis for a septenary evolution of a much higher kind. (For example, the difference between our planet, the earth, and Venus.)

Q. It is said a knowledge of the Three Fundamental Propositions of *The Secret Doctrine* gives a means of solution to every problem of life. How could a knowledge of the "Fundamentals" help me to determine whether I should go to war or not?

A. The Three Fundamental Propositions show one thing: that the aim of existence and evolution is the right progress of all beings. Everything tending to justice, human freedom and progression, is a right basis for action. Even in the first "Fundamental" one gets the general motive. Applying that motive particularly, one asks: "What is my duty in taking part in any individual or collective action?" Our moral support should be given to every right action, even if we cannot help more actively. But, if we can actively help, we should do so. Under the second

"Fundamental" there is the Law of Periodicity: that means the return of individuals who work out the effects of causes produced by them. Under this comes all the karmic settlements between nations. If we belong to a nation which goes to war, that makes it our duty to act with that nation so far as its government is disposed to act for general human betterment. If our nation is at peace, then our support should go to that nation which is striving to bring about the best results for humanity at large and, in this determination, the liking for one nation more than another should not enter. It is entirely a question of human progression and the best means to that end. This calls for discrimination and each must find that for himself. The "Third Fundamental" indicates that the Universe is composed of beings of every grade, and that among mankind there are many degrees of development and understanding. So we must always take into consideration the general principles and ideals that govern any man and any nation.

Q. What is patience, Theosophically considered?

A. Consideration for others. An undisturbed condition of mind, a steadiness and a quietness in regard to any thing that comes to pass. This leaves our best judgment ready for action.

Q. Page 15, Chapter II, "The first differentiation, speaking metaphysically as to time, is Spirit." What does that mean?

A. Time can be reckoned only by action and reaction, and until there is action, there is no time. Before there is any time there must be the spiritual entities coming out of the homogeneous state into activity. The phrase means: "Time" was not until these spiritual entities began to act. Time means the beginning of action and establishes the cycles. (See *S. D.* I—Stanza I.)

Q. Do not all the good thoughts sent out by these people who pray for the unfortunates of the war do good, some good, at least, to those who are prayed for?

A. We are still imbued with the old fallacy of praying to some outside power or being. Neither prayers to any supposed God or Masters even, are of any avail. Power either exists *within*, or not at all. All the power that any being exerts or can exert in any direction is what he himself is able to arouse within himself. Good and kind thoughts for others are good for those who think them, but they have no effect outside, unless the arouser of those thoughts has both the knowledge, will and power to direct them; and beings differ greatly in these. Most thoughts are like soap-bubbles and do not travel very far. Thoughts to be effective must not only be free from all selfish taint, but they must be sustained. The Masters, who of all beings are the most capable of sustained thought and have the power and knowledge, are not able to affect the minds of the people of the world, because those minds are constantly full of active, selfish thoughts. If Masters were able to affect humanity by their thoughts, they wouldn't have to write books. If people, who can hear and read words intended

to arouse the best in them, benefit so little by them, what hope is there in fugitive thinking?

The most powerful wireless, capable of sending messages all over the world, would be a most useless expenditure of force unless there were receiving stations attuned to the sending one. If we think kindly of another and that other is in a receptive mood, the thought will reach; but who is able to tell when the object of his thought will be receptive?

As the parable says, "First make clean the inside of the platter," before we try to serve wholesome food. The best help we can give others, and the most power we can acquire, is by getting rid of our defects, by subduing the personality, and giving play to our spiritual forces and faculties. Then there will be power and knowledge as to when, where and how to act or to refrain from the action-producing thoughts.

Q. Chapter III—Why is it that we are so much behind what we were thousands of years ago, spiritually?

A. Because the consciousness engaged in external things caused the intellect, the power of reasoning from premises to conclusions, to grow at the expense of the spiritual, direct knowledge. We were so busy learning the characteristics of matter that the consciousness of being spirit was lost. We have aroused desire for external things and these lead directly away from the consciousness of being spirit.

There is a spiritual aroma in every pleasing thing, so we seek aromas, forgetting the nature of our being, and this pursuit is purposeless and endless. Unless we attain to the consciousness of spiritual being (a purposeful existence in spirit not in matter) we remain bound by the conditions of physical existence.

This so-called "descent" was necessary in order for us to know matter in its various divisions and phases—in other words, to understand the nature of other and smaller lives. The real purpose is not achieved by eternally living among them and upon them; and desire arises from pursuing what is pleasant among them and avoiding the unpleasant. Nature is composed of heterogeneous lives. In using them we pursue those which are homogeneous with our acquired nature and endeavor to avoid those that are not. From this, desire and aversion arise.

Intellect comes from seeing differences and comparing them. Intellect once gained may be used to perpetuate material existence, or as an instrument of the spirit in guiding and controlling the lower lives of this plane.

Q. Why is it that animals have keener senses than man?

A. Because we have added intellect to them and dulled them by excess of use or depended on our perceptions rather than our senses. The latter become dulled by lack of dependence on them. Consider smell, for instance; we don't smell a person out. The animals depend upon their senses; we smell so many things merely as pleasant or unpleasant, without regard to the psychology

of them, that we have lost the range which comes from deeper perceptions.

Q. Would "permeability" mean that any one sense would perform the functions of all the others?

A. "Permeability" is the seeing back beyond the appearance of a thing to the nature that caused that appearance. Take a stone, for example: the first thing that strikes you in a stone is its density. For most people one stone is just like another stone. But the mineralogist knows the differences by separation of the particles. Chemistry goes still farther; it gets the different qualities in the stone and shows its constituent parts—the various kinds of elements that make it up. But all these are physical. "Permeability" not only gives all that mineralogy and chemistry give, but discloses the essential nature which is the basis of each physical expression. It determines the nature of the various conscious beings that compose the stone, and there are many such classes.

Or consider a tree, for instance: first the tree is seen with its trunk, branches, leaves and what not; then the tree within the bark, the veins of the tree; then the various arteries through which the sap, the blood of the tree, flows; then the pulsation of the heart of the tree in the root, which causes the circulation of the blood (sap) to flow, and then the nature of the lives that cause the expression of the tree—thus bringing gradually the sense of the *feeling* of the nature of the being, which we call "tree." That is "permeability" carried to its highest point. In its lower degrees it might stop short at any point—one might see only a portion of these qualities.

Or consider the point of view of a speaker to an audience: those present are all *see-ers*; but while they all see him, he doesn't see them all, and for the time being he acts as a synthetic consciousness. There is always a guiding consciousness over all the smaller lives, and the guiding consciousness which expresses itself in that way is called "tree,"—guiding all the lives that express themselves in bark, sap, root, blossoms and fruit. "The eyes of the Highest see through the eyes of the lowest."

If the process is once carried out with the tree, to whatever extent we may be able to carry it, the reflection of a tree upon our visual organ will always carry with it that sense of life and being which we have gained of it. Seeing, with us, has two aspects—one is the mere reflection of the thing seen, with little or no sense of its nature; the other deeper aspect,—a small, greater or full perception of the *nature* of the object which causes the reflection. Every object seen presents life and being in their many phases. We ought, however, to apply our understanding to the hearts of men. The root of all being is the same, knowledge. Thus, in man especially, we should seek for that point where differentiation begins and trace the inevitable outcome. We can do this best in our own hearts with what we see in others as *our* landmarks or indications.

Q. What is a "Round"? Would circling round the seven centers of consciousness mean seven times on one plane of substance? Or what constitutes a "center of consciousness?"

A. A "Round" is one circling through the seven centers of consciousness. Each kind of substance is a center of consciousness, just as the physical plane is a center for us now. Though there are but four planes, on re-ascending to the next plane above where we are, our store of consciousness has been added to, through experience, so that it becomes a new and different center—although on the same plane. (A real new plane, because we have a new outlook entirely.)

The seven great centers of consciousness pertain to the seven original hierarchies of being; these, by differentiating substance, create a new center of consciousness and so on from state to state through the seven rounds or states of substance and consciousness.

On the re-ascent we work in the substance in a different way, owing to the added experience. For instance, you return to a place after being away from it. You look at it from a different point of view; so every thing in that place has a different relation to you.

SECRET DOCTRINE EXTRACTS*

. . . Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the "narrow-brained"¹ savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had*. The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries*.

* From the Original Edition Vol. II, p. 168; see Vol. II, pp. 177-178 Third Edition.

¹ The term here means neither the dolicho-cephalic nor the brachyo-cephalic, nor yet skulls of a smaller volume, but simply brains devoid of intellect generally. The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject. The skulls of the stone period, as well as those of African Races (Bushman included) show that the first are above rather than below the average of the brain capacity of the modern man, and the skulls of the last are on the whole (as in the case of Papuans and Polynesians generally) larger by one cubic inch than that of the average Frenchman. Again, the cranial capacity of the Parisian of to-day represents an average of 1437 cubic centimètres compared to 1523 of the Auvergnat.

AROUND THE TABLE

IT had been a very quiet Christmas day for the Family. With Big Brother in Service, and Student banished to the mountains upon Doctor's orders for the length of her vacation recess, it didn't "seem like Christmas at all", Mother remarked more than once as the day progressed. Christmas dinner was a very simple affair indeed, save for a real plum pudding, prepared out of regard for Mentor's Canadian ancestry.

"Let's sit and chat awhile", said Mother, when dessert was finished. "Anna is out for the evening, so there is no hurry to clear away".

"Well, the usual Christmas orgy is about over for this year, isn't it?" remarked Doctor, pushing back his chair and crossing his legs comfortably. "The down-town streets yesterday reminded me of nothing so much as an active mob scene".

"That's putting it rather strongly", said Mentor, with a smile, "but Christmas does seem to be made a time of strain and rush—and quite unnecessarily so."

"It's the indiscriminate giving, isn't it, Mentor, that makes most of the trouble?" asked Spinster thoughtfully.

"No doubt of it", was the answer.

"But we ought to remember there's a whole lot of kindness and good feeling behind much of the strain and effort," put in Mother, "even if it is perhaps misapplied."

"Good motive, but not much knowledge", answered Mentor, "that's true of many things done which were better left undone. You see, good motive is not enough", he continued earnestly. "The Inquisition used to burn men's bodies in order to save their souls. The motive was good but the results were not—that is certain".

"It's all right, Mother, for you to look for the kindness and good feeling that animates the Christmas nonsense", said Doctor, shaking a playful finger at her across the table. "Of course you'd see that side of it because that's the way you yourself feel; but there are just as many, or even more, who do not feel that way. They give because they think they have to, or because they know others will give to them—or even in order to get a return, or because they want to be thought well of".

"What an arraignment of our human kind, Doctor"! exclaimed Spinster, with a little shiver.

"But isn't it true, Mentor?" persisted the Doctor, who enjoys an argument now and then, though his old-time aggressiveness of speech, and tenacity or obstinacy of opinion, has been greatly toned down since he began sincerely to apply Theosophy to *himself*.

"Of course it's true," answered Mentor, with a whimsical wink for Spinster, "but Mother is right, too, you must remember. There are worthy motives in giving, and unworthy motives too. There

are times and seasons in gift giving like anything else. And wisdom is needed in these things—a standard by which we can judge what we ought and ought not to do. Do you remember that passage in the *Bhagavad-Gita*,” he added, turning to Spinster—“Seventeenth Chapter, I think?”

“Yes, and I wish everybody could know it, and know how to apply it too”, she replied: “‘Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the *sattva* quality, good and of the nature of truth. But that gift which is given with the expectation of a return from the beneficiary or with a view to spiritual benefit flowing therefrom or with reluctance, is of the *rajas* quality, bad and partaketh of untruth. Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the *tamas* quality, wholly bad and of the nature of darkness’”.

“There you have it”, said Mentor, with an approving nod for Spinster’s good memory. “One needs knowledge if he is to give wisely; and it is only by knowing and applying the standard that Theosophy presents that such knowledge can be gained. It’s a discrimination, an understanding of, as well as a compassion for, all others that is most sorely needed.”

“Good old *Gita*,” said the Doctor thoughtfully. “It always seems to hit the nail on the head, doesn’t it?”

“It certainly does”, answered Mentor vigorously. “Mr. Judge used to say it was the study of Adepts, and it is one of the most necessary books for the student who would acquire the wisdom in action which Krishna teaches.”

“Would you say it was the ‘Theosophy’ of its day, Mentor”? asked Mother.

“Yes, that would be correct in one sense”, was the answer. “But it’s equally for today and for all time—a portion of the old Wisdom-Religion given out by that Teacher, and coming down to us intact—whereas most of the pure old teachings reach us so mutilated as to be almost unrecognizable”.

“Somebody at the Theosophical Rooms the other day said that the philosophy came from the *Gita* and other old writings, and was just ‘put together’ by H. P. B.”, remarked Spinster rather aggrievedly. “and it was an old student at that. Of course I said it wasn’t so, but I fear I didn’t bring out the right idea very well. What would you say to such a statement, Mentor—just what is the Source?”

“It’s a fact that people do have all sorts of notions about the Source of Theosophy”, interrupted Doctor. “An old scholar I know told me the other day it came from the *Vedas*, and I have heard several students say that Theosophy came from India. What is the best way to meet such statements”, he added, turning himself around in his chair so he could face his old friend.

“One at a time, please”, answered Mentor with a smile. “You say, Spinster, that an ‘old student’ told you something as to the

Source. What do you mean by the phrase 'old student', merely one who has been studying Theosophy for some years? In that sense the phrase is a misnomer. No one who was *really* an 'old student'—by which I mean an *advanced* student—would ever make the mistake the one you mention made. An 'old student' is not one who has just studied Theosophy for a number of years in *this* life, but a person who by his speech and example shows that he really *knows* something of Theosophy, though in this life he may have studied it but a relatively short time.

"And now as to the Source: the statements mentioned are not true", he continued. "And it is necessary that every sincere and grateful student should be able to meet them, and others of their kind, in an effective way. Questions like 'What is the Source' are often rather contemptuously considered 'elementary' by Theosophical students. Ask them about Karma or Reincarnation, the 'Sheaths of the Soul', or even the evolution of the earth and they might be able to give a somewhat lengthy, if not very logical, answer. But a question of the Source is too 'elementary' to interest them particularly—in fact many Theosophical students have not given it any special attention, though we can at once see, as soon as our notice is directed to it, that this 'primary concept' is of the utmost importance. For *if* Theosophy is the truth about life, both as a whole and in all its particularities of manifestation, we must have an idea of the reliability and worthiness of the Source, and a definite understanding of just what that Source is, if we are to present a logical and explainable answer to those who ask us reasons for the faith and conviction that are in us.

"Theosophy did not and does not come 'from India', though undoubtedly some of those who dwelt in what we now call India knew Theosophy, and some few now dwelling in that country know it today. There are in India some three hundred different and differing religious sects, with their doctrines, systems, priests and followers. There are likewise a few thousand students of Theosophy, and perhaps a few real Theosophists—that is, those who know and live in accordance with the teachings of Theosophy. But modern India is even more sectarian than the Europe or the United States of today. So it cannot truly be said that Theosophy 'comes from India'.

"Nor does Theosophy come from the old *Vedas* or the *Gita*, though both undoubtedly 'came from' the teaching that in our day we call Theosophy. These old writings are in effect that portion of the ancient Wisdom-Religion which was given out by the beings who knew it, at that time and to that people. Some part of this was transcribed by the teachers and students of that time, and this transcription we call the *Vedas*. One who really *knows* Theosophy would doubtless find it in the *Vedas*; but the enquirer unfamiliar with Theosophy might spend a lifetime upon the *Vedas* without ever becoming able to work out a synthetic philosophy of life such as Theosophy presents.

"Then what is the Source of Theosophy? The Source for us is the writings of H. P. Blavatsky, the Messenger of our day; and the writings of Wm. Q. Judge as well. For she presented the Philosophy, as a system, and he showed its practical application to everyday life. These two acted as the Agents of the Masters of Wisdom—conscious Agents, who themselves possessed the knowledge as is abundantly proved by the internal evidence of the writings. The ultimate Source is therefore the Masters Themselves—men who have learned through observation and experience in many lives and ages the meaning and purpose of life itself, and have so perfected Their instruments for contacting life upon any and all planes of being that nothing is hidden from Them and They know what there is to know. Through the Teachers named, Masters gave out to the world, under the name 'Theosophy', that portion of the Ancient Wisdom which They deemed assimilable by the minds of men in our day. 'It is wisdom about God for those who believe that he is all things and in all, and wisdom about nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered'; 'a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man'. Therefore what could be the Source of Theosophy other than the statements of Those who Themselves have consciously acquired the knowledge.

"The Masters do not themselves reside in India. They are not Eastern nor Western, but Universal. That They exist is well known to some who, having proven for themselves the truth of the teachings of Theosophy, have complied with the conditions necessary for contact with such Beings. But belief and blind faith in Masters is not essential to the student or enquirer who would test out the philosophy of Theosophy and its Source. Abundant evidence as to the existence of beings wiser than man is to be found in all religions, in history,—and in myth and tradition which are in fact much more reliable than written 'history'. Furthermore, if one would really *know*, let him examine the philosophy merely from an intellectual point of view and in the light of cold reason; and the conviction will inevitably come home to him that here is a 'system', to use a word, that really agrees with itself and with the facts of life: that from self-evident bases through the balanced course of logical reasoning and objective proof 'checks up' in every particular. Once this is seen, the Source is implied. We cannot affirm the truth of the philosophy and deny the existence of Those who know it. The word 'knowledge' implies something known, and as knowledge does not exist of itself, there must always be **KNOWERS**.

"Then what is the Source of Theosophy? The Masters of Wisdom, the Knowers of Theosophy. Not any place, nor any book or books, but conscious, living men whose equally conscious Agents—H. P. Blavatsky and Wm. Q. Judge—have written down the very words and sentences by which we may come ourselves to know

the book of life. Books are necessary to us in order that an intellectual grasp of the philosophy may be had; and so the books have been given us. They are the chart, but *we* must do the travelling. Recognition of the Source, and gratitude toward it, are the first steps in moving upon that Path."

* * * * *

The Family sat quiet for a time after Mentor had finished; for when he speaks of the Teachers, and the Great Ones who are behind, there is in his voice a certain ring of conviction that seems to "bring home" to those who listen some sense of the reality of it all.

"Quite a lecture", he said at last, smiling a little; and then, more earnestly, "but in Theosophy everything depends upon the right 'approach'. If the Source is not recognized, the gain from the study of the philosophy is almost altogether intellectual and not spiritual at all, and the student will never sense the reality behind the written words. No man ever 'found himself' alone, nor can anybody acquire real knowledge without help; and how can he receive help if he does not know of whom or how to ask it? A grateful recognition of the *living* Source is really the first step—and students ought to know that, and dwell on the idea.

"But we started to talk of Christmas gifts and giving, didn't we, Family", he added, rising from his chair. "Let's go into the living-room and open the packages I saw Mother and Spinster laying out for us in there—when they didn't know I was looking. I left two or three myself after you went out, just so you wouldn't think I was getting to be a forgetful old man, Spinster dear . . . come on, I want to see you open them".

"I just know that the gifts *you* make are 'bestowed at the proper time to the proper person' and that you are 'not desirous of a return', Mentor", said Spinster softly as the Family moved through the folding doors. "I tried to make those I gave of that kind this year—'of the *sattva* quality, good and of the nature of truth.'"

CANNED GOODS

The printing press may become a machine for destroying original thought, as well as our taste for fresh food. We live too much on canned goods. Our Libraries are stacked full of canned Science, canned Philosophy, canned Religion,—everything under the Sun is now canned. Lacking preservative much of the stuff is rotten and should be thrown out, and many cans have nothing in them—never had. The Art of intelligent discussion, of polite conversation, of connected reasoning, is being crowded out by trivialities. Yet the heavens and the earth, the seas and all that in them is, are as full of fresh meat today as they were before ever a line had been written about any thing in them.

THE MIND IN NATURE*

By H. P. BLAVATSKY.

GREAT is the self-satisfaction of modern science, and unexampled its achievements. Pre-Christian and mediæval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of "the untenable conceptions of an uncultivated past," as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. But conceit and self-opinionatedness have fastened like two hideous cancers on the brains of the average man of learning; and this is especially the case with the Orientalists-Sanskritists, Egyptologists and Assyriologists. The former are guided (or perhaps only pretend to be guided) by post-Mahābhāratan commentators; the latter by arbitrarily interpreted papyri, collated with what this or the other Greek writer said, or passed over in silence, and by the cuneiform inscriptions on half-destroyed clay tablets copied by the Assyrians from "Accado-" Babylonian records. Too many of them are apt to forget, at every convenient opportunity, that the numerous changes in language, the allegorical phraseology and evident secretiveness of old mystic writers, who were generally under the obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled both translators and commentators. Most of our Orientalists will rather allow their conceit to run away with their logic and reasoning powers than admit their ignorance, and they will proudly claim like Professor Sayce¹ that they have unriddled the true meaning of the religious symbols of old, and can interpret esoteric texts far more correctly than could the initiated hierophants of Chaldea and Egypt. This amounts to saying that the ancient hiero-

*This article first appeared in *Lucifer* for September, 1896.

¹ See the *Hibbert Lectures* for 1887, pages 14-17, on the origin and growth of the religion of the ancient Babylonians, where Prof. A. H. Sayce says that though "many of the sacred texts were so written as to be intelligible *only to the initiated* [*italics mine*] . . . provided with keys and glosses," nevertheless, as many of the latter, he adds, "are in our hands," they (the Orientalists) have "a clue to the interpretation of these documents *which even the initiated priests did not possess*." (p. 17.) This "clue" is the modern craze, so dear to Mr. Gladstone, and so stale in its monotony to most, which consists in perceiving in every symbol of the religions of old a solar myth, dragged down, whenever opportunity requires, to a sexual or phallic emblem. Hence the statement that while "Gisḫubār was but a champion and conqueror of old times," for the Orientalists, who "can penetrate beneath the myths" he is but a solar hero, who was himself but the transformed descendant of a humbler God of Fire (*loc. cit.*, p. 17).

grammatists and priests, who were the inventors of all the allegories which served as veils to the many truths taught at the Initiations, did not possess a clue to the sacred texts composed or written by themselves. But this is on a par with that other illusion of some Sanskritists, who, though they have never even been in India, claim to know Sanskrit accent and pronunciation, as also the meaning of the Vaidic allegories, far better than the most learned among the great Brâmanical pundits and Sanskrit scholars of India.

After this who can wonder that the jargon and blinds of our mediæval alchemists and Kabalists are also read literally by the modern student; that the Greek and even the ideas of Æschylus are *corrected* and improved upon by the Cambridge and Oxford Greek Scholars, and that the veiled parables of Plato are attributed to his "ignorance." Yet, if the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practised in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern—not Western—philosophy, and if you happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this, one must not agree with those who teach that it is unphilosophical to enquire into first causes, and that all that we can do is to consider their physical effects. The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be re-commenced. As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular alternation of ebb and flow in the tide of human progress? Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended? till, having reached the

lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

The division of the history of mankind into what the Hindus call the Sattva, Tretya, Dvâpara and Kali Yugas, and what the Greeks referred to as "the Golden, Silver, Copper, and Iron Ages" is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other. The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Once more the prophecy already made in *Isis Unveiled* twenty-two years ago is reiterated. "Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof of the above."

Since the day that this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions—both Christians and Freethinkers—to alter the very age of the world.*

The chronology of the Hindu Purânas, reproduced in *The Secret Doctrine*, is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors—lay and clerical—rests (a) on the incorrect comprehension of the old philosophers, for the lack of the keys the Assyriologists boast of having discovered; and (b) on the materialistic and anthropomorphic tendencies

*Sargon, the first "Semitic" monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B. C. (p. 21), and the Third Dynasty of Egypt "some 6,000 years ago," hence some years before the world was created, agreeably to Biblical chronology. (*Vide Hibbert Lectures on Babylonia*, by A. H. Sayce, 1887, pp. 21 and 33).

of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato's philosophy and calling them "presentiments," as in Dr. Lundy's *Monumental Christianity*, and other like modern works.

Of such "presentiments" the whole literature—or what remains of this sacerdotal literature—of India, Egypt, Chaldea, Persia, Greece and even of Guatamala (*Pupul Vuh*), is full. Based on the same foundation-stone—the ancient Mysteries—the primitive religions, all without one exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the "brain" intellect, or the conditioned and limited cognition of man. To imagine any witness to it in the manifested universe, other than as Universal Mind, the Soul of the universe—is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acceptance of "Thought Divine," the Anima Mundi of all antiquity. This idea of Mahat (the great) Akâsha or Brahmâ's aura of transformation with the Hindus, of Alaya, "the divine Soul of thought and compassion" of the trans-Himâlayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldean Oracles*: "The works of nature co-exist with the intellectual [*νοερόν*], spiritual Light of the Father. For it is the Soul [*ψυχή*] which adorned the great heaven, and which adorns it after the Father."

"The incorporeal world then was already completed, having its seat in the Divine Reason," says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Theogony of Mochus, we find Æther first, and then the air; the two principles from which Ulom, the *intelligible* [*νοητός*] God (the visible universe of matter) is born.

In the orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the æthereal winds impregnate, wind being "the Spirit of God," who is said to move in æther, "brooding over the Chaos"—the Divine "Idea." In the Hindu *Kathopanishad*, Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, "Mahâ-Âtmâ, Brahm, the Spirit of Life;" these latter appellations are identical with Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is “the Son” with Plato, having for his father and mother the Divine Thought and Matter. The “Primal Being” (*Beings*, with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the “to be created world” within itself, which idea the unmanifested Logos produces of Itself. The first Idea “born in darkness before the creation of the world” remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested Logos), becoming clothed with matter, and assuming an objective existence.

PROVERBS FROM LUCIFER*

The conscience of a man governed by his passions is like the voice of a shipwrecked sailor drowned by the tempest.

If you speak well of yourself you will be distrusted

If you speak evil, you will be taken at your word!

We perceive more readily that anyone is in the wrong, when it is ourselves whom he wrongs.

Our experience consists rather of illusions lost than of wisdom gained.

Do not even think of doing what ought not to be done.

Choose rather to be strong in soul than in body.

Be persuaded that things of a laborious nature contribute more than pleasure to virtue.

Every passion of the soul is most hostile to its salvation.

It is difficult to walk at one and the same time in many paths of life.

Pythagoras said—It is requisite to choose the most excellent life: for custom will make it pleasant. Wealth is an infirm anchor, glory is still more infirm: and in a similar manner the body, dominion, and honour. For all these are imbecile and powerless. What then are powerful anchors? Prudence, magnanimity, fortitude. These no tempest can shake. This is the law of God, that virtue is the only thing that is strong: and that everything else is a trifle.

All the parts of human life, in the same manner as those of a statue, ought to be beautiful.

A statue indeed stands on its basis, but a worthy man on the subject of his deliberate choice ought to be immovable.

Frankincense ought to be given to the Gods, but praise to good men.

*These Proverbs were printed by H. P. Blavatsky in *Lucifer* for February, 1891. The title used is our own.—[ED. THEOSOPHY.]

ON STUDYING THE SECRET DOCTRINE

ISIS UNVEILED contains many guarded references to the doctrine of cycles and the former rounds and races of this earth and its inhabitants. The great value and significance of the statements made have been missed by students generally, although they have been supposedly eager for knowledge.

A few years after the publication of *Isis*, Mr. A. P. Sinnett published his books, *The Occult World* and *Esoteric Buddhism*. The one recited his acquaintance with Madame Blavatsky and, through her mediation, his correspondence with the Master, and contains some extracts from the latter's letters giving basic ideas of occult ethics, science and philosophy and some hints on evolution. *Esoteric Buddhism* is Mr. Sinnett's effort to expound Occult cosmology and anthropogenesis from the elaboration of replies received from the Master in answer to his questions. As the book consists chiefly of Mr. Sinnett's inferences and deductions from what was written to him, and these interwoven with his rendition of the statements made him, it is necessarily colored by his personal ideas, interpretations and limitations.

Finally, in 1888, five years after *Esoteric Buddhism* and ten years after she had sent *Isis Unveiled* into the world, H. P. B. published *The Secret Doctrine*. In this she enlarged the scope and amplitude of her message and wrote a great deal in continuation of what was said in *Isis*, particularly in regard to the genesis of this earth and the evolutionary stages of the human race upon it, as well as some corrections of the mistaken ideas and recitals in *Esoteric Buddhism*.

Still five years later, in 1893, Mr. Judge published his *Ocean of Theosophy*, a small book, but containing *multum in parvo*, for it is really an index, a guide and a condensation of *The Secret Doctrine* for students who could not grasp the vast sweep of *The Secret Doctrine*, or who for various reasons were not in a position to avail themselves of its mighty contents. It is at least conceivable that Mr. Judge wrote the *Ocean* for still another reason, as follows: Mr. Sinnett never accepted the corrections made by H. P. B., and continued to maintain and teach his own views. As he was widely known and respected in the Society there grew up more and more pronounced differences of feeling and of teaching among the students, culminating in a very considerable controversy and dissension. The *Ocean* simplifies as much as possible the original teachings of Masters and H. P. B. on the subject of the former rounds and races of our preceding evolution, but reaffirms their accuracy and integrity.

All this may serve as an introduction to what follows, and is therefore only by way of rehearsal of antecedent circumstances.

Of *Isis Unveiled* H. P. B. wrote in later years that it contained only half buried the key to a hundred mysteries, and that both it

and *The Secret Doctrine* were direct statements of Occult truths from the School of the Masters. And of *The Secret Doctrine* itself one of the Masters wrote in a letter phenomenally delivered to Col. H. S. Olcott, on board ship at sea, that it contained matter that would provide the students with material for a long time to come.

Few, if any, students have profited by the stores of wisdom in *Isis Unveiled* and *The Secret Doctrine* as they might, and as it was undoubtedly the wish of the Masters that they should. Although Occult Science is never revealed to the profane, it is not the intention of its custodians and practicers to conceal from the really sincere and devoted either its existence or its lessons. Nature's process is followed exactly. The husk is visible to all. The kernel, the meat and the seed are masked and hidden by the husk, but only from those who ignore, deride, or fail to admit that the apparently worthless husk contains something of value. In Occultism, as everywhere in nature, effort is required to obtain results, and only those who work and are prepared to make proper use of the fruit of their labor really progress.

It is not very difficult to perceive that the subjects treated of in both *Isis* and *The Secret Doctrine* are the same, or that the method varies in the two works. *Isis Unveiled* proceeds from particulars to universals, as human reasoning and the inductive sciences do. She had to take the mind of the race as she found it and that mind is so constituted in the ordinary individual that he will only consider universals as abstractions and will not make any applications to his own case or needs, because he does not see the relation between the whole and the parts. He only can be led by concrete illustrations in the direction of the abstract as far as he will go, and that is seldom far enough to enable him to leap the gap from where his information leaves off to where real knowledge begins. So in *Isis* the method taken is to amass the particulars of human experience, human history, religion and tradition in such immense volume and overwhelming abundance as literally to "stagger" the mind, and then step by step, as the "evidence" accumulates, to point out the "law" in the case, and, finally, in the last chapter of the second volume to give the only reasonable, just, and logical "conclusions". These conclusions are the statements of the fundamental laws of nature and of being—the Universal Truths which underlie all science, and all experience. The process in *Isis*, then, of treating the great problem is to proceed from particulars to universals, from evidence as it is available to the human mind, to inferences from the human reason, and thence to the universal bases of all. It is looking from where we are toward the source from whence we have come—from below upwards, from without, within.

In *The Secret Doctrine*, the method of treatment is exactly reversed. Direct perception, or the process from the universal to the particular, is taken up. So the *Proem* to *The Secret Doctrine* contains the Three Fundamental Propositions, "upon whose clear apprehension", says H. P. B. "depends all that follows." These are

the same ideas as the numbered statements at the commencement of the final chapter in *Isis*, but differently worded. Thus the summation of *Isis* is a *conclusion* derived from the examination of evidence as afforded by past history, religion, science and tradition; while the Propositions of *The Secret Doctrine* are *inclusive* because they contain not only all the past and the present, but the future as well. *Isis* is the *Kama-Manas* of perception and experience, while *The Secret Doctrine* is the *Buddhi-Manas* of the same perception and experience of the individual and of the race. Until *Kama-Manas* is grasped and understood, i. e., until the human being recognizes his *present* nature, status and function in the divine order and economy of nature, and that order and economy in all things and beings, he is unable to go behind *results* and is never anything but the victim and the prey of causes which he does not recognize or admit, because he does not perceive them. What he *calls* causes are merely a few links in the endless chain of *Karma*. He experiences without grasping that these experiences, however minute or apparently unrelated, are all integral parts of a universal order and economy of works or operation, or *Karma*, not merely present and personal. *Isis* treats of *effects experienced* in order to lead up to the recognition and consideration of *causes* which explain those effects. Until *Kama-Manas*, or the world as it is, is recognized as the effect of *Buddhi-Manas* or the world of *causation*, no consideration of *Buddhi-Manas* is possible.

The Secret Doctrine, therefore, presupposes that the evolutionary process, up to and including *Kama-Manas*, has taken place in the individual student: In other words, that he has studied *Isis Unveiled* and grasped its conclusions and is now prepared to turn round and study the past and the present path and nature of himself and the universe in the light of those universal causes with which he has now become, however imperfectly, acquainted. He has recognized and perceived the invisible presence of *Buddhi-Manas* in himself and in all nature and is now ready and willing and *eager* to study himself and nature in the light of the *new perceptions* acquired. He is now to study *Kama-Manas* in the light of *Buddhi-Manas*, not *Buddhi-Manas* in the light of *Kama-Manas*, as hitherto in his prior existences and in his reading of *Isis*.

This is the most portentous stage in the evolution of the individual Soul. He is literally, not metaphorically, *at the turning point of evolution*, when he has awakened to this significance of nature, of himself, of the Wisdom-Religion. It is for him, and for no other, that *The Secret Doctrine* was written. To all others it is and must remain a sealed book, an apocalypse, until, like John of old, they too, shall retire to the Patmos of reflection in the sea of silence, and there, blind to all else, consider the mystery of the vision accorded to them—the mystery of the new heaven and the new earth—the book of the revelation of all things as

seen through the opened eye of *Buddhi-Manas*—the *eternal* pilgrim.

He read *Isis* as a person, a thing of mortality, of this life and of this life only. He arose from that reading reborn—the spirit in him awakened. He is now an individual—a divinely awakened Ego. The Great Idea is incarnate in him, and he finds himself swimming in a shoreless ocean of light and life and law and order. *Isis* is, therefore, a personal book. But *The Secret Doctrine* is the tome of the Immortal. It is the book of life eternal and he is of the Company of the writers of it—the Immortal Masters and their deathless servants, for he has become Their pupil, and They have become in truth his Teacher. He has found his way to the path to the Elder Brothers of the Race.

Now he will read *The Secret Doctrine* as it was written to be read: The record of his own path and purpose, undivided and unspent through all times and circumstances, and as he reads the external record, step by step the inner memory will waken in him—and he will *know*.

EXTRACTS FROM THE PATH*

* * * * * while the founders of *The Path* are Theosophists, they do not speak authoritatively for the Theosophical Society. It is true that had they never heard of Theosophy, or were they not members of the Society, they would not have thought of bringing out this magazine, the impulse for which arose directly from Theosophical teachings and literature.

It is because they are men, and therefore interested in anything concerning the human race, that they have resolved to try on the one hand to point out to their fellows a Path in which they have found hope for man, and on the other to investigate all systems of ethics and philosophy claiming to lead directly to such a path, regardless of the possibility that the highway may, after all, be in another direction from the one in which they are looking. From their present standpoint it appears to them that the true path lies in the way pointed out by our Aryan forefathers, philosophers, and sages, whose light is still shining brightly, albeit that this is now Kali Yuga, or the age of darkness.

The solution of the problem, "What and Where is the Path to Happiness," has been discovered by those of old time. They thought it was in the pursuit of Raja Yoga, which is the highest science and the highest religion—a union of both. In elaborating this, they wrote much more than we can hope to master in the lifetime of this journal, and they have had many kinds of followers, many devotees, who, while earnestly desiring to arrive at truth, have

*These extracts are taken from the opening editorial printed by Wm. Q. Judge in the first issue of *The Path*, April, 1886.

erred in favor of the letter of the teachings. Such are some of the mendicants of Hindoostan who insist upon the verbal repetition of OM for thousands of times, or upon the practice of postures and breathing alone, forgetting that over all stands the real man, at once the spectator of and sufferer by these mistakes. *This is not the path.*

At the same time we do not intend to slight the results arrived at by others who lived within our own era. They shall receive attention, for it may be that the mind of the race has changed so as to make it necessary now to present truths in a garb which in former times was of no utility. Whatever the outer veil, the truth remains ever the same.

The study of what is now called "practical occultism" has some interest for us, and will receive the attention it may merit, but is not *the* object of this journal. We regard it as incidental to the journey along the path. The traveller, in going from one city to another, has, perhaps, to cross several rivers; may be his conveyance fails him and he is obliged to swim, or he must, in order to pass a great mountain, know engineering in order to tunnel through it, or is compelled to exercise the art of locating his exact position by observation of the sun; but all that is only incidental to his main object of reaching his destination. We admit the existence of hidden, powerful forces in nature, and believe that every day greater progress is made toward an understanding of them. Astral body formation, clairvoyance, looking into the astral light, and controlling elementals, are all possible, but not all profitable. The electrical current, which, when resisted in the carbon, produces intense light, may be brought into existence by any ignoramus who has the key to the engine room and can turn the crank that starts the dynamo, but is unable to prevent his fellow man or himself from being instantly killed, should that current accidentally be diverted through his body. The control of these hidden forces is not easily obtained, nor can phenomena be produced without danger, and in our view the attainment of true wisdom is not by means of phenomena, but through the development which begins within. Besides that, mankind in the mass are not able to reach to phenomena, while every one can understand right thought, right speech, and right action.

True occultism is clearly set forth in the *Bhagavad-Gita* and *Light on the Path*, where sufficient stress is laid upon practical occultism, but after all, Krishna says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

We appeal, therefore, to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog trot of selfish everyday life. It is not thought that Utopia can be

established in a day; but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. Certainly, if we all say that it is useless, that such highly-strung, sentimental notions cannot obtain currency, nothing will ever be done. A beginning must be made, and it has been by the Theosophical Society. Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons will never reduce the number of criminals nor the hordes of children born and growing up in hotbeds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature, and those who must begin the reform are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death. Such a study leads us to accept the utterance of Prajapati to his sons: "Be restrained, be liberal, be merciful;" it is the death of selfishness.

FROM THE SECRET DOCTRINE*

Thus the reader is asked to bear in mind the very important difference between *orthodox* Buddhism—i. e., the public teachings of Gautama the Buddha, and his esoteric *Budhism*. His Secret Doctrine, however, differed in no wise from that of the initiated Brahmins of his day. The Buddha was a child of the Aryan soil, a born Hindu, a Kshatrya and a disciple of the "twice born" (the initiated Brahmins) or Dwijas. His teachings, therefore, could not be different from their doctrines, for the whole Buddhist reform merely consisted in giving out a portion of that which had been kept secret from every man outside of the "enchanted" circle of Temple-Initiates and ascetics. Unable to teach *all* that had been imparted to him—owing to his pledges—though he taught a philosophy built upon the ground-work of the true esoteric knowledge, the Buddha gave to the world only its *outward* material body and kept its *soul* for his Elect. (See also Volume II.) Many Chinese scholars among Orientalists have heard of the "Soul Doctrine." None seem to have understood its real meaning and importance.

* From the Original Edition Vol. I—Introductory—, p. xxi; see Vol. I—Introductory—, p. 5 Third Edition.

BUDDHISM, CHRISTIANITY AND PHALLICISM*

BY H. P. BLAVATSKY

WORKS by specialists and scholars have to be treated with a certain respect, due to science. But such works as Payne Knight's *On the Worship of Priapus*, and the *Ancient Faiths*, etc., of Dr. Inman, were merely the precursory drops of the shower of phallicism that burst upon the reading public in the shape of General Forlong's *Rivers of Life*. Very soon lay writers followed the torrent, and Hargrave Jennings' charming volume, *The Rosicrucians*, was superseded by his *Phallicism*.

As an elaborate account of this work—that hunts up sexual worship, from the grossest forms of idolatry up to its most refined and hidden symbolism in Christianity—would better suit a newspaper review than a journal like the present, it becomes necessary to state at once the reason it is noticed at all. Were Theosophists entirely to ignore it, *Phallicism*¹ and such-like works would be used some day against Theosophy. Mr. Hargrave Jennings' last production was written, in every probability, to arrest its progress—erroneously confounded as it is by many with Occultism, pure and simple, and even with Buddhism itself. *Phallicism* appeared in 1884, just at a time when all the French and English papers heralded the arrival of a few Theosophists from India as the advent of Buddhism in Christian Europe—the former in their usual flippant way, the latter with an energy that might have been worthy of a better cause, and might have been more appropriately directed against “sexual worship at home,” according to certain newspaper revelations. Whether rightly or wrongly, public rumour attributes this “mystic” production of Mr. Hargrave Jennings to the advent of Theosophy. However it may be, and whosoever may have inspired the author, his efforts were crowned with success only in one direction. Notwithstanding that he proclaims himself, modestly enough, “the first introducer of the grand philosophical problem of this mysterious Buddhism,” and pronounces his work “undoubtedly new and original,” declaring in the same breath that all the “previous great men and profound thinkers (before himself) labouring through the ages (in this direction) have worked in vain,” it is easy to prove the author mistaken. His “enthusiasm” and self-laudation may be very sincere, and no doubt his labours were “enormous,” as he says; they have nevertheless led him on an entirely false track, when he asserts that:

“These physiological contests (about the mysteries of animal generation) . . . induced in the reflective wisdom of the earli-

* This article was first published in *Lucifer* for July, 1896.

¹ *Phallicism, Celestial and Terrestrial, Heathen and Christian*; its connection with the Rosicrucians and the Gnostics and its foundation in Buddhism.

est thinkers, laid the sublime foundations of the phallic worship. They led to violent schisms in religion, and to Buddhism."

Now it is precisely Buddhism which was the first religious system in history that sprang up with the determinate object of putting an end to all the male Gods and to the degrading idea of a sexual personal Deity being the generator of mankind and the Father of men.

His book, the author assures us: "Comprises within the limit of a modest octavo all that can be known of the doctrines of the Buddhists, Gnostics, and Rosicrucians as connected with phallicism."

In this he errs again, and most profoundly, or—which would be still worse—he is trying to mislead the reader by filling him with disgust for such "mysteries." His work is "new and original" in so far as it explains with enthusiastic and reverential approval the strong phallic element in the *Bible*; for, as he says, "Jehovah undoubtedly signifies the universal male," and he calls Mary Magdalen before her conversion the "female St. Michael," as a mystical antithesis and paradox. No one, truly, in Christian countries before him has ever had the moral courage to speak so openly as he does of the phallic element with which the Christian Church (the Roman Catholic) is honeycombed, and this is the author's chief desert and credit. But all the merit of the boasted "conciseness and brevity" of his "modest octavo" disappears on its becoming the undeniable and evident means of leading the reader astray under the most false impressions; especially as very few, if any, of its readers will follow or even share his "enthusiasm . . . converted out of the utmost original disbelief of these wondrously stimulating and beautiful phallic beliefs." Nor is it fair or honest to give out a portion of the truth, without allowing any room for a palliative, as is done in the cases of Buddha and Christ. That which the former did in India, Jesus repeated in Palestine. Buddhism was a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a *personal* God, and finally to black magic, and the same object was aimed at by the Nazarene Initiate and prophet. Buddhism escaped the curse of black magic by keeping clear of a personal male God in its religious system; but this conception reigning supreme in the so-called monotheistic countries, black magic—the fiercer and stronger for being utterly disbelieved in by its most ardent votaries, unconscious perhaps of its presence among them—is drawing them nearer and nearer to the maelstrom of every nation given to sin, or to sorcery, pure and simple. No Occultist believes in the devil of the Church, the traditional Satan; every student of Occultism and every Theosophist believes in black magic, and in dark, natural powers present in the worlds, if he accept the white or divine science as an actual fact on our globe. Therefore one may repeat in full confidence the remark made by Cardinal Ventura on the devil—only applying it to black magic;

"The greatest victory of Satan was gained on that day when he succeeded in making himself denied."

It may be said further, that "black magic reigns over Europe as an all-powerful, though unrecognized, autocrat," its chief conscious adherents and practical servants being found in the Roman Church, and its unconscious practitioners in the Protestant. The whole body of the so-called "privileged" classes of society in Europe and America is honeycombed with unconscious black magic, or sorcery of the vilest character.

But Christ is not responsible for the mediaeval and the modern Christianity fabricated in His name. And if the author of *Phallicism* be right in speaking of the transcendental sexual worship in the Roman Church and calling it "true, although doubtless of profound mystical strictly 'Christian' paradoxical construction," he is wrong in calling it the "celestial or Theosophical doctrine of the unsexual, transcendental phallicism," for all such words strung together become meaningless by annulling each other. "Paradoxical" indeed must be that "construction" which seeks to show the phallic element in "the tomb of the Redeemer," and the yonic in Nirvāna, besides finding a Priapus in the "Word made Flesh" or the Logos. But such is the "Priapomania" of our century that even the most ardent professed Christians have to admit the element of phallicism in their dogmas, lest they should be twitted with it by their opponents.

This is not meant as criticism, but simply as the defence of real, true magic, confined by the author of *Phallicism* to the "divine magic of generation." "Phallic ideas," he says, are "discovered to be the foundation of all religions."

In this there is nothing "new" or "original." Since state religions came into existence, there was never an Initiate or philosopher, a Master or disciple, who was ignorant of it. Nor is there any fresh discovery in the fact of Jehovah having been worshipped by the Jews under the shape of "phallic stones" (unhewn)—of being, in short, as much of a phallic God as any other Lingam, which fact has been no mystery from the days of Dupuis. That he was pre-eminently a male deity—a Priapus—is now proven absolutely and without show of useless mysticism, by Ralston Skinner of Cincinnati, in his wonderfully clever and erudite volume, *The Source of Measures*, published some years ago, in which he demonstrates the fact on mathematical grounds, completely versed, as he seems to be, in kabalistic numerical calculations. What then makes the author of *Phallicism* say that in his book will be found "a more complete and more connected account than has hitherto appeared of the different forms of the . . . peculiar veneration (not idolatry), generally denominated the phallic worship?" "No previous writer has disserted so fully," he adds with modest reserve, "upon the shades and varieties of this singular ritual, or traced up so completely its mysterious blendings with the ideas of the philosophers as to what lies remotely in nature in regard to the origin of the history of the human race."

There is one thing really "original" and "new" in *Phallicism*, and it is this: while noticing and underlining the most filthy rites connected with phallic worship among every "heathen" nation, those of the Christians are idealized, and a veil of a most mystic fabric is thrown over them. At the same time the author accepts and insists upon Biblical chronology. Thus he assigns to the Chaldæan Tower of Babel—"that magnificent, monster, 'upright,' defiant phallus," as he puts it—an age "soon after the Flood"; and to the Pyramids "a date not long after the foundation of the Egyptian monarchy of Misraim, the son of Ham, 2188 B. C." The chronological views of the author of *The Rosicrucians* seem to have greatly changed of late. There is a mystery about his book, difficult, yet not wholly impossible to fathom, which may be summed up in the words of the Comte de Gasparin with regard to the works on Satan by the Marquis de Mirville: "Everything goes to show a work which is essentially an act, and has the value of a collective labour."

But this is of no moment to the Theosophists. That which is of real importance is his misleading statement, which he supports on Wilford's authority, that the legendary war that began in India and spread all over the globe was caused by a diversity of opinion upon the relative "superiority of the male or female emblem . . . in regard of the idolatrous magic worship . . . These physiological disputes led to violent schisms in religion and even to bloody and devastating wars, which have wholly passed out of the history . . . or have never been recorded in history . . . remaining only as a tradition."

This is denied point-blank by initiated Brâhmanas.

If the above be given on Col. Wilford's authority, then the author of *Phallicism* was not fortunate in his selection. The reader has only to turn to Max Müller's *Science of Religion* to find therein the detailed history of Col. Wilford becoming—and very honestly confessing to the fact—the victim of Brâhmanical mystification with regard to the alleged presence of Shem, Ham, and Japhet in the Purânas. The true history of the dispersion and the cause of the great war are very well known to the initiated Brâhmanas, only they will not tell it, as it would go directly against themselves and their supremacy over those who believe in a personal God and Gods. It is quite true that the origin of every religion is based on the dual powers, male and female, of abstract Nature, but these in their turn were the radiations or emanations of the sexless, infinite, absolute Principle, the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer or propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of Karma, can be determined only by the actions—not by the empty supplications—of the devotee. This was the religion, the One Faith of the whole of primitive humanity, and was that of the "Sons of God," the B'ne Elohim of old. This faith assured to its followers the full possession of tran-

scendental psychic powers, of the truly divine magic. Later on, when mankind fell, in the natural course of its evolution "into generation," *i. e.*, into human creation and procreation, and carrying down the subjective process of Nature from the plane of spirituality to that of matter—made in its selfish and animal adoration of self a God of the human organism, and worshipped self in this objective personal Deity, then was black magic initiated. This magic or sorcery is based upon, springs from, and has the very life and soul of selfish impulse; and thus was gradually developed the idea of a personal God. The first "pillar of unhewn stone," the first objective "sign and witness to the Lord," creative, generative, and the "Father of man," was made to become the archetype and progenitor of the long series of male (vertical) and female (horizontal) Deities, of pillars, and cones. Anthropomorphism in religion is the direct generator of and stimulus to the exercise of black, left-hand magic. And it was again merely a feeling of selfish national exclusiveness—not even patriotism—of pride and self-glorification over all other nations, that could lead an Isaiah to see a difference between the one living God and the idols of the neighbouring nations. In the day of the great "change," Karma, whether called personal or impersonal Providence, will see no difference between those who set an altar (horizontal) to the Lord in the midst of the land of Egypt, and a pillar (vertical) at the border thereof (*Is. xix. 19*) and they "who seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards"—for all this is human, hence devilish black magic.

It is then the latter magic, coupled with anthropomorphic worship, that caused the "Great War" and was the reason for the "Great Flood" of Atlantis; for this reason also the Initiates—those who had remained true to primeval Revelation—formed themselves into separate communities, keeping their magic or religious rites in the profoundest secrecy. The caste of the Brâhmanas, the descendants of the "mind-born Rishis and Sons of Brahmâ" dates from those days, as also do the "Mysteries."

Natural sciences, archaeology, theology, philosophy, all have been forced in *The Secret Doctrine* to give their evidence in support of the teachings herein again propounded. *Vox audita perit: litera scripta manet.* Published admissions cannot be made away with—even by an opponent: they have been made good use of. Had I acted otherwise, *The Secret Doctrine*, from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and some of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypotheses based upon unverified assertions, the rationality of these will be made clearer. Occult teaching will at last be examined in the light of science, physical as well as spiritual.

ON THE LOOKOUT

Azoth for November contains, under the general title of "Thumbnailed Sketches of Creeds and Isms," an article on Theosophy by H. S. Whitcomb in which with a great deal that is good and true there is also a considerable quantum of misapprehension of fact and confusion of thought. Mr. Whitcomb premises by saying that a "sharp distinction must be made between *Theosophy* on the one side and the Theosophical Society on the other." This is sound, but Mr. Whitcomb himself does not closely adhere to this distinction, nor as to what Theosophy really is. He is confused by names and claims, and apparently has fallen into the pitfall of thinking any ideas to be Theosophy if so claimed and labeled; as well as to think that any organization assuming the name "the Theosophical Society" is *the theosophical society*. As to the latter mistake it should be sufficient to state that in 1888 H. P. B. publicly stated that The Theosophical Society had ceased to be, and now consisted merely of a number of independent and autonomus lodges, acting as they thought fit; that Mr. Judge stated in 1895 that the real theosophical society consisted of all those who are the friends of the human race; and, finally, that at the present time there are three distinct and antagonistic organizations each calling itself by the same name, "*The Theosophical Society*," besides numerous associations using the word Theosophy or its derivatives as part of their appellation. After a page of criticisms of what he understands to be theosophy and theosophical practice this writer sums up and numbers his objections. It should suffice to say that what he objects to is distinctly *not* Theosophy and that his *objections* are a good deal nearer true Theosophical practice than the practices which he criticizes, thinking them to be theosophical. He says he does not undertake to "traverse or criticize" the "findings of Theosophy." But he does desire to state, "most emphatically, that the *manner and method of getting at these alleged facts* is fundamentally wrong in this;" and then goes on to number his remarks and criticisms. The things to which he objects are in fact those perversions taught as theosophy by those who have strayed far, far, from the discipline and knowledge of true Theosophy or Occultism. For this perversion not Mr. Whitcomb but false students and would-be "adepts" are responsible. Mr. Whitcomb's conclusions are for the most part sound, but his premises are fundamentally erroneous. It is the familiar illustration of the logical man of straw set up and demolished. His diatribe is right and true as against many individuals in one or another of the trinity of "the theosophical society," but absolutely wrong in regard to Theosophy. The latter, most evidently, he does not understand, and very probably because he has gotten his "theosophy" at second-hand, or diluted and muddled the waters of his understanding with draughts at impure streams. Mr. Whitcomb concludes by the opinion that "the average individual would have his hands full in doing exactly right each day." True, but what is the basis of "doing exactly right?" Is it the individual's own guess and desires, is it the "theosophy" of the churches, creeds and interpreters and priests, "theosophical" or otherwise, or is it clearly perceived principles eternal and universal in their very nature, and their application in daily life, which is the only THEOSOPHY H. P. B. ever taught or practiced?

Mr. Whitcomb and other sincere students might go farther and fare worse than by reading and pondering a Letter to the *Editor* of *Azoth*, printed at page 689 of the same number in which his article appears. This letter, as

it happens, is on "The Theosophical Society" of which Mrs. Besant is the head and treats of the very matters of which Mr. Whitcomb writes, but in shining contrast, for the writer evidently has been a diligent student both of the writings of Madame Blavatsky and of the history of the Theosophical Movement at first hand, and so is neither deceiving nor deceived in his statements. This correspondent, also as it happens, quotes enough from H. P. B. herself both to inform and correct the misapprehension of fact and mistaken ideas of Mr. Whitcomb. The closing paragraph of his Letter sums up by saying, the proof having been furnished,

"Mrs. Besant and her associates have taught, practiced, promulgated those things against which H. P. B. warned, and have obscured, neglected, derided and ignored those things on which H. P. B. laid stress as the Heart of the Teachings. The membership in Mrs. Besant's society cannot follow Mrs. Besant's lines and teachings and those of H. P. B.—two polar antitheses."

We commend this Letter to Mr. Whitcomb, who is evidently sincere and earnest minded, but who has gained his ideas as to theosophy and theosophical practices from sources that are the "polar antithesis" of real Theosophy and real application.

Still a third article in *Azoth* is by Eugene Del Mar on the subject of "Higher Thought." The ideas expressed are all good Theosophy, but how came the author by them? Did he invent or discover them himself? Did he gain them from any other source than from the writings, whether at first or second-hand, of H. P. B.? If he got them from Theosophy why not say so? If he got them from any other Source why does he not admit and refer to the source of his ideas? Many may be moved to follow up the ideas advanced in Mr. Del Mar's article. Where shall they turn? To whom apply? If Mr. Del Mar claims to be the source of these ideas, well and good, but we scarcely think he would have that hardihood. If he merely found them and finding them good adopted them, that also is good for him, but it is not good for him, and for others, for him to place himself in the light of the source, leaving inquirers no alternative but to come to him. To do that is not to adopt and promulgate ideas and teachings he has found good, but to put himself in the position of one who "appropriates" a thing of value and exploits something not his own for his own name's sake. We hope to see Mr. Del Mar correct this false posture and place himself no less than the ideas he expounds in proper setting.

The *American Magazine* for November announces a "prize contest" on the subject, "What Comes After This Life?" Prizes of \$20, \$10, and \$5, are offered for "the best letters of about 500 words on any phase of the subject you choose." The editor urges "if you *do* write, be frank, be honest, and report your deepest spiritual experiences." Evidently the word "spiritual" means to the aforesaid editor anything and everything beyond the physical, an error which he from his editorial position is serving to perpetuate and extend. No doubt, he is not the only one who *follows* popular misconceptions, instead of being leaders and guides in the direction of a true basis for thinking, which they might be if they would only take the pains to acquire it. We have had Sir Oliver Lodge, Elsa Barker and others of similar trend, setting forth their *personal psychological experiences* as evidences of "spirit life" beyond the grave, their very statements themselves proving that the "experiences" were purely personal, besides being out of agreement with

each other. Not only are these "experiences" personal, but essentially physical, for they do not point to anything but dreams and nightmares of the life experiences and ideas of the "departed," a state of consciousness to which the word "spiritual" is wholly inapplicable. Neither do they explain the actual state of those who leave the body from natural causes, from so-called accidental death, or from suicidal action. Sooner or later it will be found that the after death state of each person depends upon how he thought, felt and acted during life, and that in the majority of cases this state is entirely subjective, and as much in reach of a waking living person as is the state of one who is asleep and dreaming. One can readily perceive how valueless such "communications" must be, granting that conditions may at times favor such.

There might be some excuse for the methods pursued by magazine writers and others if no other avenues for research existed, but when, for nearly forty years, it has been publicly and repeatedly stated that *actual knowledge exists and is obtainable* in regard to Man's origin, nature, history, development and destiny, the student of this knowledge is forced to the conclusion that popularity, with its adjuncts of fame and financial success is of more importance to these writers than right knowledge.

We have little to add to the article quoted below, which appeared in one of the more important Pacific Coast newspapers a short time ago. Indeed this editorial is so true and timely that we reprint it in full; for it emphasizes in a most practical way a statement many times made to inquirers who would have the Editors of THEOSOPHY give them a cue as to the value of this, that or the other cult or "movement": "If a claim to knowledge is made by some person, you may know from this fact that knowledge is not there; if money is asked, you may be sure that truth cannot be purchased." The editorial was headed, "The Mists of Mysticism":

There is one more new cult, the leaders of which are sending literature broadcast with the evident intention of persuading people to hit their trail. On the door of the building which serves as headquarters for the cult there is a picture of Uncle Sam and under the picture are printed the words "I want you to come in and investigate." One circular bears as a caption the bold declaration: "This is the way to find out What God really is," and further down in the circular is the invitation, "Just investigate; we ask no more." Is that, indeed, all that is asked by the teachers of such cults?

One of the first steps usually taken by so-called masters and mystics is to win the confidence of people by a pretended sincerity, declaring that there are really no miracles or mysteries; that everything is according to natural law (which may or may not be true,) and that the business and pleasure of the teacher is to freely impart his knowledge of these laws to the truth-seeking multitude. To those who attend their gatherings they hint that, after all, there are mysteries that only the elect may be taught and which they offer to explain to the devotee at so much per mystery. For, after all, they admit that they (the so-called masters) live in a very material world in which money is necessary to buy food and clothes and to pay room rent and electric light bills.

The strange part of it is that so many apparently sound individuals are duped into paying good money to be told things which their common sense should teach them. As far as understanding God is concerned, it is questionable if any man on earth knows more than any other man. All that can be said about the student of philosophies and religions is

that he has thought more and longer on these subjects than the average mortal. To say that he therefore knows more about the Infinite or Life in its essence is only to announce one's belief that certain powers are given to some men that are denied to others. Instead of looking into their own minds and hearts for truth, many people seem to have a chronic habit of applying to the so-called mystics for wisdom and instruction, only to discover later that they have been led deeper into the mists than they were before they entered the "inner circles."

Yet the seeker should realize that the existence of counterfeits is a sure sign that there is the genuine. Knowledge does exist; but it cannot be purchased with coin of the realm, nor conferred as a favor. Those who seek for it unselfishly, and in the right way, can find it, as the Christs of all ages have unanimously affirmed.

The watch on the Lookout sees some queer drift on the sea of life; things small in themselves, perhaps ridiculous, perhaps absurd, but all in their way signs of the times, and spelling a significance sometimes like the floating wreck and the flying land-birds that cheered Columbus on his voyage into the unknown. *Adventure* is a bi-monthly magazine given over to tales of thrills, mystery and daring—a kind of reincarnated *Beadle's*; perhaps the very Land's-End of literature; certainly a posit and placement for occultism as little to be dreamt of as among Australian Bushmen. None-the-less, in the issue for December 18, the leading story is "The Petals of Lao-Tze," a yarn of a search for the recovery of the eighth and last of the golden petals hidden in a Tibetan cave, whereon is inscribed the formula for which old Ponce de Leon long searched in Florida—secret of eternal youth. *Stuart McVea*, "mystic, scientist and mental recluse," sips attenuated Scotch whisky, and is certain that Confucius, Lao-Tze, and the dim line receding into tradition, possessed the secret of secrets. The *Duggas*, the *Bhons*, the *Dalai-Lama*, the magic "six syllabled sentence" of which Arnold makes such thrilling employ in the closing verse of the "Light of Asia," are all woven into the scenario. Mr. *McVea* gains his petal, brews his concoction—and dies. Mr. *McAdie*, "the greatest Sanskrit scholar living," who has aided Mr. *McVea* in deciphering the formula, sagely sums up: "I have heard of Lao-Tze's elixir of life of course. It was Lao-Tze who said, 'Death is the portal to the House of Life.' Whatever merit there may have been in the thing, the ingredients were undoubtedly powerful and only to be taken after a long course of physical and mental preparation. He did not take that into consideration." So the tale advertises occultism—in its own way, of course—and fails not to point the moral, as all good stories should. There are many *Stuart McVeas* in the land of the living, who are constantly endeavoring to wrest from nature and from Occultism the secrets which they hold—all seeking by stealth or force to enter the "forbidden Land," and as Mr. *McAdie* remarks, they forget that the ingredients are powerful and only to be taken after a long course of physical and mental preparation. They "do not take that into consideration." For are the devotees of spiritualism, seances, psychic phenomena, mental healing, automatic writing, and all the multifarious shoots of pseudo-occultism, any wiser than *Stuart McVea*?



Phil. 29.4

THEOSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VI

MARCH, 1918

No. 5

"Do not ask a question unless you intend to listen to the answer and inquire into its value."

—WM. Q. JUDGE.

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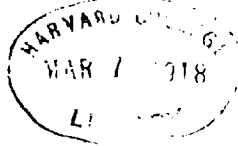
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I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



A H M

Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same.—*Bhagavad-Gita, Chap. 2.*

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STUDIES IN ISIS UNVEILED

VII.*

ADEPTSHIP AND MEDIUMSHIP.

The accompanying article is made up of textual extracts from *Isis Unveiled*, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. *The trinity of nature is the lock of magic, the trinity of man the key that fits it.*

To comprehend the principles of natural law involved, the reader must keep in mind the fundamental propositions of the Oriental philosophy.

1st. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F.R.S.—a man of great learning but little knowledge—calls “the well-ascertained laws of nature.” Like many of his class, Dr. Carpenter ignores the fact that there may be laws once “known,” now unknown to science.

2d. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

* Preceding studies were published in THEOSOPHY from March to August, 1917, inclusive. [EDITORS.]

3d. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences; the adept actively controls himself and all inferior potencies.

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8th. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction—"a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to *seem* to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

But, while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another. Hence we discredit all stories of the

aerial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

A familiar example of one phase of the power of the soul or astral body to manifest itself, is the phenomenon of the so-called spirit-hand. In the presence of certain mediums these seemingly detached members will gradually develop from a luminous nebula, pick up a pencil, write messages, and then dissolve before the eyes of the witnesses. Many such cases are recorded by competent and trustworthy persons. These phenomena are real, and require serious consideration.

The fluttering phantom-hand is an emanation from the medium. The "force concerned in the phenomenon" is the will of the medium, exercised unconsciously to the outer man, which for the time is semi-paralyzed and cataleptic; the phantom-hand is an extrusion of the man's inner or astral member.

The same principle involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of his entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self, without his retaining in his physical brain any recollection of such an intent—that is one phase of man's dual capacity. It may also be effected by elementary and elemental spirits, to whom he may stand in the relation of mesmeric subject.

Dr. Fairfield is right in one position taken, viz.: mediums are usually diseased, and in many if not most cases the children or near connection of mediums. But he is wholly wrong in attributing all psychical phenomena to morbid physiological conditions. The adepts of Eastern magic are uniformly in perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. We have known many, and never a sick man among them. The adept retains perfect consciousness; shows no change of bodily temperature, or other sign of morbidity, but will do his feats anywhere and everywhere; and instead of being passive and in subjection to a foreign influence, rules the force with an iron will. The medium and the adept are as opposed as the poles. The body, soul, and spirit of the adept are all conscious and working in harmony, and the body

of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another.

A medium needs either a foreign intelligence—whether it be spirit or living mesmerizer—to overpower his physical and mental parts, or some factitious means to induce trance. An adept requires but a few minutes of “self-contemplation.” The adept has no need of extraneous aids—the simple exertion of his *will-power* is all-sufficient.

The mediums for real manifestations are least able, as a rule, to comprehend or explain them. The medium need not exercise any *will-power*. It suffices that she or he shall know what is expected by the investigators. The medium’s “spiritual” entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being, as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely as they are in the sleep-walker. And this is why “the materialized form sometimes knows more than the medium,” for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state, as the spirit entity is finer than itself. Generally the medium will be found cold, the pulse will have visibly changed, and a state of nervous prostration succeeds the phenomena, bunglingly and without discrimination attributed to disembodied spirits; whereas, but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium himself.

The mesmerizer wills a thing, and if he is powerful enough, that thing is done. The medium, even if he had an honest purpose to succeed, may get no manifestation at all; the less he exercises his will, the better the phenomena: the more he feels anxious, the less he is likely to get anything; to mesmerize requires a positive nature, to be a medium a perfectly passive one. This is the Alphabet of Spiritualism, and no medium is ignorant of it.

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day. It is an external effect resulting from interior causes. The medium’s moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal ratio. When he is fully “developed”—perfectly passive—his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions.

The reader may inquire wherein consists the difference between a medium and a magician? The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can neither *command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature. The magician, on the contrary, *can summon and dismiss spirits at will*; can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades than himself, and effect transformations in the realm of nature upon animate and inanimate bodies.

Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system; spiritual mediumship, which is accompanied by a display of subjective, intellectual phenomena, depends upon a like peculiar organization of the *spiritual* nature of the medium. As the potter from one lump of clay fashions a vessel of dishonor, and from another a vessel of honor, so, among physical mediums, the plastic astral spirit of one may be prepared for a certain class of objective phenomena, and that of another for a different one. Once so prepared, it appears difficult to alter the phase of mediumship. As a rule, mediums who have been developed for one class of phenomena, rarely change to another, but repeat the same performance *ad infinitum*.

The majority of these spirits have naught to do with the phenomena consciously and deliberately produced by the Eastern magicians. The latter leave to sorcerers the help even of elemental spirits and the elementary spooks. The adept has an unlimited power over both, but he rarely uses it. For the production of physical phenomena he summons the nature-spirits as obedient *powers*, not as intelligences.

Were these god-like men "mediums," as the orthodox spiritualists will have it? By no means, if by the term we understand those "sick-sensitives" who are born with a peculiar organization, and who in proportion as their powers are developed become more and more subject to the irresistible influence of miscellaneous spirits, purely human, elementary, or elemental. Unquestionably so, if we consider every individual a medium in whose magnetic atmosphere the denizens of higher invisible spheres can move, and act, and live. In such a sense every person is a medium. Mediumship may be either 1st, self-developed; 2d, by extraneous influences; or 3rd, may remain latent throughout life. *The reader must bear in mind the definition of the term, for, unless this is clearly understood, confusion will be inevitable.* Mediumship of this kind may be either active or passive, repellent or receptive, positive or negative. Mediumship is measured by the quality of the aura with which the

individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.

About such men as Apollonius there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is **MEDIATORSHIP**, not *mediumship*. Such persons are temples in which dwells the spirit of the living God;* but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.

But mediumship, as now understood and manifested, is a different thing. Circumstances, independent of his own volition, may, either at birth or subsequently, modify a person's aura, so that strange manifestations, physical or mental, diabolical or angelic, may take place. Such mediumship, as well as the above-mentioned mediatorship, has existed on earth since the first appearance here of living man. The former is the yielding of weak, mortal flesh to the control and suggestion of spirits and intelligences other than one's own immortal demon.* It is literally *obsession* and *possession*; and mediums who pride themselves on being the faithful slaves of their "guides," and who repudiate with indignation the idea of "controlling the manifestations," could not very well deny the fact without inconsistency. This mediumship, whether beneficent or maleficent, is always *passive*. Happy are the pure in heart, who repel unconsciously, by that very cleanness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and purity. Mediumism, as practiced in our days, is a more undesirable gift than the robe of Nessus.

Physical mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive*. Spirits never control persons of positive character who are determined to resist all extraneous influences. The weak and feeble-minded whom they can make their victims they drive into vice. It is notorious that the best physical mediums are either sickly, or,

* The Higher Self.

sometimes, what is still worse, inclined to some abnormal vice or other.

"The tree is known by its fruits." Side by side with passive mediums appear active mediators. We designate them by this name for lack of a better one. The ancient witches and wizards, and those who had a "familiar spirit," generally made of their gifts a trade. Not so with the mediators, or hierophants. These men were guided merely by their own personal spirit, or divine soul, and availing themselves of the help of spirits but so far as these remain in the right path.

What we have said of mediums and the tendency of their mediumship is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship that we have not seen exemplified during the past twenty-five years† in various countries. India, Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

NOTE. The volume and page references to *Isis Unveiled*, from which the foregoing article is compiled, are, in the order of the excerpts, as follows:—Volume ii, 590, 635, 588, 589, 590, 594, 595, 596, 592, 594, 596; volume i, 109, 490, 367, 457, 487, 488, 490, 488.

THE UNIT OF VALUE

The Unit of all Value is the human Soul; and life as we find it is the sum total of individual effort. In every man it is the flower, fruit, and seed of his own Past,—and he himself is the ever-Present moment in which that seed is being sown for Future use.

As the offspring of Spirit and Matter, (two aspects of our ONE parent) he is endowed with Immortality, Responsibility, and Opportunity which must be acknowledged and accounted for. Human parentage provides only a working body, which the Spirit assumes shortly before his birth into this world,—and death itself is no more than a change of Form and environment.

Children especially should be reminded of such facts; for whether the world is to be made better or worse depends largely on their fundamental views of Life.

† That is to say, from 1851 to 1876.—EDITORS THEOSOPHY.

NOTES ON THE BHAGAVAD-GITA*

WE assume, quite justifiably, I think, that the *Bhagavad-Gītā* sets forth Aryan philosophy. The Aryan is white and noble in contradistinction to the black and ignoble. This book then, if Aryan, must give us a noble system of philosophy and ethics, useful not only for speculative minds but also in daily life. Whoever was the author, he, or they, compressed into a short conversation—that is, short for Indians—the essence of religion and philosophy.

The singular manner in which this conversation or lecturing or teaching came about should be first noted. It is after the very beginning of a battle, for the arrows had already begun to fly from side to side. A rain of arrows would first be thrown in before the hand-to-hand encounter began. Arjuna and Krishna are in Arjuna's great chariot. And there, between the two armies, Arjuna asks for advice and receives it through eighteen chapters. All of this has significance.

Arjuna is man or the soul struggling to the light, and while Krishna was one of the Avatars or manifestations of God among men, he is also the Higher Self. Arjuna as man in this world of sense and matter is of necessity either always in a battle or about to begin one, and is also ever in need of advice. This he can get only in a valuable way from his Higher Self. So the singular manner of placing the conversation where it is, and of beginning it as it begins, is the only way it ought to be done.

Arjuna is the man in the life his Karma has produced, and he must fight out the battle he himself invited. Arjuna's object was to regain a kingdom, and so each one of us may know that our fight is for a kingdom gainable only by individual effort and not by anyone's favor.

From the remarks by Arjuna to Krishna we can perceive that the kingdom he—like ourselves—wishes to regain is the one he had in some former age upon this planet or upon some far more ancient one. He has too much insight, too much evident soul-power and wisdom to be an Ego who only for the first, or second, or third time had visited this earth. We likewise are not new. We have been here so many times that we ought to be beginning to learn. And we have not only been here, but beyond doubt those of us who are inwardly and outwardly engaged in the Theosophical movement for the good of others, have been in a similar movement before this life.

This being so, and there being yet many more lives to come, what is the reason we should in any way be downcast? The first chapter of the Book is really not only the survey of the armies, but also the despondency of the principal person—Arjuna. He grows

* This article was first printed by Wm. Q. Judge in *The Path* for September, 1895.

downcast after looking over all the regiments and seeing that he had, on both sides, friends, teachers, relatives, as well as enemies. He falters because want of knowledge prevents him from seeing that the conflict and many apparent deaths are inevitable. And Krishna then proceeds to give him the true philosophy of man and the universe so that he can either fight or refrain from fighting, whichever he sees at any time the best.

Krishna leads him gradually. He plays upon his pride by telling him that if he backs out all men will say he is the most ignoble of all cowards; then he plays upon his Hindû religious teaching, telling him that a warrior must obey the rules of his caste, and fight. He does not plunge at once into high metaphysical speculation or show him occult wonders. And herein it seems to me is a good lesson for all working Theosophists. Too many of us when trying to spread forth the theosophical teaching drag the poor Arjunas we have caught right into obscure realms where Theosophists themselves know nothing at all but terminology. Krishna's wise, practical and simple method should be followed, and much better results will be obtained. Our object is to spread theosophical philosophy as widely and quickly as possible. This cannot be done if we indulge in words and phrases far removed from daily life. What good does it do to talk about the Absolute, Parabrahm and Alaya, and to say *manas* when we mean mind, and *kama* when desire and passion are the English equivalents? It only puzzles the new enquirer, who feels that he has to learn a new language before he will be able to do anything with Theosophy. It is a good deal easier to show that the new terms can be learned afterwards.

The first chapter having introduced the practical question of life, the second is equally practical, for it directs attention at the outset to the larger and eternal life of which each incarnation is a day or a moment. For Krishna says:

"I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

Thus, continued *practical* existence as opposed to continued theoretical and so-called heavenly existence, and as opposed to materialistic annihilation, is declared at once. This is true immortality. The Christian Bible has no word in the original, teaching immortality such as this; and the preaching of the priests does not lean to an unselfish view of continued existence. And it is very certain that if one is fully confirmed in the knowledge of eternal life through reincarnation he is quite unlikely to be disturbed by things that disturb other people. So at the very outset the teachings of Krishna open up a tremendous vista of life, and confer a calmness most necessary for us in the fight.

The generality of men have many and widely branching objects for mental devotion. It is a devotion to sense, or to self, or to wrong belief or to improper practice. But the follower of the *Bhagavad-Gitâ* gradually comes to see that the true devotion is that which has but one object through all changes of scene, of thought, or of companionship. That object is the Self which is all in all. The Self, as object, is immovable, whereas the objects taken up by the unwise are movable and transitory.

Equal mindedness and skill in the right performance of duty are the true rules—this is yoga. This right performance of duty means the mental state, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men. The moral quality resides in the person inside and in his presence or absence. If a human body, asleep or devoid of a soul, raised its hand and took the life of another, that would not be a crime. And oppositely the performance of a good act is no virtue unless the person within is in the right attitude of mind. Many an apparently good act is done from selfish, hypocritical, crafty or other wrong motives. These are only outwardly good. So we must attain to a proper state of mind, or mental devotion, in order to know how to skilfully perform our actions without doing so for the sake of the result; doing them because they ought to be done, because they are our duties.

Krishna warns Arjuna also against inactivity from a false view of the philosophy. This warning necessary then is so still. On hearing this teaching for the first time many say that it teaches inaction, sitting still, silence. And in India great numbers taking that view, retired from life and its duties, going into the caves and jungles away from men. Krishna says:—

“Firmly persisting in yoga perform thy duty.”

To endeavor to follow these rules empirically, without understanding the philosophy and without making the fundamental doctrines a part of oneself, will lead to nothing but disgust and failure. Hence the philosophy must be understood. It is the philosophy of Oneness or Unity. The Supreme Self is one and includes all apparent others. We delude ourselves with the idea that we are separate. We must admit that we and every other person are the Self. From this we will begin to see that we may cease to be the actor although outwardly doing every act that is right. We can cease to be the actor when we know we can withdraw ourselves from the act. Attachment to the act arises from a self-interest in the result that is to follow. It is possible for us to do these things without that self-interest, and if we are trying to follow the rule of doing our actions because they ought to be done we will at last do only that which is right to be done.

A great deal of the unhappiness of life comes from having a number of interests in results which do not come out as expected. We find people pretending to believe in Providence and to rely on the Almighty but who are continually laying down plans for those

powers to follow. They are not followed, and as the poor mortal fixed his mind and heart on the result, unhappiness follows.

But there is a greater unhappiness and misery caused by acting, as is the usual way, for the sake of results. It is this that causes rebirth over and over again unendingly. It is by this that the great humdrum mass of men and women are whirled around the wheel of rebirth for ages, always suffering, because they do not know what is happening to them, and only by an accident altering the poor character of births incessantly repeated.

The mind is the actor, the person who is attached. When it is deluded it is not able to throw off the subtle chains that bind it to reincarnation. Having spent an incarnation in looking after results it is full of earthly impressions, and has made the outer skandhas very powerful. So when its stay in Devachan is at its end the old images, impressions and the powerful skandhas drag it back to another life. At the time of bodily death the mind is temporarily almost altered into the image of the dominant thought of life, and so is beside itself or insane by comparison with the sage and with what ought to be its proper state. Being so it is impossible for it either to prevent rebirth or to select and take up an incarnation with a definite end and work in the world in view.

The bearing of the teaching upon ethics is in my opinion very important. It gives a vital system as opposed to a mechanical one. We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our real rule it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our view of duty as we proceed.

On the other hand a mechanical code of ethics leads to error. It is convenient because any fixed code is more convenient to follow than the application of broad principles in brotherly spirit. Mechanical codes are conventional and for that reason they lead to hypocrisy. They have led people to mistake etiquette for morality. They cause the follower of them to unrighteously judge his neighbor who does not come up to his conventional code which is part of his ethics. It was a mechanical system of ethics that permitted and encouraged the Inquisition, and similar ethics in our later days permit men professing the highest altruism to persecute their brothers in the same way in intention. If the law and liberty of the times were not opposed they would slay and torture too.

But I have only time to touch lightly upon some of the many valuable points found in the first two chapters. If but those two chapters were preserved and the others lost, we would still have enough.

The remaining chapters deal with universal cosmical truths as well as with philosophy and ethics. They all enforce the great doctrine of unity or non-separateness. In going over them we find such references as require us to know and to believe in the

Wisdom-Religion. The rise and destruction of races is given, the obscurities and darkness between evolutionary periods, the universal great destructions and the minor ones are there. Through all these the Self sits calmly looking on as the spectator, the witness, the receptacle.

Where Arjuna the Archer is, he who was taught by Krishna, with him is glory, honor, fortune and success. He who knows Arjuna knows himself.

WILLIAM BREHON.

WORDS OF WISDOM*

Be cheerful also, and seek not external help, nor the tranquillity which others give. A man must stand erect, not be kept erect by others.

If nothing appears to be better than the deity which is planted in thee, which has subjected to itself all thy appetites and carefully examines all the impressions, and as Socrates said, has detached itself from the persuasions of sense and . . . cares for mankind—if thou findest everything else smaller and of less value, give place to nothing else.

How much trouble he avoids who does not work to see what his neighbour says or does or thinks, but only to what he does himself, that it may be just and pure.

In the morning when thou risest unwillingly let this thought be present—I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist, and for which I was brought into the world? Or am I made for this, to lie in the bed-clothes and keep myself warm?

I am composed of the formal and the material; and neither of them will perish into non-existence, as neither of them came into existence out of non-existence. Every part of me then will be reduced by change into another part of the universe, and so on for ever. And by consequence of such a change I too exist, and those who begot me go on for ever in the other direction. For nothing hinders us from saying so, even if the universe is administered according to definite periods.

Such as are thy habitual thoughts, such also will be the character of thy mind.

In one respect man is the nearest thing to me, so far as I must do good to men and endure them.

Reverence that which is best in the universe; . . . and in like manner reverence that which is best in thyself.

Let it make no difference to thee if thou art cold or warm if thou art doing thy duty, and whether thou art drowsy or satisfied with sleep.

MARCUS AURELIUS ANTONINUS.

*These Extracts were printed by H. P. Blavatsky in *Lucifer* for January, 1891. The title used is our own.—[ED. THEOSOPHY.]

QUESTIONS AND ANSWERS

At the regular meetings of The United Lodge of Theosophists it is a custom to devote a part of the time to "Question and Answer." Questions on the subject of the evening's talk, or suggested by it, are asked by Members or Inquirers in the audience and answered by the Speaker, or by some well-versed Student who is called upon for this service. Printed below are some Questions and Answers, taken stenographically at some of the meetings when the book, "The Ocean of Theosophy," by Wm. Q. Judge, was being studied and discussed.

Q. You say the moon is a dead planet. Has it an effect upon the earth, and if so, how is that possible, if it is dead?

A. The moon is a physical corpse of what was once a living planet like ours. The higher principles have departed from the moon, but the lower principles still hold together; for it is only half through the process of disintegration. These lower principles naturally affect lower forms of existence upon the earth, particularly those of physical conception, gestation, growth of trees, plants and anything and everything in which water is contained. The moon also affects our lower psychic nature in varying degrees—according to the activity of the spiritual nature of the being incarnated, or the lack of it.

The terrestrial lives which compose a physical body tend to go their several ways after the synthetic consciousness which drew and held them together, has departed. A part of the process of separation is the breaking down of the cell bodies of the "lives," producing poisons detrimental to some forms and fertilizations for other forms. So the Moon, being the corpse of our last earth, both vampirises and is vampirised by our earth, according to the nature of the earthly beings or elements, and particular phases of the Moon; this vampirising is astral primarily, producing physical effects.

Q. We speak of the *Lunar Pitris* as being the "fathers" of our physical frames. Does that mean that they were devoid of intelligence?

A. They have intelligence, but that in a very incipient form, such a degree as we can imagine to be the possession of the higher animals. The *Lunar Pitris* represent that form of life and intelligence which had been humanly used on the moon. This state of consciousness compares with the state of the astral body when deserted by the *Manasic Ego*.

There is always the influx of *intelligence*. The animals have intelligence, but they haven't the faculty of reasoning from premises to conclusions. In another sense, the *Pitris* are the *kamarupas* of a previous *manvantara*. That is the basis of our physical consciousness, plus what we may have added to it.

Q. Do you mean that the *Lunar Pitris* were used by *Manasic Egos* on the moon?

A. And *left*. You see the highest beings left first. Then the next highest and so on down. The Highest Intelligences established the nature of the new chain, based upon the experience gained in the moon chain. All the kingdoms begin on the basis established by the guiding intelligences—the Dhyan Chohans; first, the elemental-mineral, then the elemental-vegetable, then the elemental-animal (these three precede the mineral, vegetable and animal kingdoms) and finally the human form as it was on the moon; for that represents a high degree of animal consciousness. They just establish the matrix for the mineral, vegetable and animal kingdoms, because that matrix was in plastic substance at that time, before it became concrete.

The elemental human form and intelligence was also a matrix based upon the development reached in a human physical form on the moon, that is, the intelligence of the *Lunar Pitris*, the progenitors of our human physical form on the Moon. This class of intelligences constitutes what are called the "*Lunar Pitris*."

Q. What is a principle?

A. A principle is a basis of thought and action on any specific plane of substance.

Q. Chapter IV speaks of "rational and irrational soul." Would you explain that phrase? (Page 30).

A. There are three lines of evolution in man, and man works on the three lines. "Rational and irrational soul" means that in one case the being has more or less understanding of his own nature, and in the other has little or none. If you take the three terms of spirit, soul and body as commonly used, you have represented there the self, the acquired experiences, and the bodily instrument. These again point to the three lines of evolution—the monadic or spiritual, the manasic or intellectual, and the physical. These three lines present the field of operation of man in his process of development towards perfection.

Q. How does this three-fold scheme of the nature of man contain the Theosophical teaching of his seven-fold constitution? (as stated on page 31).

A. Man, as an evolutionary being, is connected with this earth. *Atma*, *Buddhi*, *Manas*, these represent spiritual soul.

The septenary nature on earth is made up of these three and the transitory connection with the body of *lower manas* (*manas* concerned with the body); *prana*, which is that aspect of the life of the Self which sustains the body; astral body, the link between the higher bodies and the physical.

The various sheaths of the soul and forms used on each plane are composed of the lives on each plane; for the form used by the entity is an aggregation of the lives of each plane. The only way we can have a body on any plane is because of our power to guide and control the lives of that plane, and that power is gained only through experience. Once some power is gained, the maintenance of a body becomes possible. Then comes improvement

and knowledge and power as well as form. We try to express ourselves in a lower substance according to our higher natures. From the beginning there has been an ideal towards which humanity is working. It is in his inner nature from the beginning of any evolution. This ideal is in the God-mind, if you wish to use that expression—and can only be brought to full expression by action for and as that God-mind, and ceasing to be controlled by the separative impulses given to the lower lives through ignorance and false conceptions.

Q. Some one said that I was responsible for my husband's soul. In what sense and to what degree am I my brother's keeper?

A. Each soul is a self-evolved being who is responsible only to his own Higher Self. Souls become involved in their own activities and take misleading directions. The duty of those souls who see the true path is to point it out to others. In this, discrimination, tact and non-offensiveness are necessary, so that the object of our solicitude may see the right path for himself. In these things we must be "wise as serpents and harmless as doves." Our responsibility begins and ends in our fidelity to the true nature of ourselves and others. If we could in reality force and control others in their choice there would never be any self-development. The Masters, who of all beings have all power and knowledge, never force any being, but point out the way and guide and help as much as they are permitted by any being. The responsibility lies in the self-induced and self-devised efforts of each one. The Masters are not concerned with those who have no concern for higher knowledge; for they cannot be helped. Their interest and effort is directed to those whose aspiration and struggle tends in the right direction.

Our responsibility lies in our fidelity to our own higher nature. If that is full and true, we cannot be false to anyone or delinquent in any direction. One can't go by rote or by what someone else thinks is his duty. We must learn to do our whole duty and that comprises our full responsibility.

Q. I don't see how thought can be so powerful.

A. Every thought (that is, an image formed by man) is a matrix formed by self-conscious beings, which at once energizes the elemental lives (which lives are without any directive capacity) and stirs them to action, so that although the thought of the self-conscious being may be succeeded by other thoughts, the energy of the lives in that matrix will expend itself along the lines and to the degree imparted (it makes their body for the time being). So every thought we have provides a body and gives an impulse to the lives involved, and these act in whatever field of life may prove a fertile soil for them. The more we try to work from the inner side of our nature, the stronger the force we exert upon those lives. The power to make an image in the mind is the basis of thought. The human form itself is a matrix.

Q. How is it that "Behind will stands desire"? It seems that this should be reversed.

A. That which governs thought is motive or, in other words, feeling. *Will* is the force of consciousness, and we do not act unless there is a desire or intention to move, and that gives energy to the consciousness—that is, *Will*. What we do is to use the elementals and we endow them with whatever force is in our own unalloyed intentions. *Desire* is our impulses and personal feelings, but includes the highest aspirations for universal benefit, as well as the lowest of our desires. Aspiration for universal benefit would be compassion, for that is the nature of the Self. The higher the aspiration the stronger the will; the lower, the weaker.

Q. Why is it we cling so to life in this body, and to other lives as bodies—as personalities?

A. It is that "clinging" which makes the binding force, because we do not realize that the physical is really the lowest phase of our lives. We should learn that that which makes us cling to the form on this plane is the power of life, consciousness and attraction which comes from our inner being; for no matter how much the form may change during life, the love remains. Emerson says:

"Hearts are dust, Hearts' loves remain;
Heart's love will meet thee again."

Our idea of love is fastened on a form, while that which occupied the form is still alive and loving.

Q. What would you call soul powers?

A. Mr. Judge speaks more particularly of the latent powers of the soul as contrasted with those ordinarily used in bodily existence: for these are largely used in regard to the body and its requirements and include both the automatic and volitional activities. These latter are powers of soul, but are not generally recognized as such.

Q. You speak of Unity—the doctrine of Unity. How do you make Unity out of all these separative principles?

A. We speak of Unity and Diversity. It should be understood that there could be no Diversity without Unity as a basis. Unity consists in the common source and common essential nature of all things and beings. As all beings are inter-dependent because of their common source and power, whether latent or expressed, this inter-dependence premises and demands a common goal for all, hence a common plan. The Source is one, the Goal is one, the Path varies with the Pilgrim. That makes the diversities. Unity is found when the Pilgrim recognizes both Source and Goal, and brings his Path into harmony with both. It is the power of Unity that makes diverse paths painful and, by suffering, forces recognition.

To be an Ego implies the power of choice. Ego is choice; no choice, no Ego. If it were not for harmony, we couldn't have any discord. Discord is the lapse from harmony.

Q. Will we always have an earth and an earthly body? Or will we ever get above this altogether?

A. It isn't a question of physical or earthly matter at all; for wherever we exist, we exist in some kind of substance, and that substance, to whatever degree, is as objective as is our earthly matter. So long as manifestation endures, our experience implies objectivity on every plane. The difficulty does not arise from substance or matter, but in our conceptions and use of it. This earthly matter has to be raised up in fact to higher degrees. It is said that Venus is in her seventh round and all her "lives" have been raised to a pitch of power and glory inconceivable to us, yet to her inhabitants she is as objective as our earth to us.

What we need to do is not to get off the earth, but to purify ourselves, and by purifying ourselves, purify the earth and all the lives that compose it. That can only be done by our conscious thought and action. When we change our "dirt" to luminous substance, then we will have a different kind of life and body. If you say this will take a long time, it will; but it took a long time to bring us to this condition. But all this time we are living and while living have more or less of happiness. We want bliss to be conferred upon us. We must earn it by spreading bliss to others.

Q. In the *Letters That Have Helped Me*, Vol. I, it says that to disappoint the soul is a fearful deed for a man, in speaking of one man taking another's life. Will you explain that use of "disappoint"?

A. From the soul comes the urge for all righteousness and that is constant. Perverseness of thought and action do not fulfil that urge. Disappointment is just a term to express non-fulfilment of the purpose of incarnation.

Q. Do we advance after death?

A. As ethereal beings in earlier rounds we have gained a vast store of experiences, but those who live the ordinary life of mankind with its partial ideas of existence do not in the after-death states reach this vast store; they fluctuate between the best and the worst of the lives they have lived. *Devachan* means the best and finest of the life last lived; *Kama-Loka* the worst; both are personal. Life in the body is the *cause* in these two states.

Q. What is the difference between individuality and personality?

A. Individuality is a conscious existence in spirit, whether in or out of the body. Personality is a congeries of physical activities and qualities constantly changing.

Q. Why so many designations of "Soul"—human, divine, animal?

A. The word "Soul" in each and every case designates the common basis of all. The qualifying words of "divine," "human," and "animal" denote the degree of realization of consciousness—in other words, range of perceptions.

Q. In Chapter V, what is meant by the "privative limits of a cell?"

A. There is no "privative cell" as a separate thing; but if we remember that every entity clothes itself with smaller entities, and that each entity, as a center, has its own radius of action, causing a whirling or vortex, we may be able to understand it. It is the lives drawn within this radial vortex that constitute the cell; the central attraction draws them in, and holds them—that makes the privative limits. The form of the cell is due to the attractive power of the central energy, and it is always circular or spherical.

The human being has his attractions and repulsions in accordance with the kind of energy he puts forth. The centripetal force is the nature of the being, and lower entities will be caught and held at such a distance as marks the degree of the relation of their nature to the centripetal center.

One might say that the solar system is a large cell and each planet, by its nature, is attracted so far towards the sun and no farther, because of repulsion set up due to difference in their natures.

The solar system has its own collective attractions and repulsions and each planet, as a collection, can only approach so close to the sun as its nature will allow. The personal nature has its own center, and, so to speak, forms a cell around itself and either opens up its center to the directive influence of higher states or shuts out all but the personal. These are "privative limits"; they are privative because they compel motion within their radial limits.

Everything depends upon the degree and quality of the energy sent out from the center. The physical cell has only that kind of central energy that has been imparted to it by the being in whose body it is, and as the cell has no initiative direction, the central force and range are constant; but the human being has not only the power of choice, but the power to change the direction of the cells. The centripetal and centrifugal forces are only two phases of the same thing—action and reaction—or Karma.

Q. Would you explain the meaning of the phrase "The highest looks through the eyes of the lowest"?

A. Every cell in the body has its own life and powers of perception; this includes all the cells of the body in their differing degrees. We as self-conscious beings perceive the physical plane through the perceptions of these collective cells. Hence we look through the eyes of the lowest. The same is true of the man as a whole in his perceiving. Higher beings than we contact this plane in part through our eyes, mental or physical, and may when necessary use a physical body on this plane of perception.

Our contact on any plane of substance is by means of an instrument made up of the lives of that plane. Each of such lives is a sensitive point and reflects the plane to which it belongs in some degree. Sufficient of these lives of different degrees gathered together on that plane will give an embodiment of sensitive points which are capable of reflecting everything on that plane, so that on any plane the Highest sees through the eyes of the lowest.

Q. Is the astral body full-sized at birth? The statement is made that it is perfect at birth. Is it present at conception?

A. The astral body expands apace with the physical. It expands with the growth of the physical matter. The astral of the Ego is drawn to the woman and there awaits the conditions that provide conception.

Q. Is the "permanent astral" a spiritual body? Are there two astrals, or does one come from the other, and which from which?

A. The "permanent astral" is formed during life from the elements belonging to the Real Man, the Ego. The ordinary astral is formed for each birth before conception. It is governed by the karma to be expended in the next life ensuing. One does not necessarily come from the other, but are formed from the spiritual substance—or body—of the Ego.

Astral body is merely a generic term. The term "astral" is used for everything beyond the physical. But, it should be understood that as on the physical we have earth, water, air and fire as divisions of this plane, so on the astral plane are similar divisions. The astral form that corresponds to earth remains with the physical body and dissipates with it. The one that corresponds to water is that state of astral substance which forms the *kama-rupa*; the one that corresponds to the air is the *manasic body*; and the one that corresponds to fire is the seat of consciousness, the body of the thinker. Our earthly fire is the lowest grade of divine substance.

Only those who have arrived at a certain stage of development or initiation return to incarnation with a "permanent astral." (See *Culture of Concentration*.) All others form a new astral for each incarnation.

COMMENT.—That's why they don't bring the memory *through*; they haven't established it on this plane. The permanent astral is the astral permeated, changed, refined by the fire of consciousness and thus made permanent.

You can take a photograph so small that it can hardly be seen with the naked eye; but you can throw it upon a screen so it is a hundred times as great. (See size of astral at birth).

Q. Is the astral body affected by insanity?

A. There are several kinds of astral body. There is the astral body which is the design for the physical body and is in

fact the real physical body. What we call the physical body is composed of the earthly elements drawn into the physical-astral. Another astral is the *kama-rupa*, formed after death; also the *devachanic* body. None of these are permanent, but are formed for temporary use during life and the states following death.

Insanity is a break in the connection between the being and the body in use, either partial or complete. That break may be caused by a brain lesion, or a fault karmically acquired in the astral body of that birth. All these things are questions of karma concerning the individual. Insanity may come to fruition by karmic defects occurring after birth by defects in the lower astral, produced by causes in previous lives.

Q. Would a Master's assumption of a body, since he has a permanent astral, be in the nature of an immaculate conception?

A. No. There were in the earlier races mind-born bodies, but they were of an ethereal substance and were not in the nature of a conception but a segregation. No one sex can be concerned in a physical conception; it takes both of the sexes. The only question that can arise is the kind of Ego that is drawn to birth by the conditions provided. There are more Egos out of bodies than in them.

THE BRIGHT SPOT OF LIGHT*

TO THE EDITOR OF THE THEOSOPHIST:

MADAME,—In the last issue of your valuable Journal, a member of the New York Theosophical Society seeks to be enlightened as to the cause of a bright spot of light which he has often seen. I am also equally curious to have an explanation. I attribute it to the highest *concentration* of the soul. As soon as I place myself in *that* prescribed attitude, suddenly a bright spot appears before me which fills my heart with delight,—indeed, that being regarded as a special sign by the Indian devotee that he is in the right path, leading to ultimate success in the Yoga practice—that he is blessed by the special grace of the Almighty.

One evening, sitting on the ground cross-legged, in that state of innate concentration when the soul soars into the high regions, I was blessed with a shower of flowers—a most brilliant sight, and which I long to see again. I moved to catch at flowers so rare, but they eluded my grasp and suddenly disappeared, leaving me much disappointed. Finally two flowers fell on me, one touching my head and the other my right shoulder but this time also the attempt to seize them was unsuccessful. What can it be, if not a response that God has been pleased with his worshipper,

* This article was first printed by H. P. Blavatsky in the *The Theosophist* for November, 1881.

meditation being, I believe, the unique way of spiritual worship.

September 18, 1881.

P.

Editor's Note.—It depends. Those of our orthodox native contributors, who worship some particular God,—or, if they so prefer, the one ISWAR under some particular name—are too apt to attribute every psychological effect brought on by mental concentration during the hours of religious meditation to their special deity, whereas, in 99 cases out of 100, such effects are due simply to purely *psycho-physiological* effects. We know a number of mystically-inclined people who see such “lights” as that as soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists—who have no personal God—to a *pre-nirvanic* state; pantheists and Vedantins to *Maya*—illusion of senses; and Christians—to a foresight of the glories of Paradise. The modern Occultists say that, when not directly due to cerebral action whose normal functions are certainly impeded by such an artificial mode of deep concentration—these lights are glimpses of the Astral Light, or, to use a more *scientific* expression—of the “Universal Ether” firmly believed in by more than one man of science, as proved by Mr. Balfour Stewart's *Un-seen Universe*. Like the pure blue sky closely shrouded by thick vapours on a misty day—is the Astral Light concealed from our physical senses, during the hours of our normal, daily life. But when concentrating all our spiritual faculties, we succeed, for the time being, to paralyze their enemy—physical senses, and the inner man becomes, so to say, distinct from the man of matter, then, the action of the ever-living spirit, like a breeze that clears the sky from its obstructing clouds—sweeps away the mist which lies between our normal vision and the Astral Light, and, we obtain glimpses into, and of, that light.

The days of “smoking furnaces” and “burning lamps” which form part of the Biblical visions are well gone by and—to return no more. But, whosoever, refusing natural explanations, prefers *supernatural* ones, is, of course, at liberty to imagine that an “Almighty God” amuses us with visions of flowers, and sends burning lights before making “covenants” with his worshippers.

WISDOM FROM DEMOCRITUS*

If any one will give his mind to these sentences he will obtain many things worthy of a man and be free from many things that are base.

The perfection of the soul will correct the depravity of the body, but the strength of the body without reasoning, does not render the soul better.

He who loves the goods of the soul will love things more divine, but he who loves the goods of its transient habitation will love things human.

It is beautiful to impede an unjust man: but if this be not possible it is beautiful not to act in conjunction with him.

It is necessary to be good rather than appear so.

The felicity of a man does not consist either in body or in riches but in upright conduct and justice.

Sin should be abstained from, not through fear, but for the sake of the becoming.

DEMOCRITUS.

* These extracts were printed by H. P. Blavatsky in *Lucifer* for February, 1891. The title used is our own.—Ed. THEOSOPHY.

FROM THE BOOK OF IMAGES

NARADA and Adaran, pursuing each his path, the one of dharma and the other of karma, entered the varsha of works. Narada by reason of agreement on higher planes with those who watch the progress of the worlds, had put aside all knowledge that was his in former births, and upon entering this world of conditioned existence drew together the mind and the five senses of the bodily life in order that he might obtain a body, might use that body, and might leave it again. Thus he came naked into the world, naked of body and naked of mind, depending upon what he might find there of good and of evil. He was as one new-born into the world of ignorance from the world of wisdom, helpless as a seeing man is in darkness.

Adaran, pursuing the path of tanha, which is the path of those driven by the compulsion of old tendencies, entered the varsha of works by reason of disagreement in higher worlds with the own nature of the Soul, working with the powers from selfish desires and not from the karana of bhakti. The path being one for all, Adaran also, hovering over the stormy sea of human life, tossed by the fierce winds of desire, chased by the fierce gale of the skanddhas acquired, disappeared into the vortex and came naked into the varsha of works, thirsting for what he might find there of good and of evil; helpless as a blind man is in light.

Like a sentinel, sleepless and vigilant, the power of the vow he had taken watched over Narada blind in the world of works. Like a jackal watching outside the rim of the fire, the power of the kama, vigilant with propensities unglutted, lurked in the shadow of the senses of Adaran, blind in the world of works.

Being naked of body and mind, both Narada and Adaran entered the caste of sudras. They served both the good and the evil; their food, of body and senses and mind, harsh, bitter and astringent, or else impure, tasteless and rotting and such as was dressed the day before or cast aside and rejected by those whom they served.

The pleasures that they had arose only from sleep, idleness, and carelessness, tending to stupefy the soul. Being thus miserable they took counsel, one with the other, seeking amelioration of their lot.

"Ours is an evil case, brother," sayeth Narada the sudra to Adaran, sweaty and vile in the mud by the river. "We are even as this mud, trampled by man and beast, vile with the vileness of both, and defiling them in return. It must be that we are not wise. Here floweth the water, pure for the drinking of all, in the midst of this waste and this vileness. There flowers the lotus, rooted in vileness, yet opening its petals to the sun, white with purity, expanding an incense as the air were a temple, worshipful

of the unseen. Could one learn the wisdom of water and the language of the plants, mayhap our case might improve."

"Seeing what thou seest, dull though thy senses are, thy mind is the mind of a fool," replyeth Adaran. "This mud is vile and much trampled, lacking the power to resent. Thy water, flowing craftily, encroacheth ever on the land's domain and takes little by little to itself for its bed this land that thou seest as mud. Thy pure lotus, learned in duplicity, puts on the sweetness of white, and unperceived by both, makes food of the mud and drink of the waters. Its incense expanded is mere offering to air, which is wiser than earth and the water, that thus the air may be lulled by sweet flatteries, and perceive not that the lotus is stealing its substance. It opens its petals to the sun as the insects come out of their holes to the heat of the fire, that they perish not of the cold."

He spat with contempt, and continued.

"This is the speech of all that is, and the wisdom of the earth, of the water, of the air, of the fire, and of all that lives is to nourish one's self by the labor of others. The most ignorant work the most and have least sustenance. It is ignorance and weakness which suffers. Let us seek wisdom and strength that we suffer no more and enjoy our enjoyments out of the weakness and ignorance of those lesser than ourselves. It is the law of all life."

But Narada, feeling only his misery, without resentment, drank of the water, laved in the water, smelled of the sweet lotus, and rested himself on the dry bank in the warmth of the sun. He had no food, but a feeling of nourishment spread within him, so that he gave thanks in his heart for the land that remains, ever renewed from the mountains; for the waters that flow, ever renewed by the rains; for the lotus, ever renewed from fresh seeds; for the sun, ever renewed by its own shining.

"Tell me this, O my brother, wiser than I," said he to Adaran, caked in dry mud by his side and chewing the cud of bitterness from thinking on the cruelties he suffered; "though all these that thou knowest, seem to renew by the bounty of others, yet the sun shines renewed each day with no fuel. What is this secret of the sun, for it must be the secret of surpassing wisdom?"

"The sun is alone in his strength, solitary and proud in his wisdom. He is renewed out of his pride and feeds on the bodies of all that live. They but sport at his pleasure. In the end they yield up their essences to him. They become smoke and dust and ashes, but the sun lives on. They live on others that live, but he lives on the death of all. Fire, that consumes all, is his food. Toil is the ghat that consumes us. Let us return to our toil lest we be consumed before our time."

Thus they went on side by side, each toiling at the same tasks, Narada consumed by toil yet nourished by the fires of his sufferings, feeling gratefulness for the earth under his feet, gratefulness for the plants that clothed him, gratefulness for the grains

that fed him, gratefulness for the inner strength ever renewed that sustained him in the midst of his tasks and his miseries, so that his eyes became dulled to bodily things, but opened to inner perception. Thus he heard the voices of the dust; thus he heard the voice in the rice; thus he heard the voice of peace in the midst of the sunlight; thus he heard the voice of the silence in the midst of the darkness of this world. These voices caressed him, becoming a song, sweet and low, the song of life in the midst of death, the song of the bliss of life in the midst of the sorrows of this world. Because he had put aside the higher knowledge to gain entrance into this world, the mansion of pain and of sorrow, Narada remembered naught of the agreement made on higher planes, but the power of the vow overcame the magic of those who prey on the weakness and ignorance of others. The Soul of Narada followed the path by feeling, as the seeing man in darkness finds a path by feeling. Out of the good in this world he gained good. Out of the evil in this world he gained good, gaining the feeling of the presence of the One Essence in all things whether they be evil or good.

Thus they went on side by side, each toiling at the same tasks, Adaran consumed by toil, consumed yet more by the fires of resentment that burned within his vitals, feeling resentment for the dull earth that he spurned with his feet, feeling hatred for the rags that covered him, feeling loathing for the food that fed him, feeling hatred of the strength ever renewed that would not let him die, so that his inner eyes became dulled, but opened to outward perception. Then he perceived the power that dwells hidden in persistence and strove fiercely to overcome his tasks and gain the hearing of the headman of sudras. He heard the voice of commendation of the headman; he heard the voice of appointment with command over sudras yet more vile than he; he heard the voice of ambition, the voice of greed, the voice of the desire for comfort, the voice of the desire for life, more life. He hearkened to these voices till they became one cry and an echo, the cry of those who command and the echo of those who obey. Thus he gained the knowledge of this world and became possessed of that mighty magic which preys on the weakness and ignorance of others. Out of the good in this world he gained evil. Out of the evil in this world he gained evil. Thus he entered the path of feeling, as the blind man entering the light finds a path by feeling, and gained the feeling that the impure is pure, that the evil is good, that that which is not soul is soul, that the non-eternal is the eternal.

In this world of darkness and ignorance gained Narada the presence of the Eternal. In this world of works Adaran gained only the loss of the Eternal. Side by side in the path of sudras one gained the strength of service and the other gained the service of the strength of others weaker than himself.

When the time for the fulfilment of vows and the end of works was at hand, side by side Narada and Adaran, spent and

old, sought the forest. There, in the dust by the path of beasts they countered the hut of a beggar. The beggar lay crumpled in the dust of the path. He spoke not but his parched lips cried for water. He spoke not, but his glazed eyes cried for food. He moved not, but his crumpled limbs cried for healing. Narada, having the inner feeling of service gave drink to the parched lips, laved the tired eyes, fed the wasted body, and anointed the crumpled limbs. Adaran having the inner feeling of his own needs saw only the thatched hut which he entered and cast himself upon the piled leaves of the hermit's pallet.

The night drawing near to hide all the things of this world, that the things of the other world may be seen, saw the three in the hut together. Adaran lay upon the hermit's couch. The hermit lay well within the hut on the garments of Narada. Narada lay upon the bare earth hard by the hole of the hut, naked and cold, that the chill of the night might not reach to the beggar.

Thus they lay at ease and content, waiting the night, and held converse.

"My time is at hand. What lies beyond I know not, but I know that it will be even as this world. What the strong have they will keep. What the weak have will be taken by the strong. Naked came I into this world, and I have taken according to my strength. In the next world, if indeed there be such, I will follow the law of all worlds. I will take what I can and yield up little as may be. I am content with what I have gained."

Thus Adaran. The old hermit lay still, closing his eyes and pondering what had been spoken.

"I, also, have received much, but have had little to give. It has been a good world. I feel it may well be that in the next world there will be more to give and less need to take. Even it may be there is a world where all strive only to be first in giving. There is need for such a world, and it must be that there is where-withal for all needs. I would be better content were all content, each according to his needs. What sayest Thou, O Pitar?"

Thus Narada, and the Father, being moved by the services rendered and by the term of Pitar, meaning Father, addressed to him by Narada, opened the doors of speech and assuaged the soul of Narada.

"It is even so, as thy feeling tells thee, Son who hath administered to the necessitous. All worlds are knit together in one bond, and a common path, ascending and descending, is the path of the Pilgrimage. Those who follow the path of service enter upon the ascent of the path. It is steep and winds up-hill all the way. In the beginning its pleasure is as poison, but in the end like the waters of life, for it is the path of knowledge of the three worlds. It begins in service without requital. If pursued it leads to service requited by words. If pursued it leads to service requited by gratitude on the part of those who need no service. If pursued further

service accompanied by gratitude from those who need no service leads to love for those who have this gratitude. Love and further service lead to the station of the vow. Thereafter, if pursued, service to all men in gratitude and love for those who sustain the three worlds without thought of recompense, leads to the end of the path, which is the bliss of the many Masters of Compassion."

"Those who follow the downward path find it in the beginning sweet as the waters of life, but in the end like poison. If pursued it increases selfish desire; selfish desires lead to the thirst for power; power leads to the gratification of propensities; the gratification of propensities leads to the loss of powers, and enmeshment in the bonds of *tanha* blinds the unwary soul and leaves it an abandoned wreck."

"Both paths are the path of Soul, but the Soul chooses its own path. By one road it enters into the bliss of all Souls. By the other road it enters into the misery of all Souls, knowing no Soul, knowing only misery."

In the night which opens the doors of the other world, Adaran departed on that road by which he had entered this *varsha* of works, and returned to the *kamaloka* where propensities torment the Soul which there sees no other soul, but sees only thirst without assuagements, enriched only by the *tanhas* gained in this world of works.

Narada departed on that road by which he had entered this *varsha* of works and came to the *tribuvana* where the power of the vow had been taken, and there, waiting at the threshold, was the old hermit, transfigured, lucent, radiant, self-shining in the company of the Shining Ones.

"What thinkest thou, Narada, of the *varsha* of works?" Thus the Master to the Chela returned into the company of those who dwell upon the higher planes.

Narada, shining with the shining of love and of gratefulness, answered, "I think, O Father, that the world of darkness and ignorance among men is a good world to those who know no other and better world."

SECRET DOCTRINE EXTRACTS*

It is not correct to refer to Christ—as some theosophists do—as the sixth principle in man—*Buddhi*. The latter *per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything.

* Original Edition Vol. II, p. 231, foot note. See Vol. II, p. 241, 3rd Edition.

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY.
DISCUSSIONS OF THE STANZAS OF THE FIRST
VOLUME OF THE "SECRET DOCTRINE."

(PART TWO)
(Continued from February)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part II consists of Stanzas II to IV (Slokas 1 to 5) of the "*Book of Dzyan*," upon which "*The Secret Doctrine*" is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing "*The Secret Doctrine*" will find that these Stanzas are also printed in H. P. Blavatsky's "*Voice of the Silence*," which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first part of the "Transactions" was printed in the issues of THEOSOPHY from June to October, 1916, inclusive.

IX. STANZA III.—(Continued).

Sloka (10). FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (*Purusha*), THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO MATTER (*Prakriti*), ITS (*the Spirit's*) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.*

Q. Spirit and matter are the opposite ends of the same web; light and darkness, heat and cold, void or space and fulness of all that exists are also opposites. In what sense are these three pairs of opposites associated with Spirit and Matter?

A. In the sense in which everything in the universe is associated with either Spirit or Matter, one of these being taken as the permanent element or both. Pure Matter is pure Spirit and cannot be understood even if admitted by our finite intellects. Neither light nor darkness as optical effects, are matter, nor are they spirit, but they are the qualities of the former (matter).

Q. In what relation does Ether stand to Spirit and Matter?

A. Make a difference between Æther and Ether, the former being divine, the latter physical and *infernal*. Ether is the lowest of the septenate division of Akâsa-Pradhâna, primordial Fire-Substance. Æther-Akâsa is the fifth and sixth principles of the body of Kosmos—thus corresponding to Buddhi-Manas, in Man; Ether

* Vol. i, p. 83, orig. Edition; p. 111, 3rd Edition.

is its Kosmic sediment mingling with the highest layer of the Astral Light. Beginning with the fifth root-race, it will develop fully only at the beginning of the fifth round. Æther is Akâsa in its higher aspect, and *Ether* Akâsa, in its lowest. In one sense it is equivalent to the Father-Creator, Zeus, Pater Æther; on the other to the infernal Serpent-Tempter, the Astral Light of the Kabalists. In the latter case it is fully differentiated matter, in the former only rudimentally differentiated. In other words, Spirit becomes objective matter; and objective matter rebecomes subjective Spirit, when it eludes our metaphysical senses. Æther has the same relation to the Cosmos and our little Earth, as Manas to the Monad and body. Therefore, Ether has nought to do with Spirit, but a good deal, with subjective matter and our Earth.

Q. "Brahmâ, as the 'germ of unknown Darkness', is the material form which all evolves and develops." It is one of the axioms of logic that it is impossible for the mind to believe anything of that of which it comprehends nothing. Now if this "material" which is Brahmâ be formless, then no idea concerning it can enter the mind for the mind can conceive nothing where there is no form. It is the garment or manifestation in the form of "God" which we can perceive, and it is by this and this alone that we can know anything of him. What, therefore, is the first form of this material which human consciousness can recognise?

A. Your axioms of logic can be applied to the *lower* Manas only and it is from the perceptions of *Kama Manas* alone that you argue. But Occultism teaches only that which it derives from the cognition of the Higher Ego or the *Buddhi Manas*. But, I will try to answer you on your own familiar lines. The first and only form of the *prima materia* our brain-consciousness can cognise, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call Brahmâ, the germ, atom or *anu*: a latent atom embracing infinitude and boundless Eternity during Pralaya, an active one during the life-cycles; but one which has neither circumference nor plane, only limitless expansion. Therefore the Circle is the first geometrical figure and symbol in the subjective world, and it becomes a Triangle in the objective. The Triangle is the next figure after the Circle. The first figure, the Circle with the Point, is really no figure; it is simply a primeval germ, the first thing you can imagine at the beginning of differentiation; the Triangle must be conceived of once that matter has passed the zero point, or *Layam*. Brahmâ is called an atom, because we have to imagine it as a mathematical point, which, however, can be extended into absoluteness. *Nota Bene*, it is the divine germ and not the atom of the chemists. But beware of the illusion of form. Once you drag down your Deity into human form you limit and condition it, and behold, you have created an anthropomorphic god.

Sloka (11). It (*the Web*) EXPANDS WHEN THE BREATH OF FIRE (*the Father*) IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER (*the root of Matter*) TOUCHES IT. THEN THE SONS (*the elements with their respective powers or intelligences*) DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE "GREAT DAY" AND REBECOME ONE WITH HER. WHEN IT (*the Web*) IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.*

Q. Is the word "expand" here used in the sense of differentiating or evolving, and "contract" in that of involution, or do these terms refer to *Manvantara* and *Pralaya*; or again to a constant vibrating motion of the world-stuff or atoms? Is this expansion and contraction simultaneous or successive?

A. The Web is the ever-existent primordial substance—pure spirit to our conception—the material from which the objective universe or universes are evolved. When the breath of fire or Father, is upon it, it expands; that is to say, as subjective material it is limitless, eternal, indestructible. When the breath of the Mother touches it, that is when the time of manifestation arrives and it has to come into objectivity of form, it contracts, for there is no such thing as an objective material form which is limitless. Though Newton's proposition that every particle of matter has the property of attraction for every other particle, is on the whole correct; and though Leibnitz's proposition that every atom is a universe in itself, and acts through its own inherent force, is also true; yet both are incomplete. For man is also an atom, possessing attraction and repulsion, and is the Microcosm of the Macrocosm. But would it be also true to say that because of the force and intelligence in him he moves independently of every other human unit, or could act and move, unless there were a greater force and intelligence than his own to allow him to live and move in that higher element of Force and Intelligence?

One of the objects of the *Secret Doctrine* is to prove that planetary movements cannot be satisfactorily accounted for by the theory of gravitation alone. Besides the force acting *in* matter there is also a force acting *on* matter.

When we speak of the modified conditions of Spirit-Matter (which is in reality Force), and call them by various names such as heat, cold, light and darkness, attraction and repulsion, electricity and magnetism, &c., &c., to the occultist they are simple names, expressions of difference in manifestations of one and the same Force (always dual in differentiation), but not any specific difference of forces. For all such differences in the objective world result only from the peculiarities of differentiation of matter on which the one free force acts, helped in this by that portion of its essence which we call imprisoned force, or material molecules. The

* Vol. I., p. 83, orig. edition; p. 111, 3rd edition.

worker within, the inherent force, ever tends to unite with its parent essence without; and thus, the Mother acting within, causes the Web to contract; and the Father acting without, to expand. Science calls this gravitation; Occultists, the work of the universal Life-Force, which radiates from that Absolute and Unknowable FORCE which is outside of all Space and Time. This is the work of Eternal evolution and involution, or expansion and contraction.

Q. What is the meaning of the phrase "the Web cooling," and when does this take place?

A. Evidently it is itself which is cooling, and not anything outside of itself. When? We are told that it begins when the imprisoned force and intelligence inherent in every atom of differentiated as well as of homogeneous matter arrives at a point when both become the slaves of a higher intelligent Force whose mission it is to guide and shape it. It is the Force which we call the divine Free-Will, represented by the Dhyani-Buddhas. When the centripetal and centrifugal forces of life and being are subjected by the one nameless Force which brings order in disorder, and establishes harmony in Chaos—then it begins cooling. It is impossible to give the exact time in a process the duration of which is unknown.

Q. Is form the result of the interaction of the centrifugal and centripetal forces in matter and nature?

A. Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. There are hierarchies of "Builders of form", and series of forms and degrees, from the highest to the lowest. While the former are shaped under the guidance of the "Builders" the gods "Cosmocratores", the latter are fashioned by the Elementals or Nature Spirits. As an example of this, look at the strange insects and at some reptiles and non-vertebrate creatures, which so closely imitate, not only in their colour but by their outward shape, leaves, flowers, moss-covered branches and other so-called "inanimate" things. Shall we take "natural selection" and the explanations of Darwinists as a solution? I trust not. The theory of natural selection is not only utterly inadequate to explain this mysterious faculty of imitation in the realm of being, but gives also an entirely false conception of the importance of such imitative faculty, as a "potent weapon in the struggle for life". And if this imitative faculty is once proved—as it can easily be—an absolute *misfit* for the Darwinian frame; *i. e.*, if its alleged use, in connection with the so-called "survival of the fittest" is shown to be a speculation which cannot stand close analysis, to what then can the fact of this faculty be attributed? All of you have seen insects which copy with almost a mirror-like fidelity the colour and even outward form of plants, leaves, flowers, pieces of dead twigs, etc. Nor is this a law but rather a frequent exception. What then but

an invisible intelligence *outside* the insect can copy with such accuracy from larger originals?

Q. But does not Mr. Wallace show that such imitation has its object in nature? That it is just this which proves the "natural selection" theory, and the innate instinct in the weaker creatures to seek security behind the borrowed garb of certain objects? The insectivora which do not feed upon plants and leaves, will thus leave a leaf-like or moss-like insect safe from attack. This seems very plausible.

*A. Very plausible, indeed, if, besides negative facts, there were no very positive evidence to show the unfitness of the natural selection theory to account for the phenomena of imitation. A fact to hold good, must be shown to apply if not universally, then, at any rate, always under the same conditions, e. g., the correspondence and identity of colour between the animals of one and the same locality and the soil of that region would be a general manifestation. But how about the camel of the desert with his coat of the same "protecting" colour as the plains he lives in, and the zebra whose intense, dark stripes *cannot* protect him on the open plains of South Africa, as Mr. Darwin himself admitted. We are assured by Science that this imitation of the colour of the soil is invariably found in the weaker animals, and yet we find the lion—who need fear no stronger enemies than himself in the desert—with a coat that can hardly be distinguished from the rocks and sandy plains he inhabits! We are asked to believe that this "imitation of protecting colours is caused by the use and *benefit* it offers the imitator", as a "potent weapon in the struggle for life"; and yet, daily experience shows to us quite the reverse. Thus, it points to a number of animals in which the most pronounced forms of the imitative faculty are entirely useless, or, worse than that, pernicious and often self-destructive. What good, I ask, is the imitation of human speech to the magpie and parrot—except leading them to be shut up in a cage? Of what use to the monkey its mimicking faculty which brings so many of them to grief and occasionally to great bodily harm and self-destruction; or to a herd of idiotic sheep, in blindly following their leader, even if he happens to tumble down a precipice? This irrepressible desire, also (of *imitating* their leaders) has led more than one unlucky Darwinist, while seeking to prove his favourite hobby, into the most absurdly incongruous statements. Thus, our Hæckelian friend, Mr. Grant Allen, in his work upon the subject under discussion, speaks of a certain Indian lizard blessed with three large parasites of different kinds. Each of these three imitates to perfection the colour of the scales of that part of the body it dwells on: the parasite on the stomach of the creature, is yellow like its stomach; the second parasite having chosen its abode on the back, is as variegated in colour as the dorsal scales; while the third having selected its hermitage on the lizard's brown head, is almost undistinguishable from it in colour. This careful copy of the re-*

spective colours, we are told by Mr. G. Allen, is for the purpose of preserving the parasites from the lizard itself. But surely this doughty champion of natural selection does not mean to tell his public that the lizard can see the parasite *on its own head*! Finally, of what use is its brilliant red colour to the fish which lives amidst coral reefs, or to the tiny Birds of Paradise, *colibri*, the rainbow hues of their plumage, imitating all the radiant colours of the tropical fauna and flora—except to make them the more noticeable?

Q. To what causes would Occultism attribute this imitative faculty?

A. To several things. In the case of such rare tropical birds and leaf-like insects to early intermediate links, in the former case between the lizard and the *colibri*, and in the latter between certain vegetations and the insect kind. There was a time, millions of years ago, when such "missing links" were numerous, and on every point of the globe where life was. But now they are becoming with every cycle and generation more rare; they are found at present, only in a limited number of localities, as all such links are relics of the Past.

Q. Will you give us some explanation from the occult standpoint of what is called the "Law of Gravitation"?

A. Science insists that between bodies attraction is directly as the mass and inversely as the square of the distance. Occultists, however, doubt whether this law holds good with regard to the entirety of planetary rotation. Take the first and second laws of Kepler included in the Newtonian law as given by Herschel. "Under the influence of such attractive force mutually urging two spherical gravitating bodies toward one another, they will each, when moving in each other's neighbourhood, be deflected into an orbit concave toward each other, and describe one about the other, regarded as fixed, or both around their common centre of gravity, curves whose forms are limited as those figures known in geometry by the general name of Conic Sections. It will depend upon the particular circumstances or velocity, distance and direction, which of these curves shall be described, whether an ellipse, a circle, a parabola, or a hyperbola, but one or the other it must be . . . &c., &c."

Science says that the phenomena of planetary motion result from the action of two forces, one centripetal, the other centrifugal, and that a body falling to the ground in a line perpendicular to still water does so owing to the law of gravity or of centripetal force. Among others, the following objections brought forward by a learned occultist, may be stated.

[1] That the path of a circle is impossible in planetary motion.

[2] That the argument in the third law of Kepler, namely that "the squares of the periodic times of any two planets are to

each other, in the same proportion as the cubes of their mean distances from the Sun", gives rise to the curious result of a permitted libration in the eccentricities of planets. Now the said forces remaining unchanged in their nature, this can only arise, as he says, "from the interference of an extraneous cause".

[3] That the phenomenon of gravitation or "falling" does not exist, except as the result of a conflict of forces. It can only be considered as an isolated force by way of mental analysis or separation. He asserts, moreover, that the planets, atoms, or particles of matter are not *attracted* towards each other in the direction of right lines connecting their centres, but are forced towards each other in the curves of spirals closing upon the centre of each other. Also that the tidal wave is not the result of attraction. All this, as he shows, results from the conflict of imprisoned and free force; antagonism apparently, but really affinity and harmony.

"Fohat, gathering a few of the clusters of cosmic matter (nebulæ) will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth."*

Q. Is Fohat to be understood as synonymous with force, or that which causes the changing manifestation of matter? If so, how can Fohat be said to "leave it to follow its own new growth", when all growth depends upon the indwelling force?

A. All growth depends upon the indwelling force, because on this plane of ours it is this force alone which acts consciously. The universal force cannot be regarded as a conscious force as we understand the word consciousness, because it would immediately become a personal god. It is only that which is enclosed in form, a limitation of matter, which is conscious of itself on this plane. This Free Force or Will, which is limitless and absolute, cannot be said to act understandingly, but it is the one and sole immutable Law of Life and Being.

Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly.

Q. If Force is a unity or One, manifesting in an unlimited variety of ways, it is difficult to understand the statement in the Commentary that: "There is heat internal and external in every atom"; i. e., latent and active heat or dynamic and kinetic heat. Heat is the phenomenon of a perception of matter actuated by force in a peculiar manner. Heat, therefore, on the physical plane is simply matter in motion. If there is heat in a more interior and occult sense than physical heat, it must be perceived by some

* Vol. I, p. 84, orig. Edition; p. 112, 3rd Edition.

higher and more interior senses by virtue of its activities on whatever plane it manifests. For this perception three conditions are necessary, an actuating force, a form which is actuated and that which perceives the form in motion. The terms "latent", "potential" or "dynamic" heat are misnomers, because heat, whether on the first or the seventh plane of consciousness, is the perception of matter or substance in motion.

Is the discrepancy between the above statement and the teaching of the "Secret Doctrine" apparent or real?

A. Why should heat on any other plane than ours be the perception of matter or substance in motion? Why should an occultist accept the condition of [1] the actuating force; [2] the form which is actuated; [3] that which perceives the form in motion, as those of heat?

As with every ascending plane heterogeneity tends more and more to homogeneity, so on the seventh plane the form will disappear, there being nothing to be actuated, the acting Force will remain in solitary grandeur, to perceive but itself; or in Spencer's phraseology, it will have become both "subject and object, the perceiver and the perceived". The terms used are not contradictory, but symbols borrowed from physical science in order to render occult action and processes more clear to the minds of those who are trained in that science. In fact, each of these specifications of heat and force, corresponds to one of the principles in man.

The "heat centres", from the physical standpoint, would be the zero-point, because they are spiritual.

The word "perceived" is somewhat erroneous, it should rather be "sensed". Fohat is the agent of the law, its representative, the representative of the Manasa-putras, whose collectivity is—the eternal mind.

Q. In the passage of a globe into Pralaya does it remain in situ, i. e., still forming part of a planetary chain and maintaining its proper position in relation to the other globes? Does the dissociation by means of heat play any part in the passage of a globe into Pralaya?

A. This is explained in "Esoteric Buddhism". When a globe of a planetary chain goes into "obscuration" every quality, including heat, retires from it and it remains *in statu quo*, like the "sleeping Beauty", until Fohat, the "Prince Charmant", awakens it with a kiss.

Q. The sons are spoken of as dissociating and scattering. This appears to be opposed to the action of returning to their "mother's bosom" at the end of the "Great Day". Does the dissociating and scattering refer to the formation of the globe from the universally diffused world-stuff, in other words emerging from Pralaya?

A. The dissociating and scattering refers to Nitya Pralaya. This is an eternal and perpetual Pralaya which is taking place

ever since there were globes and differentiated matter. It is simply atomic change.

Q. What is meant by the expression expanding and contracting through their own "selves and hearts" and how is this connected with the last line of the sloka, "They embrace Infinitude"?

A. This has already been explained. Through their own inherent and imprisoned force they strive collectively to join the one universal or free force, that is to say, embrace infinitude, this free force being infinite.

Q. What is the relation between electricity and physical or animal magnetism and hypnotism?

A. If by electricity, you mean the science which unfolds on this plane, and under a dozen various qualifications the phenomena and laws of the electric fluid—then I answer, none at all. But if you refer to the electricity we call *Fohatic*, or *intra-cosmic*, then I will say that all these forms of phenomena are based on it.

(*To be concluded*).

AROUND THE TABLE

SHE is a very enthusiastic lady indeed, this good neighbor of ours. And she had maintained successfully a sprightly and accentuated monologue for more than an hour about the "welfare work" she is doing among the prisoners in the County Jail.

Doctor vented his feelings with a half-suppressed "Woof!" of relief, as the door closed upon her exit; to which Mother responded with a deprecating nod and a cautious, "Ssh! she'll hear you."

"That lady talks in italics," remarked Spinster with a sigh of relief, coming back to the room after accompanying our visitor to the door, "she might better save her energy for her convicts."

"Oh, she won't hurt them any, I guess," said Mentor. "She's as good as gold and thoroughly well intentioned, but a little more restraint and considerably more silence would conserve her powers and permit her to listen a little now and then."

"I won't have you say a word against Mrs. ———, Father," said good-hearted Mother, noting signs of an explosion in the Doctor's face.

"But what has become of our real 'home evening'," queried the latter, of the Family at large, after walking up and down the room to relieve his feelings. "Just about once a week that we can have it," he continued with a comic pantomime of grief, "and all broken up by the lady with the mission!"

"What better exercise would you want, Doctor, for your Theosophic patience?" returned Mentor, with a tolerant smile

for the kindly but quick-spoken Doctor. "Remember," he added, turning to Spinster, "what Mr. Judge once said: even when you are busily studying the philosophy, if a bore comes in and claims your attention, lay down your book *pleasantly*, and attend to the visitor—we can make our application from this circumstance to-night."

"Yes, but I've never seen you turn to prison work," answered Doctor, turning skillfully from the point at issue.

The Family laughed at the subterfuge, and the Doctor, seeing himself discovered, laughed with them.

"I thought it was only ostriches that hid their heads in the sand, Father," mocked Spinster.

"*Touché*, my Dear—and I admit that I was peevish," answered Doctor, ceasing to pace the floor and settling back comfortably in his chair. "But seriously, Mentor, what do you think of this prison work—is it advisable and does it do any real good?"

"I can speak only for myself—not for our good neighbor," Mentor answered seriously. "It's quite a large question and, generally speaking, cannot be disposed of so easily. There's a lot of false sentiment and misdirected energy put into that kind of philanthropy; but equally is there kindly intent, self-sacrifice—and some benefit accomplished." And he added with a smile, "I often think that the 'welfare workers' themselves get a whole lot more good from their efforts than the poor prisoners do, as a matter of fact."

"But to relieve distresses, isn't that doing good?" asked Mother.

"In some cases, yes; in others, no," was the reply. "If we can relieve distresses and at the same time supply the unfortunate the means by which his thought and action will be truer, thus enabling him to gather strength and get on his own feet, so to speak, the work performed is indeed worth while and noble. But," turning to Doctor, "the mere poulticing of a boil does not cleanse the blood, or remove the cause, as you medicos well know. Sometimes the unfortunate will learn *only* through his distresses—and then to relieve them is an ill service to him indeed."

"Then you don't approve of prison work, Mentor?" asked Mother.

"I didn't say that," was the quick rejoinder. "I have done some of it myself in the past and may well do my bit in that direction in the future for aught I know. But there are a great many more people out of jail than in it and just now I am trying to help some of them—they often need it more than the prisoners do, you know."

"And that's a fact," interrupted the Doctor heartily.

"Then each one of us has to find his own work, isn't that what you mean, Mentor?" asked Spinster.

"Exactly, my Dear, for if we will only all do what we find before us to do, and the best we know how to do it, we are in a way to discover larger and more comprehensive work and to become better fitted to do it. Mr. Judge used to say that there is no *one* method that is right for everybody; each must find for himself what is best for him.

"That which those of us who are 'prisoners' most need," he continued, "is a knowledge of the action of Law. Some are prisoners in jail, others prisoners to circumstance, still others prisoners to ideas. With all such the greatest need is an understanding of Law—not our human and errant man-made statutes, but the great underlying spiritual Law of Karma. The most effective service to humanity therefore that anyone acquainted with the Law can perform for 'prisoners' of any and every kind is to add his energies to the work of those who are trying to spread a knowledge of Law, so that any who can receive it will have an opportunity to do so. Just now Theosophical work seems to me to be the best and most vital method—so my own energy goes to that."

"Theosophy goes primarily to *causes* and not to effects—isn't that a good way of putting it, Mentor?" asked Doctor thoughtfully.

"Exactly" was the answer. "The sooner men in general learn for themselves that the effects, pleasant or unpleasant, now being experienced by them, individually and collectively, are the exact return or reaction of the causes set in motion by themselves, the sooner they will accept the responsibility for present conditions and perceive the necessity for setting up a better and wiser line of causation for the future."

"How true that is, Mentor," confirmed Doctor, bringing down his hand on the chair arm with a hearty slap. "A man comes to me and says, 'I'm sick, Doctor, my digestion's all out of whack—fix me up, won't you,' and wants me to do it so that he can go right on committing those same errors of diet he has found so pleasureable. But when I examine him, put him on diet, dose him a bit perhaps, and at last get him into good condition again, I feel that I'm not doing my full duty unless I show him that he's been abusing his stomach, and lay down for him a more rational mode of procedure for the future. Now, if I can make him feel that he really *is* responsible—in short, bring home to him the reality of the action of the Law of cause and effect—I've done all I can for him because he sees his responsibility. But if I merely 'fix him up,' as he asks, by temporarily relieving his distress, the chances are he will only go to repeating his old courses and come back to me again worse off than ever—to be relieved and 'fixed up' once more."

"Just apply that, Doctor, to 'welfare work' for prisoners," remarked Mentor with a nod of approval. "It's a good illustra-

tion. Much of such work is an attempt to mitigate or relieve present distresses, without in the least giving the prisoner a rationale of his own responsibility for his present condition—nor pointing the real way out."

"But that doesn't mean we should not relieve distress anywhere if we can, does it, Mentor," broke in Spinster.

"Not at all, child," was the answer. "But let us never forget," he added impressively, "that *real* relief has to come from the own nature of the one who is distressed, and try to stimulate *that* to action. All other 'reliefs' are partial and temporary. It is true that one cannot talk philosophy to a hungry man, with much benefit to the man. But let the feeding be done with a view to making acceptable the greater help, and then a truer view of 'welfare work' will be had."

* * * * *

"Well, Doctor, our talkative neighbor did not rob us of our theosophical evening after all, did she," said Mother with a little laugh.

"I guess I was a bit hasty, Mother," answered Doctor fondly, "she really helped us to it."

"And now you see, Doctor, why every circumstance supplies an opportunity, don't you," said Mentor.

"They seem to when *you're* around, Mentor," was the answer, "and no mistake."

"They ought to for all of us," said Mentor gravely. "No circumstance, no environment need be detrimental to right thought, right speech and right action—nor will they be if *we* are right. Everything in life, from large to small, presents an opportunity for experience and growth; looked at that way, even trivial events become of moment—and distresses and mistakes no longer break us down but are seen as aids to growth in strength and knowledge."

OBSERVATION AND EXPERIENCE

IN an article published just after H. P. B. had passed from the sight of the students, Mr. Judge spoke of her methods of work; that is, as a soldier would say, of her tactics. In this sense strategy may be taken to mean what we are trying to do; tactics the ways and means by which the desired object is to be achieved. He said: "Her method was to deal with the mind of the race as she found it."

In other words, Her method was and is the only *practical* one. It is useless to deal with a slave as if he were a freeman; equally useless to endeavor to *reform* a weakness or a vice. On the destruction of slavery there is freedom. On the destruction of vice there

is virtue. On the elimination of weakness there is strength. These things constitute the darkness of the soul. Light is not produced by any transformation of darkness. The striking of a light destroys darkness. The practice of virtue destroys vice. The study of theology destroys the inhibitions of the mind; the effort to apply in daily life what we have learned in our studies overcomes the modifications of the mind.

What are those modifications of the mind? In plain speech they are those molds and habits and tendencies of thought which have become accustomed and habitual, so that we take for granted that their operation is "natural," because habitual. We *experience* them constantly but we no longer *observe* them. Thus we are all experiencing effects and completely in the dark as to causes, because we do not observe that which is nearest at hand, most intimate, our *real kosha*, that is, sheath, or environment, or body. Does not Patanjali tell us that at any other time than concentration "the Soul is in the same form as the modification assumed by the mind?" The very first step in true concentration is observation; not experience. The experience we have all had abundantly in the past. Meditation, the first step in concentration, is reflecting on our experiences with the end in view of learning some part of the lessons contained in them. This is *attention to causes*, not effects.

The second step in concentration is still observation; observation of the experiences we are now undergoing, from which deliberation results. Really deliberation means going carefully. One who deliberates does not plunge rashly into further experiences; rather, he seeks to apply to the present the lessons learned from past experiences. It is safe to say that students generally, when they essay to meditate or "concentrate," are really, all unaware to themselves, endeavoring to gain new experiences; to pass from the physical into the astral, thus to go from effects they do not understand into effects that they understand still less; to pass from one "modification" into another still more deceptive and elusively entangling. And meditation of this kind can have but one effect; to take them still further away from the field of causation and plunge them still more hopelessly into the sea of effects. Our strategy may be all that could be desired, but our tactics defeat us and we are driven wounded and bruised from the field of battle.

H. P. B. wrote *Isis Unveiled* to "break the molds of men's minds." Because, until those molds were broken, the help needed by mankind could not be received, however much she might be prepared and willing to give it. Money given to a spendthrift does not cure his disease. To fight a coward's battles for him does not make him a brave man; it merely tends to add vanity and ingratitude to his prevailing vice.

So *Isis* did not pander to the prevailing views in religion, science or philosophy: it gave the spendthrift and cowardly mind of the race something new for that mind to wrestle with. In that

wrestling the spendthrift and the cowardly mind of man gained "exercise," as old Patanjali calls it.

Since our duty and our desires are alike earthly and human, and our minds bent on earthly things, She founded The Theosophical Society at the same time, so that this mind should have here and now a field for new tactics in which to further the new strategy imparted. For the highest strategy is impotent without tactics, and tactics are barren and fruitless without strategy of the highest order. There have never been lacking brave, honest and sincere men and minds, just as there have never been lacking brave and hardy soldiers. Innumerable sacrifices have been made in the cause and strategy of this and that sect and religion, that if truly directed would have brought about the emancipation of the race mind. Why should this be? Because of the false ideas of both generals and soldiers, of both priests and laity. They were accustomed to the ideas which they held, and never observed them at all. Being habituated to them they took them for granted, and so went on experiencing victory and defeat in never-ending alternations.

We have the race mind. The race ideas are deeply ingrained in us. We are much more than incarnated in this body and this environment. We are each one of us embodied in the *race* matter, the race ideas, the race ideals. We are so impregnated with them, so soaked through and through with their essence that we do not *observe* their operation in ourselves. If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us if only in the germ. Those germs require only the proper personal conditions to make them sprout. Our very devotion to the cause of Theosophy will lead us far, far astray, if there remain in us the *governing tendencies* of the race to which we belong, for our awakened and intensified energies will flow in the accustomed channels, the "modifications" already assumed by the mind. Our duty therefore is to continually encourage in ourselves the active feelings that are the opposites of those modifications that do, in fact, dominate us without our being aware of it.

H. P. B. knew this domination of race ideas and ideals in the mind of each of us. Hence Her tactics, Her oft-repeated admonitions and statements to put us on our guard against the race mind in ourselves. Thus She wrote in *Secret Doctrine*: "Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt."

When we begin to observe what we feel and why we feel it, instead of being absorbed in the feelings themselves, we will all be astonished and aghast at the depths of uncharitableness, of disloyalty, of harshness and unbrotherliness that exist in *us*, and not merely in the race to which we belong.

It is not the alcohol that exists in nature or in a bottle that will ever intoxicate us, no matter who or how many are engaged

in its manufacture or distribution. It is the alcohol in *us* that does its lethal work. And this alcohol of race prejudice or preconception or passion has no power to inject itself into our mind or nature. Not until we swallow it and absorb it into our own system, or ourselves convert into alcohol the starches and sweets of experience, can it touch us.

And many a man who has never taken a drink of any alcoholic nature is nevertheless going about partially intoxicated. How can this be? It is because the starches and sugars which are an aliment and a necessary constituent of his food, lie undigested and unassimilated in his stomach, and are transformed into alcohol or poison.

There is a terrible lesson to be observed in this, a lesson that never can be learned till we study the workings of our own consciousness, of the mental and moral aliment we are constantly taking into our inner system. They are the food of the inner man. If undigested and unassimilated they are transformed in their nature, and instead of being food and strength to the higher nature, they become sinister and evil ministers to all that is destructive in nature and in ourselves.

Call it metempsychosis, reincarnation, evolution, transformation, what not, *action* is the law of all life. In everything we do, or say, or think, or feel, we are constantly converting lower nature into higher, or our own higher nature into lower degraded and debased forms.

The Soul is aware of what it requires. Those of us who think knowledge can be acquired without pursuing the path of love mistake. The Soul demands altruism, and so long as that is absent, so long will mere intellectual study lead to nothing. There are many men and women now on earth who studied and practiced Occultism long ago in other lives. But they went too much along the lower lines of force, of astral study, of alchemy, of magic pure and simple. They converted higher nature into lower.

The result is that they are reborn with two natures, the one opposing the other. The old force of desire for a truly spiritual life is present, but the old knowledge is obscured, the astral has been transformed into the passional, and they are "fast fixed in false belief through their delusions." This cannot be overcome or changed by further experiences of the same kind only intensified. It only can be transformed by study and observation of the hidden part of our own natures. *Our* obstacles are in *us*, not in another or others. Do we know what those obstacles are?

For in that knowledge and in the struggle to destroy those obstacles lies the sincerest and highest altruism possible for the lay chela. Higher than this there is but one form of altruism: to carry to others that knowledge which has enabled us to struggle successfully against the enemies of mankind. Who strives to do that is "following in the path of the predecessors."

FROM THE SECRET DOCTRINE*

Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else. Karman is action, the Cause; and Karma again is "the law of ethical causation;" the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.

Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt a reply to the Pessimists on other data. A firm grasp of the principles of Karmic Law knocks away the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von Hartmann.

Some theosophists, in order to make Karma more comprehensible to the Western mind, as being better acquainted with the Greek than with Aryan philosophy, have made an attempt to translate it by *Nemesis*. Had the latter been known to the profane in antiquity, as it was understood by the Initiate, this translation of the term would be unobjectionable. As it is, it has been too much anthropomorphised by Greek fancy to permit our using it without an elaborate explanation. With the early Greeks, "from Homer to Herodotus, she was no goddess, but a *moral feeling* rather," says Decharme; the barrier to evil and immorality. He who transgresses it, commits a sacrilege in the eyes of the gods, and is pursued by Nemesis. But, with time, that "feeling" was deified, and its personification became an ever-fatal and punishing goddess. Therefore, if we would connect Karma with Nemesis, it has to be done in the triple character of the latter, viz., as Nemesis, Adrasteia and Themis. For, while the latter is the goddess of Universal Order and Harmony, who, like Nemesis, is commissioned to repress every excess, and keep man within the limits of Nature and righteousness under severe penalty, *Adrasteia*—"the inevitable"—represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Dikè*, is the equitable goddess reserving her wrath for those alone who are maddened with pride, egoism, and impiety. (*See Mesomed. Hymn. Nemes., V. 2, Brunck, Analecta II., p. 292; Mythol. de la Grèce Antique, p. 304.*) In short, while Nemesis is a mythological, exoteric goddess, or *Power*, personified and anthropomorphised in its various aspects, *Karma* is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence.

* Original Edition Vol. II. Foot-notes on pp. 302, 304 and 305. See Foot-notes on pp. 316, 318 and 319, 3rd Edition.

ON THE LOOKOUT

We know of nothing in recent practical theosophical literature more sane, sensible and necessary than certain articles which have been appearing in the *O. E. Library Critic* published by Dr. H. N. Stokes at Washington, D. C. Every student of Theosophy, no matter what Society he may or may not belong to, "will be at first confronted with the great difficulties of the disciple's first steps upon the path of true Occultism," to repeat again the wise words of H. P. B. Those difficulties present themselves internally in the mental and moral nature of the student, his acquired bias and preconceptions, as well as in his physiological constitution and circumstances in life. Externally, the same things confront him in the natures, ideas and actions of his fellow students and his fellow men. He has to follow the path of action, and whether this is to be wise action or foolish, leading to increased enlightenment or growing bewilderment, depends upon the position taken with respect to teachers and teaching. If he adheres firmly to the original teachers and the original teachings he will study their philosophy and practice their ethics, as his guide and mentor. If he craves "progress," and aspires to his own salvation, to his own acquirement of "occult powers," to become a "teacher" instead of to learn and to work, inevitably he will be deceived by his own nature and fall victim to the delusions or the craft of those who show short cuts to quick results, who promise "growth" and "grand achievements" by an easy path. The door of the interpreter's house is golden with promises, and is easy to enter, while now as always "straight is the gate and narrow is the entrance" to the way that leads to all real growth in spiritual perception. The danger is not lessened for those who become interested in Theosophy—the teachings of philosophy and ethics imparted by H. P. Blavatsky, and the science of which was exemplified by W. Q. Judge. The danger is enormously increased in fact, for everyone who comes seriously in contact with Theosophy is in that position by reason of Karmic precipitation, not because of any personal virtue or ability. "He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path, and to step definitely and knowingly even but one step on either path produces great Karmic results."

H. P. B. wrote that every true Occultist "regards with horror and contempt the 'Personal God,' so called, and the exoteric, ritualistic worship of the Churches—be they heathen or Christian." One would think this would be more than enough for those who profess to accept and study her philosophy and emulate her example. Yet in fact within the *Theosophical Society* presided over by Mrs. Besant, and illuminated by the perverted teaching of herself and her fellow luminaries, a strenuous and sustained effort is being made to bring the members to look upon Mrs. Besant's "Lord Maitreya" as a Personal God and Mrs. Besant as his vice-gerent, and to induce the membership to enter upon the "exoteric, ritualistic worship of the Churches." Dr. Stokes published in October an article entitled "Spiritual Rainmakers," which discusses the anti-theosophical tendencies in Mrs. Besant's society as exemplified in the "Old Catholic Church." He says that he attended a meeting in a Theosophical hall where the Rev. J. I. Wedgwood proclaimed the spiritual efficacy of "ordained" vestments, prayers, ceremonies and rituals, and comments: "Now if some voodooist had told me these things I should not have been surprised, but to hear such teachings in a Theosophical hall—although the speaker, while claiming to be a Theosophist . . . is clearly nothing but a refined voodooist—that made me rub my eyes. . . . There is a certain danger about truth, which is not the fault of the truth itself, but of those accepting it. You can start out by enunciating some great truth such as all of your hearers accept, and after you have convinced them that your ideas are sound, you can proceed to tack on a lot of stuff which is utterly rotten, utterly subversive of religion . . . as well as of common-sense, and the

whole mass will be swallowed. The truth serves as the bait, as the sugar coating for the pill. The speaker on the occasion referred to was simply using the truth, as accepted by his audience, as bait to make them swallow one of the most pernicious doctrines from a spiritual standpoint which could be imagined. . . . In future religion will be, not devotion, but ritual. That is the story of the decay of religion in all ages. It is no longer a question of loving the Lord or Master, of obeying and imitating him; it is learning to go through certain rites or employing some one else to do so, which will enable you to get all you can from him, or, to use a rural expression, to induce the Divine Cow to let down its milk for your benefit. . . . If the Theosophical movement, which in the past stood for all that is most ennobling in Christianity, in all the great religions, continues to be the prey of psychics and clairvoyants and ritualists, it is on the road to becoming Theosophical in name only, and its work will have to be taken over by others."

In the *Critic* for December 12, Dr. Stokes, under the caption of "Twisting the Ether," considers an article in *The Theosophist* for September, 1917, by the evil genius of Mrs. Besant and her Society, who there says that he who commits a sin "makes a twist in the ether;" that it is not in the power of the sinner to "untwist the ether," but that by going to a priest properly ordained the latter can straighten out matters so that the sinner is absolved from his sin. Dr. Stokes says: "Man's progress depends on himself alone. Every evil deed must be atoned for, every backward step retraced. Every good deed is a step forward. There is no evasion, no compromising or bargaining with the Powers in control of things. . . . Great teachers have taught us the way, but they can neither compel us to walk in it, nor can they drag us along it. Whatever progress we make we must make for ourselves. . . . The doctrine of the vicarious atonement and of the absolution and remission of sins by a priest or anyone else, in fact, are a flat denial of the doctrine of full and individual responsibility, of Karma, and are therefore inconsistent with the . . . truth of Theosophy. . . . They are not only pernicious in themselves, but they lead to loose thinking on moral and spiritual matters. . . . The labeling of such stuff 'Theosophy,' is something which every believer should resent and protest against, no matter what the prestige of those who advocate it. If 'there is no religion higher than truth,' it is a sorry show of religion to keep silence when the truth is attacked."

In the *Critic* for January 9th, 1918, Dr. Stokes returns to the subject with an article entitled, "Not Peace, but a Sword," and discusses the fallacy of those who cry peace, peace, when there is no peace, and quotes Emerson's saying: "Nothing can bring you peace, but the triumph of principles." Dr. Stokes says: "Principles as a rule do not triumph in the individual without a struggle, neither do they triumph in society unless there is some one who is willing to fight for them. And much as peace is to be desired, there is a false and dangerous peace which consists not in the triumph of principles, but in learning to do without them, and the equally false peace which comes from thinking that harmony is of more importance than truth, and that principles should not be discussed should any lack of harmony result. Man craves peace of mind just as he craves a warm room, a full stomach, in short, just as he desires the absence of all disagreeable sensations. And just as this freedom from unpleasant physical sensations may be secured through the sacrifice of honor and honesty, so can peace of mind be secured through the sacrifice of spiritual honor, of the love of truth and justice. As with everything else one must consider whether it is worth the price paid, whether it is an honorable or a dishonorable peace. In the past, as well as at present, the church has played upon this craving for spiritual ease. It has quieted the fears of the sinner by giving him the doctrines of the vicarious atonement and of the absolution and remission of sins, and not content with leading its followers away from the truth that peace can come only from the triumph of principles, it has deadened the tendency in that direction by the use of

spiritual narcotics, prominent among which are rituals, or . . . ceremonial magic. It is for this reason amongst others that the encroachments of the Old Catholic Church and its methods in a society which has for its motto "There is no religion higher than truth" is most earnestly to be deplored. For it is in such a society above all others that peace should be secured through the triumph of principles alone, not through any method of mystical intoxication. One has but to read the recent literature on this subject to see that the society referred to is being led away from a desire for genuine peace, and is being persuaded to accept a spurious sort, secured by the use of spiritual lightning rods and outpourings of a supposed Divine blessing brought about by the incantations of a priest, as well as by an overwrought and emotional devotion to leaders and Masters whom they worship but do not obey. . . . If it be true that the grand principles of religion and ethics were originally communicated by great leaders and teachers of infant humanity, it is nevertheless true that they have been preserved only by the efforts of those who were willing to fight for them, and often to lay down their lives for them, against the encroachments of those who would substitute these very same ideas of peace at any price, of ritualism, with which the truth is threatened today."

One is sometimes tempted to emulate Carlyle and apply the stitching of *Sartor Resartus* to so much that is handed out *ex cathedra* for the consumption if not for the nourishment of the popular mind. Scientific students write as oracularly nowadays as did their predecessors in monk's cowls of the middle ages, and their learned exudations are as vigorously commended by the practical leaders of mankind as, say, Eusebius was supported by Constantine. Some Mr. Justice *Shallow* publishes a thick quarto of contradictory guesses strained through the spectrum of his empirical intellect, and forthwith the armed *constabulary* serve on the public their writs of approval. In this safe company the public nods knowingly and dreams rosilily that a modern *Job* must of necessity now repeat in all reverence and respect his ancient sarcasm, "no doubt ye are the people and wisdom shall die with you." Professor Henry Fairfield Osborn has published a book on "The Origin and Evolution of Life," and Colonel Theodore Roosevelt has written a "Notice" of the book for *The Outlook* in terms of great eulogy. We have as much respect for Prof. Osborn in his proper function and capacity as a collector of data as for any other historian, but we would not feel greatly edified by any opinions that A. S. Barnes of school history fame might submit touching the capacity or campaign conduct of George Washington or Robert E. Lee, nor by the said Mr. Barnes' speculations on the philosophy of history. And however great our respect for Colonel Roosevelt as patriot and statesman of action—and that respect is very great indeed—we have none at all for his capacity for abstract thinking, for the simple reason that he has none. *Dans la nuit tous les chats sont gris*, says the French proverb, and a free translation of the proverb for the purpose in hand is that in the darkness of ignorance one blind man's sight is no better than another's.

Colonel Roosevelt takes no note of the fact that the title of Prof. Osborn's book is a gross scientific inaccuracy, or to speak in less polite terms a falsity and an *alias*. When a man travels under a false name the experience of mankind raises a weighty presumption against him, and investigation will verify that the same holds good in regard to books that sail under false colors. Prof. Osborn does not in his text "even pretend to offer a clearly developed energy-conception of the origin of life or of all the marvelous facts of evolution, adaptation, and heredity," says Mr. Roosevelt. We submit that the title of the book itself makes that very pretense. In this respect, not to speak of any others, Mr. Darwin's "Origin of Species by Means of Natural Selection," is honest in its title as in its text, and Mr. Darwin not only provided a mass of facts but a close-grained argument to support his theory, neither of which can be said of Prof. Osborn's book or of

Mr. Roosevelt's "Notice." That Mr. Darwin's theories have "missing links" is not due to his lack of honesty, or facts, or flaws in his course of reasoning, but very evidently from the inherent defect in a *posteriori* reasoning itself. The mind, by nature capable only of dealing with what is known, or assumed as known, is constitutionally incapable of entering the province of the creative or intuitive imagination, which alone can in any sense deal with the unknown. To attempt to *reason* from the known to the unknown save by analogy and correspondence is as futile as the attempt to fly would be on the basis that an able pair of legs is sufficient equipment. No matter how much "solid ground" of facts the scientist may have beneath the feet of his reasoning faculty, or how able that faculty, he can but suffer a hard fall when he attempts a flight into the empyrean of teleology. But though Darwin failed his work is none the less of incomparable value when contrasted with the labors of any other modern scientific speculator, for Darwin was first of all a student; and we have the hardihood to say this, even though Mr. Roosevelt appears to rank Prof. Osborn's work as of superior merit. This seems to be because Prof. Osborn has thrown aside as futile the attempt to solve nature's secrets by a study of forms—"the standpoint of the naturalist," Mr. Roosevelt observes—and has approached it from the "standpoint of the physicist. He treats of the origin and evolution of life from the standpoint of the action, reaction, and interaction of energy. . . . Prof. Osborn and the other profound investigators of his school believe that there is at least a chance that the cause (of evolution) may be found; and they have taken the indispensable first step in this direction by clearly grasping the fact that *energy*, and not *form*, lies at the beginning of the evolution of life." In other words, all scientific inquiry and speculation hitherto has been fundamentally erroneous, because it sought the origins of life and evolution in *forms*. If science and scientists can so blunder during two centuries that it and they have overlooked and ignored "the indispensable first step" to any real knowledge of causality—and for this we have the word of Mr. Roosevelt as above quoted, and presumably of Prof. Osborn and "the other profound investigators of his school"—it would seem to warn us against a too hasty and premature enthusiasm over even Prof. Osborn's discovery that the real causal agent which lies at the beginning of the evolution of life is "energy."

In the Lookout for January we had occasion to refer to eminent scientific authority which cries in the wilderness of our empiricism and speculation for some "true criterion" of scientific research and speculative reasoning. The writer, Prof. James Byrnie Shaw, sounds a threnody over our scientific ignorance as to what "matter," "form," "energy," "electricity," and a multitude of other phenomena we have named but do not understand, may really be, and says that of all of them we really "know nothing." We do not doubt that, brought to bay, Prof. Osborn and Col. Roosevelt would make the same admissions. What fatuity then, is this, by no matter whom sponsored, that pretends to have found the beginnings of the evolution of life in "energy?" The spurious attempt to explore or define what we do not understand in terms of something else which equally we do not understand? Is this too harshly put? Listen to Colonel Roosevelt on Prof. Osborn yet once again: "The mode of the actual origin of life is pure speculation, and this Mr. Osborn explicitly states at the same time that he sketches five hypotheses, representing five successive physicochemical stages, of the origin and earliest stages of the evolution of the life organism." If the mode of the actual origin of life is pure speculation of what value are five hypotheses, or fifty, and how can they be in any sense "representative," as Mr. Roosevelt calls it? Rather, they are misrepresentative and as deceitful and malicious as would be the opinion of a witness. It is as injurious to justice for the opinion of a witness on something of which he knows nothing, to be received by a jury as a fact, as for the same jury to be deceived by perjured testimony. And again, if there is any value in such hypotheses certainly

the value might better be conceived of as existing in one hypothesis than in five. This is four too many.

"The tracing of an unbroken line of descent from the protozoan to Plato does not in any way really explain Plato's consciousness, of which there is not a vestige in the protozoan. There has been a non-measurable quantity of actual creation," says Mr. Roosevelt, and in so saying apparently has no conception that he is confessing judgment by default for himself and for Prof. Osborn and for the whole school of modern science in the field of ontology. He would better have emulated the example of Prof. Ladd, who closes his able thesis on Psychology with the statement: "The theory how two such courses of development—the one of a being which is known as the product of the physical universe and the other of a 'stream of consciousness' that comes to know itself as a feeling, willing, and knowing Self—can stand related to each other in manifold ways, the psychologist, so long as he remains on the standpoint of his science, turns over to the philosopher." Prof. Ladd, at least, is honest and confesses judgment in open forum, and not by default. The schools of science which look for the "origin and evolution of life" in forms have overlooked not one, but many, "indispensable first steps," and manifestly this is equally true of Prof. Osborn and his school who look for the same obscure—to them—origins in "energy." It is not that either school has so much overlooked any *facts*, as that they have overlooked, derided or ignored the indispensable *factors*. Besides form and energy, or matter and force, they persistently overlook Intelligence and Consciousness, or Spirit and Soul, the eternal quadrilateral enclosing any and all phenomena, dependent on them for expression only. As well try to solve the teleology of the patriotism of Colonel Roosevelt, or the industrious ability of Prof. Osborn, by the study of their forms, the composition of their bodies, the metabolism of their organic assemblage or changes, or by measurements of their energetic expenditures or amassments, as to solve the great problem of life and being by consideration of their instruments—forms—and activities—energy—while omitting altogether from the calculation that very life and being themselves. Form and energy are effects and concretions due to the Intelligent power of Consciousness. The proof? The proof is, negatively, that the formula of matter or energy *does not explain the facts known*; affirmatively, postulating Life, or Consciousness, Soul or Intelligence, with Matter and Energy as their instrument and medium, every phenomenon is rendered clear, intelligible, coherent and consistent. Let Prof. Osborn and Colonel Roosevelt turn for the *explanation* of the phenomena they have so patiently adduced and produced, to that same Plato, and they will learn that the to them "non-measurable" quality, rather than quantity, of "creation," has been measured long since. Of if they prefer a more "modern instance" let them consult the philosophy of H. P. Blavatsky and they will find more *wisdom* in the "summing up" at the close of the first section of the first volume of the *Secret Doctrine* than in all the hypotheses of modern science were those multiplied a thousand fold.

One more mention before closing this too long attention to empiricism whose only merit lies in the prestige of the names attached to it and the "authority" carried by those names to the unthinking public mind. Mr. Roosevelt states that "the chief positive recent addition to our understanding of the forces of evolution is the sharp distinction now universally admitted to exist between the general body organism itself and the reproductive cell or cell group within—germ plasm, as the latter is generally called." Here once more is an ancient error reproduced in a fresh opinion and that opinion presented as a matter of *fact* in the words "chief positive recent addition." This "germ plasm" is, as a matter of fact, equally present in every cell of the body, and not merely in the "reproductive cell or cell group;" otherwise how does any cell produce or reproduce itself, as every student of physiological change knows to be the case? And how do the earth-worm and other forms

of life reproduce "the general body organism itself" by indifferent fission, emission and budding or grafting, as is likewise known to be the fact. The "reproductive cell" is inherent in all nature, wanting only, as everything wants, the necessary condition for its manifestation. Add to the facts and hypotheses of modern science the world old postulates of the One Spirit in every body and the doctrine of *Karma*, or Intelligent Law, and the universe and everything in it become an "understandable orderly procedure of life," which Mr. Roosevelt recognizes but cannot scientifically admit because it is too big for the narrow premises of science. We said that Mr. Roosevelt is incapable of abstract thought. This is so with him and with all others, not as an inherency, but because of the fatal fallacy of our preconception, our unconscious major premise which denies the *reality* of consciousness and intelligence, and attaches that reality to their phenomenal manifestations, as witness Mr. Roosevelt's statement: "Professor Osborn explicitly disclaims any attempt to interpret the phenomena of life appearance with dogmatic assertion as to *whether there is or is not something that can be disassociated from the functioning of energy as we understand it.*" So long as the whole power of our consciousness is directed to the phantasmagoria of that same consciousness, it is in vain that we seek to understand either the phenomena or ourselves. Buddha knew better. So did Jesus. So did H. P. Blavatsky. So does any tyro in real philosophy.

A correspondent writes of the "Spirit of the Age" behind the present world war, the struggle of thought to be free, and finds in the men from the trenches a something which bespeaks "a contact with Reality." This conception he draws from the voices, looks, firmness, and "indifference to death" of those with whom he has conversed. It would seem to us that all these conditions that our correspondent cites could come from something far less than contact with the Real in any true sense. Familiarity with death in many forms, the constant expectancy that a similar fate might be theirs at any instant, would not necessarily bring about a higher realization of life, nor a "sense of the littleness of this life." The hardships, immanent danger, the great purpose, of the war might very well bring about a seeming indifference to death on the part of the individual; he might shut his eyes to the danger and go on from a strong sense of duty, or from the force of discipline, with that hope in his heart which springs eternal in the human breast that he will come through safely as others have and will; but in all this there would be nothing of the high realization of which our correspondent speaks. The Real cannot be said to be contacted; it must be *realized*; and a realization implies a knowledge that is not common to many. Nevertheless, there is a sustaining power in every human being which surpasses danger, wounds, and even death itself; and that is the Spirit-Soul—the inner man, the immortal, no matter how small his comprehension of life's purpose while in a body.

Nor can it be said, as our correspondent seems to think, "that this war is that man may know himself for what he really is," for that implies an infliction or lesson furnished by powers other than man, and takes away the force and bearing of Karmic Law which says in many ways that "as a man soweth, so must he also reap;" and as he is reaping, so he must have sown. Men, through ignorance and selfishness, bring about conditions that produce wars, and through the suffering may learn to change their ways and widen their conceptions of the purpose of life and of universal brotherhood. Not until there is universal knowledge and the application of the Eternal Verities found only in the Wisdom-Religion, Theosophy, will there be universal peace. It is the aim of all true Theosophists to bring about a sense of individual responsibility, spiritually, intellectually, psychically, and physically, through a knowledge of the laws that unite all these aspects of the human being "diverted to nothing else." When all the aspects are seen to be included in the One, then, and then only, can there be said to be a knowledge of the Real.

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THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VI

APRIL, 1918

No. 6

*"The way gets clearer as we go on, but as we get clearer
we get less anxious as to the way ahead."*

—WM. Q. JUDGE.

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The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



А И Я

In our Solar World the One Existence is Heaven and the earth, the root and the flower, the action and the thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. Therefore the ancient Sages have wisely called it the manifested God in Nature.—*H. P. B. in the Secret Doctrine, V. 1.*

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STUDIES IN ISIS UNVEILED

VIII

SPIRITUALISM

The accompanying article is made up of textual extracts from *Isis Unveiled*, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

THOSE best prepared to appreciate occultism are the spiritualists, although, through prejudice, until now they have been the bitterest opponents to its introduction to public notice. Despite all foolish negations and denunciations, their phenomena are real. Despite, also, their own assertions they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause*. A thousand mortifying rebuffs have failed to open their reason or their intuition to the truth. Ignoring the teachings of the past, they have discovered no substitute. We offer them philosophical deductions instead of unverifiable hypothesis, scientific analysis and demonstration instead of indiscriminating faith. Occult philosophy gives them the means of meeting the reasonable requirements of science, and frees them from the humiliating necessity to accept the oracular teachings of "intelligences," which as a rule have less intelligence than a child at school. So based and so strengthened, modern phenomena would be in a position to command the attention and enforce the respect of those who carry with them public opinion. Without invoking such help, spiritualism must continue to vegetate, equally repulsed—not without cause—both by scientists and theologians.

In its modern aspect, it is neither a science, a religion, nor a philosophy.

Are we unjust; does any intelligent spiritualist complain that we have misstated the case? To what can he point us but a confusion of theories, a tangle of hypotheses mutually contradictory? Can he affirm that spiritualism, even with its thirty years* of phenomena, has any defensible philosophy; nay, that there is anything like an established method that is generally accepted and followed by its recognized representatives?

And yet, there are many thoughtful, scholarly, earnest writers among the spiritualists, scattered the world over. There are men who, in addition to a scientific mental training and a reasoned faith in the phenomena *per se*, possess all the requisites of leaders of the movement. How is it then, that, except throwing off an isolated volume or so, or occasional contributions to journalism, they all refrain from taking any active part in the formation of a system of philosophy? This is from no lack of moral courage, as their writings well show. Nor because of indifference, for enthusiasm abounds, and they are sure of their facts. Nor is it from lack of capacity, because many are men of mark, the peers of our best minds. It is simply for the reason that, almost without exception, they are bewildered by the contradictions they encounter, and wait for tentative hypotheses to be verified by further experience. Doubtless this is the part of wisdom. It is that adopted by Newton, who, with the heroism of an honest, unselfish heart, withheld for seventeen years the promulgation of his theory of gravitation, only because he had not verified it to his own satisfaction.

Spiritualism, whose aspect is rather that of aggression than of defense, has tended towards iconoclasm, and so far has done well. But, in pulling down, it does not rebuild. Every really substantial truth it erects is soon buried under an avalanche of chimeras, until all are in one confused ruin. At every step of advance, at the acquisition of every new vantage-ground of FACT, some cataclysm, either in the shape of fraud and exposure, or of premeditated treachery, occurs, and throws the spiritualists back powerless because they *cannot* and their invisible friends *will* not (or perchance can, less than themselves) make good their claims. Their fatal weakness is that they have but *one* theory to offer in explanation of their challenged facts—the agency of *human disembodied spirits*, and the medium's complete subjection to them. They will attack those who differ in views with a vehemence only warranted by a better cause, they will regard every argument contradicting their theory as an imputation upon their common sense and powers of observation; and they will positively refuse even to argue the question.

How, then, can spiritualism be ever elevated to the distinction of a science? This, as Professor Tyndall shows, includes three

* It is to be remembered that *Isis Unveiled* was published in 1877.—EDITORS THEOSOPHY.

absolutely necessary elements; observation of facts; induction of laws from these facts; and verification of those laws by constant practical experience. What experienced observer will maintain that spiritualism presents either one of these three elements? The medium is not uniformly surrounded by such test conditions that we may be sure of the facts; the inductions from the supposed facts are unwarranted in the absence of such verification; and, as a corollary, there has been no sufficient verification of these hypotheses by experience. In short, the primary element of accuracy has, as a rule, been lacking.

That we may not be charged with desire to misrepresent the position of spiritualism, at the date of this present writing, or accused of withholding credit for advances actually made, we will cite a few passages from the *London Spiritualist* of March 2, 1877. At the fortnightly meeting, held February 19, a debate occurred upon the subject of "Ancient Thought and Modern Spiritualism." Some of the most intelligent Spiritualists of England participated. Among these was Mr. W. Stainton Moses, M. A.,* who has recently given some attention to the relation between ancient and modern phenomena. He said: "Popular spiritualism is not scientific; it does very little in the way of scientific verification. Moreover, exoteric spiritualism is, to a large extent, devoted to presumed communication with personal friends, or to the gratification of curiosity, or the mere evolution of marvels. The truly esoteric science of spiritualism is very rare, and not more rare than valuable. To it we must look for the origination of knowledge which may be developed exoterically. We proceed too much on the lines of the physicists; our tests are crude, and often illusory; we know too little of the Protean power of spirit. Here the ancients were far ahead of us, and can teach us much. We have not introduced any certainty into the conditions—a necessary prerequisite for true scientific experiment. This is largely owing to the fact that our circles are constructed on no principle. We have not even mastered the elementary truths which the ancients knew and acted on, *e. g.*, the isolation of mediums. We have been so occupied with wonder-hunting that we have hardly tabulated the phenomena, or propounded one theory to account for the production of the simplest of them. We have never faced the question: What is the intelligence? This is the great blot, the most frequent source of error, and here we might learn with advantage from the ancients. There is the strongest disinclination among spiritualists to admit the possibility of the truth of occultism. In this respect they are as hard to convince as is the outer world of spiritualism. Spiritualists start with a fallacy, *viz.*; that all phenomena are caused by the action of departed human spirits; *they have not looked into the powers of the human spirit*: they do not know the extent to which spirit acts, how far it reaches, what it underlies."

Our position could not be better defined.

* Mr. Moses was a leading writer upon Spiritualism a generation ago. His writings were usually signed with his *nom de plume*, "M. A. Oxon."—EDITORS THEOSOPHY.

Self-complacency is the most serious obstacle to the enlightenment of the modern spiritualist. His thirty years' experience with the phenomena seem to him sufficient to have established intermundane intercourse upon an unassailable basis. His thirty years have not only brought to him the conviction that the dead communicate and thus prove the spirit's immortality, but also settled in his mind an idea that little or nothing can be learned of the other world, except through mediums.

For the spiritualists, the records of the past either do not exist, or if they are familiar with its garnered treasures, they regard them as having no bearing upon their own experiences. And yet, the problems which so vex them, were solved thousands of years ago by the theurgists, who have left the keys to those who will search for them in the proper spirit and with knowledge. Is it possible that nature has changed her work, and that we are encountering different spirits and different laws from those of old? Or can any spiritualist imagine that he knows more, or even as much about mediumistic phenomena or the nature of various spirits, as a priest-caste who spent their lives in theurgical practice, which had been known and studied for countless centuries? If the spiritualists have their phenomena under test-conditions, so had the old theurgists, whose records, moreover, show that they could produce and vary them at will. The day when this fact shall be recognized, and profitless speculations of modern investigators shall give place to patient study of the works of the theurgists, will mark the dawn of new and important discoveries in the field of psychology.

When the possible nature of the manifesting intelligences, which science believes to be "psychic force," and spiritualists the identical spirits of the dead, is better known, then will academicians and believers turn to the old philosophers for information.

We are forced to contradict, point-blank, the assertion that "the marvellous wonders of the present day, which belong to so-called modern spiritualism, are identical in character with the experiences of the patriarchs and prophets of old." They are identical only so far that the same forces and occult powers of nature produce them. But though these powers and forces may be, and most assuredly are, all directed by unseen intelligences, the latter differ more in essence, character and purpose than mankind itself, composed, as it now stands, of white, black, brown, red, and yellow men, and numbering saints and criminals, geniuses and idiots. The writer may avail himself of the services of a tame orang-outang or a South Sea islander; but the fact alone that he has a servant makes neither the latter nor himself identical with Aristotle and Alexander.

Now, except the story of Saul and Samuel, there is not a case instanced in the *Bible* of the "evocation of the dead." As to being lawful, the assertion is contradicted by every prophet. Nowhere through the *Old Testament*, nor in Homer, nor Virgil is communion with the dead termed otherwise than necromancy. One of the great-

est reasons for it was the doctrine of the ancients, that no soul from the "abode of the blessed" will return to earth, unless, indeed, upon rare occasions its apparition might be required to accomplish some great object in view, and so bring benefit upon humanity. In this latter instance the "soul" had no need to be *evoked*. It sent its portentous message either by an evanescent *simulacrum** of itself, or through *messengers*, who could appear in *material* form, and personate faithfully the departed. The souls that could so easily be invoked were deemed neither safe nor useful to communicate with. They were the souls, or *larvæ* rather, from the infernal regions of the limbo—the *sheol*, the region known by the kabalists as the eighth sphere.

The only standard within the reach of spiritualists and present-day mediums by which they can *try* the spirits, is to judge, 1, by their actions and speech; 2, by their readiness to manifest themselves; and 3, whether the object in view is worthy of the apparition of a "*disembodied spirit*," or can excuse any one for disturbing the *dead*. Saul was on the eve of destruction, himself and his sons, yet Samuel inquired of him: "Why hast thou *disquieted* me, to bring me up?" But the "intelligences" that visit the circle-rooms, come at the beck of every trifler who would while away a tedious hour. And this word "*up*" from the spirit of a prophet whose abode ought certainly to be in heaven, is very suggestive in itself to a Christian who locates paradise and hell at two opposite points.

NOTE.—The volume and page references to *Isis Unveiled*, from which the foregoing article is compiled, are, in order of the excerpts, as follows:—Volume ii, 636, 637, 638; volume i, 334, 335, 492, 493.
—EDITORS THEOSOPHY.

SECRET DOCTRINE EXTRACTS¹

. . . The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable.

* *Mayarî Rupa*.—EDITORS THEOSOPHY.

¹From the Original Edition Vol I—Introductory—, p. xx; see Vol. I—Introductory—, pp. 3-4—New Edition.

A YEAR ON THE PATH*

* * * * *

The question is always naturally asked "What is the Path?" or "What is the Philosophy?" which is the same thing, for of course the following of any path whatever will depend upon the particular philosophy or doctrines believed in. The path we had in view is held by us to be the same one which in all ages has been sought by Heathen, Jew and Christian alike. By some called the path to Heaven, by others the path to Jesus, the path to Nirvana, and by the Theosophists the path to Truth. Jesus has defined it as a narrow, difficult and straight path. By the ancient Brahmins it has been called, "the small old path leading far away on which those sages walk who reach salvation;" and Buddha thought it was a noble fourfold path by which alone the miseries of existence can be truly surmounted.

But of course mental diversities inevitably cause diversity in the understanding of any proposition. Thus it happens that Theosophists have many different views of how the path should be followed, but none of them disagree with the statement that there must be *one* Truth, and that no religion can be called higher than Truth. We therefore have pursued, as far as possible, a course which is the result of the belief that the prevalence of similar doctrines in the writings and traditions of all peoples points to the fact that *the true religion is that one which will find the basic ideas common to all philosophies and religions.*

We turned most readily and frequently to the simple declarations found in the ancient books of India, esteeming most highly that wonderful epic poem—the Bhagavad-Gita. And in that is found a verse that seems to truly express in powerful words what philosophers have been blindly grasping after in many directions.

"It is even a portion of myself (the Supreme) that in this material world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, in order that it may obtain a body, and that it may leave it again; and that portion of myself (Ishwar) having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower."¹

To catch the light which gleams through this verse, is not for mortal minds an easy task, and thus it becomes necessary to present as many views from all minds as can be obtained. But it seems plain that in every religion is found the belief that that part of man which is immortal must be a part of the Supreme Being, for there cannot be two immortalities at once, since that would give to each a beginning, and therefore the immortal portion of man must be derived from the true and only immortality.

*Portion of an Editorial bearing this title, first printed by Wm. Q. Judge in *The Path* of March, 1887.

¹ *Bhagavad-Gita*, ch. 15.

This immortal spark has manifested itself in many different classes of men, giving rise to all the varied religions, many of which have forever disappeared from view. Not any one of them could have been the whole Truth, but each must have presented one of the facettes of the great gem, and thus through the whole surely run ideas shared by all. These common ideas point to truth. They grow out of man's inner nature and are not the result of revealed books. But some one people or another must have paid more attention to the deep things of life than another. The "Christian" nations have dazzled themselves with the baneful glitter of material progress. They are not the peoples who will furnish the clearest clues to the Path. A few short years and they will have abandoned the systems now held so dear, because their mad rush to the perfection of their civilization will give them control over now undreamed of forces. Then will come the moment when they must choose which of two kinds of fruit they will take. In the meantime it is well to try and show a relation between their present system and the old, or at least to pick out what grains of truth are in the mass.

In the year just passing we have been cheered by much encouragement from without and within. Theosophy has grown not only in ten years, but during the year past. A new age is not far away. The huge, unwieldy flower of the 19th century civilization, has almost fully bloomed, and preparation must be made for the wonderful new flower which is to rise from the old. We have not pinned our faith on Vedas nor Christian scriptures, nor desired any others to do so. All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. In former times the disclosed Vedas, and later, the teachings of the great Buddha, were the right authority, in whose authoritative teachings and enjoined practices were found the necessary steps to raise Man to an upright position. But the grand clock of the Universe points to another hour, and now Man must seize the key in his hands and himself—as a whole—open the gate. Hitherto he has depended upon the great souls whose hands have stayed impending doom. Let us then together enter upon another year, fearing nothing, assured of strength in the Union of Brotherhood. For how can we fear death, or life, or any horror or evil, at any place or time, when we well know that even death itself is a part of the dream which we are weaving before our eyes.

Our belief may be summed up in the motto of the Theosophical Society, "There is no religion higher than Truth," and our practice consists in a disregard of any authority in matters of religion and philosophy except such propositions as from their innate quality we feel to be true.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER I.

Q. Why is it that Mr. Judge calls attention at once to Masters in Chapter I of the "Ocean?"

A. Because without the fact of the existence of Masters as men perfected in experience and wisdom, who are the possessors and custodians of all Their experience through past civilizations as well as this one, Theosophy would be but a speculation instead of the truths as to Man and Nature gained through observation and experience. Without such Beings there could be no such knowledge as Theosophy.

Q. "Masters investigate all things and beings." Does this imply that They did this in physical bodies?

A. To become a full and complete septenary being, physical existence must be undergone and understood.

Q. Which is nearer the truth, our science or religion?

A. Neither is near the Truth, because both are based on materialistic conceptions of Man and the Universe. What we know as science and religion are antagonistic and have no common basis, and their field of operation is extremely limited and hence misleading. The Truth must show that true science, religion and philosophy are complementary aspects of the One Truth.

Q. Can one convey the truth to another?

A. One can help another to see the truth in himself.

Q. How would one come into the realization of Masters as being ideals and facts in Nature? Is not "fact" and "ideal" a contradiction?

A. Facts and ideals are not contradictions because every fact is the resultant of a pre-existing ideal. Striving for an ideal brings about the fact of its accomplishment. Masters are facts in Nature, being the accomplishment of an ideal striven for. They are ideals to those below Them who recognize that They *are* facts, and follow the path They show.

Q. Is there a difference in degree between a Master and a Nirmanakaya?

A. A Nirmanakaya is one who having reached the goal refuses its fruition, but may remain on earth as a Master. This he may do in or out of a body, for the body is but a point of contact with earthly concerns. If he leaves the body entirely, he retains every other principle but the *kamic*, which has been crushed out beyond resurrection, and remains a member of that Invisible Host which ever protects and watches over Humanity as the Karma of the latter permits.

Q. It is said that the germ of all powers of the Masters is in every being. How does this "square up" with the fact that divinity is acquired? The statement is made that man is essentially perfect. Is it not true that we are gods, but have lost the consciousness of it?

A. The mistake here made by the questioner is in the assumption that "Divinity" means the same as the One Spirit. The "germ" is the "One Spirit." It contains the potentiality of growth in every being, and growth is acquired. The power to learn is not the learning. Effort has to be made. It is true that we are gods in essence—in "germ," and that from that germ we have developed many powers and much knowledge on higher planes; but what good are they to us *here*, if we have lost consciousness of the fact? The Masters have regained and maintain that consciousness in full.

Q. It speaks of Masters having certain powers. They could not use those powers if They did not know how to use them, could They?

A. Masters use all their powers. To have a power and not use it for good is to lose it. To use it for evil is also to lose it in the long run, for by such use, conditions are produced in the individual that prevent any use and bring about an atrophy. Indeed, that is the case with all of us. In earlier races we had many powers; we misused them and produced the conditions, mental, moral, and social, that exist today and hamper us. W. Q. J. once said at the conclusion of an article: "Arise, O Atlanteans, and undo the errors of the past!"

Q. Will the Philosophy always remain unfathomable?

A. If it is a recorded Philosophy it is not unfathomable, for it comprises a statement of principles, together with illustrations of their applications and workings universally and particularly. The real meaning of the word "Philosophy" is "love of wisdom"; esoterically, "The Wisdom of Love," or Compassion. That can neither be recorded nor have any limits. The sentence speaks of "knowledge" as being unfathomable, which might be understood as infinite extensibility.

Q. Can we gauge spiritual progress intellectually?

A. Spirit alone can understand spirituality. Intellects are but "weighing-machines", with as many standards of weight as there are so-called intellects.

Q. It speaks (page 5) of the Masters always making history, and that the visible heroic figures in the successive dramas may have been nothing more than Their puppets. If this is true how can we

know when we are acting, or when we are acted upon? Are not these men made use of by the Adepts and Masters?

A. Yes, consciously or unconsciously. When consciously it is doing for another what the other cannot do. When unconsciously it is when the nature and the Karma of the one so used permits. It does not interfere with the integrity of the individual; it stimulates him to use his highest faculties. With our present acquired nature and defects, there is more likelihood of our being acted upon by the evil than by the good. We need to be able to determine what is really good and what not; then we will be true actors.

Q. Can the Masters "do for another what he cannot do?" That seems contrary to the assertion of the "Third Fundamental"—self-induced and self-devised efforts?

A. It is not; because in such cases the individual must have advanced by self-induced and self-devised efforts to that point where his whole nature affords a point of contact with Higher and Wiser Beings, which contact not only enables him to use his own powers and knowledge more strongly and wisely but also supplies the right direction along which his self-induced and self-devised efforts may further proceed. When he is used unconsciously, his nature must be self-induced and self-devised to make him a possible instrument, and the stimulation of his qualities opens up further avenues for self-induced and self-devised efforts, till he, in turn, becomes a Conscious Agent. The whole course of occult teaching is suggestion, based upon right knowledge.

Q. What is the meaning on page 2—in speaking of "the rule of Law which is inherent in the whole"?

A. Law is not to be understood as something externally imposed upon us by any being or beings, but as due to our own ideas and actions as the creative sources and causes of the effects that we feel. Therefore Law is inherent in ourselves.

Q. On page 13—it speaks of "the true doctrine" as being "impacted in the imperishable center of man's nature." Does that mean as memory?

A. It is not memory in the sense of the word as we use it. It is all that we are, in every one of our constituents, by reason of our past experience and its application, regardless of whether we remember the experience or not.

Q. Do the affairs of the present appear to the Masters as new experiences, or do They see the future as it will be?

A. They have been through all experiences, and can judge of the future by the past and present. We must not think that our experiences in this are different from those in any other age. The material surroundings—the ideas, no doubt—were very different from ours; but human feelings have always been the same, no matter what the form might be that excites them. The Masters do not regard the character of the external stimuli, but the effect produced on the human being's inner nature. Experience is what one feels.

Q. But the "Soul" is distinct from any experiences?

A. Surely, if it were not, it could not experience. The Soul is distinct from its experiences in the sense that it is the sum-total of its experiences, just as a house is different from the materials put into it. The Soul is the resultant of all its experiences; the house is not any of the materials, but is an ideal made up of the materials. We idealize our experiences. Our experiences are worthless unless they give us a basis in ideal. Soul is the idealization of experiences—the idealization of Spirit, or Consciousness. We move from ideal to ideal. The spirit is constantly constructing ideals until it finally realizes that all ideals are comprehended in the One. It just means that all is Consciousness and Spirit.

Q. I have always thought of "Soul" as a sort of abstraction.

A. It is strange that we think of the Real part of us as the unreal. There is That in us which sees, hears, feels—quite irrespective of body, quite irrespective of mind—the Real Man. *Buddhi* is the Immortal Ego. *Buddhi* cannot be described. It is feeling, the accumulated experiences—all our experience is in feeling. *Manas* is the Higher Mind, that part of *Buddhi* which is in action; the creative power of *Buddhi*. There is a continuing line of experience as Perceivers—all beings are Perceivers. They are limited by the power of their self-created instruments. In all perceptions is the quality of the instrument through which that perception comes.

Q. In the "Voice of the Silence" it speaks of the Mind as the "Slayer of the Real." Why is that?

A. The "mind" is just a "lens" through which we look, and according as we have made the glass we look through do we see the world. We see everything reflected in the mirror of the mind—it is a reflection always—reflection colored and distorted by our own thoughts and feelings—characterized by the mirror we have. Anything that is said to us is always mixed up with the experiences we have already had, consequently is not true unless our minds are true. Images are reflected on the retina *reversed*, the same as they are in a mirror, but we have learned to correct the reversions psychically and unconsciously. That corrects the physical lens for external reflections. But we need a metaphysical lens that will correct mental reflections. That can be brought about by metaphysical concepts based upon the eternal verities, based upon the essential nature of all things.

Q. Is not the thing for which man is striving what we would call perfection? Is that not the goal, or to become a Mahatma?

A. The object of all evolution is not individual salvation, but that the whole shall be lifted up, raised to higher and higher degrees. A Master is One far, far ahead of the rest. He became a Master by doing service, and now remains with all His glorious powers devoted to the service of not only Humanity, but all the kingdoms of Nature. Those of us who have in us the possibility of becoming Masters in time, should imitate Their example.

Q. On page 7 of the "Ocean" it speaks of the existence of those Wise Men, and that They probably exist today. Surely there is no doubt of it! Why was the word "probably" put in there?

A. The word "probably" was used in order to show the ordinary reader, with Western ideas, that the evidence of the existence of such Beings in the past points to the strong probability of Their existence today; to avoid any appearance of dogmatism, and to call for a decision on the part of the reader—to arouse thought.

Q. "Ocean of Theosophy" has a tone of settled conviction, and appears to be authoritative, is it to be so accepted?

A. As Mr. Judge said himself, in the Preface, "The tone of settled conviction which may be thought to pervade the chapters is not the result of dogmatism or conceit, but flows from knowledge based upon evidence and experience." It is not conceit nor assumption of authority, because it is only a handing on of what has been known before.

Q. In speaking of a true basis, do you think it would be possible for a Theosophical society to have one for the promulgation of the true teachings of the Masters, without the Three Fundamental Propositions of the Secret Doctrine? Could it be taught without these?

A. A working knowledge of the Three Fundamentals is essential for an understanding of all that follows in the *Secret Doctrine*. One might be able to repeat all that is written in the *Secret Doctrine* and elsewhere, and have no real understanding of the Philosophy. There are many in that position.

The *Secret Doctrine* says in regard to the Three Fundamental Propositions, "Once that the reader has gained a clear comprehension of them and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven."

Q. The number of Masters is not augmented during the Kali-Yuga, is it?

A. As a Master is a perfected septenary being, and men in general are far from perfect, though having a septenary nature, there can be no absolute barrier in any age to the attainment of perfection, or that degree of wisdom and power which marks a Master. In the present age no doubt the difficulties are very great, but so also are the opportunities. It is safe to say that every civilization adds to Their number.

Q. How does such an age come about? It is sometimes called the "Foundation" age; why is that? And why is its "momentum" spoken of, and how can much be done in it?

A. Kali-Yuga means "Dark Age"—that is, "spiritually dark". It is the culmination of man's descent into, and identification of himself with, gross matter. It represents and contains the mingling of different lines of individual and collective thought and action (individuals, nations and races) necessarily antagonistic because of personal selfishness, due to a loss of the knowledge of spiritual identity. Nature's processes are first, homogeneity; then differen-

tiation; then amalgamation—when all the differentiations are mixed together; then precipitation—or separation of the true ideas from the false. This is Kali-Yuga, during which a choice between true and false ideas must be made. It is the “Foundation Age” because the experiences gained through the Golden Age, the Silver Age, and the Bronze Age, become crystallized in the Iron Age. Then all the “momentum” of these ages is there, and as it is the turning point, it forms the “foundation” for subsequent progress. We have been descending step by step through the previous ages. All the efforts made and experiences gained during those vast periods have to be conjoined and brought into play in controlling and rightly using our terrestrial powers. We cannot do anything *against* Kali-Yuga, but we can do everything *in* it.

Q. What do cycles have to do with the comings of these Masters?

A. This is like asking, “What has day-time to do with our waking up?” The Universal Law shows that periods of non-manifestation are followed by periods of manifestation; periods of Light, by periods of Darkness. So there are periods when spirituality becomes more and more eclipsed, and intellect and materialism reign; and these again are followed by a dawn and increase of spirituality. It is at the beginnings of such a period as the latter that Divine incarnations take place. It is not the period of years that compels the appearance of a Divine Incarnation, but the condition of humanity. It has been observed, however, that periods of time and conditions of men coincide; just as waking pertains to the day-time and sleeping to the night. This is due to the collective action. When the whole mass gets to whirling, the unit has to go with it; but one may be on the hub of the wheel, so to speak, and will not get the motion of the rim. In like manner, the more we depart from our own center, the more are we involved in the general motion; we get into a current of ideas and feelings and are carried along with it because we identify ourselves with it.

Q. Are any of those Beings who have all this knowledge in physical bodies now?

A. It is stated that there are, and further, that They live upon this earth. While Their bodies are shaped like ours, the physical substance of which they are composed is a very high degree of physical matter; it might be likened to radiant matter, strongly electric and magnetic, for if They possess the high powers spoken of, Their bodies would necessarily be of a kind that could stand the impact of and convey those powers. Masters could not visit an ordinary man without creating such a disturbance in his physical body as would prevent ordinary perception and action. When They do come among mankind, They take the necessary precautions both to conceal Themselves, and also insulate Their powers by assuming an ordinary body of physical matter. By such means They are able to obviate external disturbance, and prevent supervision or obstruction. As Their work is upon the inner nature of Man through

men's personalities, this borrowed body, so to speak, serves every purpose. If on the other hand They should take extraordinary pains to avoid any possible injury or disturbance to ordinary bodies, and appeared in Their own natural bodies, Their powers over Nature and Their appearance would be such as to cause worship on the part of some, and superstitious antagonism on the part of others; either of which would be subversive of the end in view, which is to arouse to activity the divine nature of Man. So worship is not required, and companionship is neither wise nor possible for us as physical beings; it is necessary that we should know *within ourselves* those truths They teach and pre-eminently express.

It is stated that the Masters are preparing the minds of men, through Their Message of Theosophy, for Their actual presence among us; when that will be depends upon humanity as a whole and ourselves in particular.

Q. Do you think that there is a universal law back of our choice, whether it is right or wrong?

A. Law is the realm of action and its continuation, re-action. From the beginning of manifestation, each action by any being affects all beings to a greater or less degree, who in their turn react upon the institutor of the action. It is these re-actions that act as barriers when we see a better way and cannot immediately act as we would like. We can, however, make the choice, hold to it, and work towards it. The barriers will pass; the choice will remain with all its potentialities. Mere liking or disliking, however, are not referred to in the foregoing; these are within the power of the individual to remove. The barriers spoken of are those presented by external conditions, circumstances and events which for the time being prevent our taking a course seen, felt and known to be the best.

[Students of the "Ocean of Theosophy," no matter where located, are invited to send in questions on the chapter under consideration in the current issue of THEOSOPHY, at any time.]

FROM THE SECRET DOCTRINE*

While the Christian is taught that the human soul is a breath of God—being created by him for sempiternal existence, *i. e.*, having a beginning, *but no end* (and therefore never to be called eternal)—the Occult teaching says, "*Nothing is created, but is only transformed.*" Nothing can manifest itself in this universe—from a globe down to a vague, rapid thought—that was not in the universe already; everything on the subjective plane is an eternal *Is*; as everything on the objective plane is an *ever becoming*—because transitory."

* From the Original Edition Vol. I, p. 570; see Vol. I, p. 622 Third Edition.

"THE NEW REVELATION"

UNDER the above title the *Metropolitan* magazine for January, 1918, publishes a long and leading article written by Sir A. Conan Doyle, the well known novelist.

The magazine is one of the most reputable of American periodicals, and has a very large circulation. Arthur Conan Doyle is a familiar and friendly name to myriads of readers. He is one of many notable men in science and literature who are deeply interested in physical and psychological phenomena. The sufferings and sorrows incident to the present world circumstances, and the respectability of the great names associated with and endorsing what is called psychical research, have together produced a tremendous and wide-spread interest in and investigation of what was many years ago called "the unseen universe."

Theosophy, knowing that the whole is constituted of the visible and the invisible, grasps the facts of nature, both without and within, and its philosophy is the only possible key to the meaning of the mysterious physical and metaphysical phenomena in which so many minds are now so greatly interested.

Conan Doyle's title is a misnomer and a misconception of the facts to begin with. Psychic Research with all its attendant phenomena and accompanying explanations, is in no way and in no sense either a new revelation or a new thing. The name Psychic Research is comparatively new, having sprung into usage in the early '80's with the formation of the Society of that name. But the investigations which Conan Doyle's article discusses, the means employed, and the results achieved, have been familiar in Europe and America since the close of the first half of the last century under the name of Spiritualism. Nor is that by any means their beginnings. Every country, every clime, every period of time, every religion, every tradition, and every historical survey as far back as we can trace events, furnishes abundant evidence of the existence and prevalence of both conscious and unconscious intercommunication between our world and other worlds invisible to us in our normal condition, and between our state of consciousness and other states, and between the human inhabitants of our earth and the denizens of other and—to us—subjective worlds and planes of being.

Witchcraft, demonology and necromancy are words written on every page of the history of America and Europe. These words are offensive to the ears of the modern spiritualist and psychic researcher, but they are merely other names for identically the same facts. The offensiveness does not lie in the words employed but in the facts, whether this is recognized or not.

Norse and Teutonic legends are filled with the same occurrences and the same practices. Rome and Greece had their soothsayers, their exercises of mantic frenzy, their exorcisers of the

manes of the dead, their men and women with daimons and possessions. The Arabic tribes for ages have pursued and still pursue by means known to them the various branches of divination and trances. The lithographic remains and the papyri that have come down to us from ancient Egypt and Chaldea all afford clear evidences of the practices of mediumship and its fruits. Passing to the farther East, the religious and sectarian literature of ancient India and China are elaborate in their record of the subject, and certainly it is by no means absent from the Bible of the Jews and of Christendom.

Thus neither mediumship nor its practices or "revelations," whether in the form of physical phenomena, or trance, inspirational, automatic or other "messages," is in any way new. Nor are the arguments and considerations alleged and urged by Conan Doyle either new, inspiring or convincing. They are those advanced in all times, both by mediums themselves, their advocates and consultants. In fact, they are so little convincing or conclusive that among all those addicted to mediumship, no two agree as to the nature and rationale of the process or the thing itself, and no one of the many mediums can in advance say what will transpire, or that he can himself direct or control the extent or character of the manifestations. Further, the "control" is variable and limited, whatever the reasons alleged, as shown both by the manifestations and by the admissions of the unseen intelligences themselves. Still further, no two of the learned investigators of these manifestations agree as to their source, their unmingled nature, their laws, principles and processes, or the value of the messages received, or what conclusive deductions are to be drawn from their studies and experimental researches into this psychological domain.

The most patient and painstaking of these investigators, Prof. Myers, to whom Conan Doyle refers in terms of high encomium, was unable, as Dr. Doyle says, "to get any formula to cover all the manifestations called 'spiritual'." The five learned and able scientific investigators to whose books Conan Doyle refers as of notable value, all disagree with each other in conclusions drawn, in theories as to the nature of the phenomena and the manifesting intelligences. And of those who have studied longest and most thoughtfully it may be said that they all speak with caution and great reserve, and admit that they do not understand what it is that they are studying as a whole, however they speculate and are "convinced" of one thing and another. No two of them formulate the same theories and no one of them professes to have discovered any of the actual "laws" involved. It is admitted on every hand that all that is so far "proved" is that such manifestations actually take place, but that the whole subject is in confusion and chaos and in no sense of the word a science.

By Conan Doyle's confession he was, as a practicing physician thirty years ago, a "convinced materialist." He was profoundly "convinced that death does indeed end all." Yet he must at that

time have been acquainted with the existence and underlying principles of all the great religions. He must have read Plato and the Neo-Platonic philosophers. He must have been familiar with the life and sayings of Jesus. He must have known somewhat of Buddha. He must have known of the overwhelming conviction of the vast majority of mankind, of all grades and of all classes, in all times and countries, of the existence of the spiritual and metaphysical worlds and of the immortality of the Soul. Even he must have known of the practice of necromancy and witchcraft and of their phenomena everywhere in all times. These things could not have escaped his notice and his information. Yet he was as he tells us a convinced materialist believing that death ends all. Why, then, was he such a "convinced materialist?"

The answer can only be that he did not use intelligently the material at hand; that he was not a competent and just judge of the evidence; that he was biassed in his conclusions unconsciously to himself and not because of the preponderance of the evidence.

For after thirty years, with no new thing in the world adduced, with exactly the same state of facts before him or available to him, and with the added measure of safety in the clear recollection of his former error of judgment, he now announces that he is an equally "convinced spiritualist; equally firm and sure in the belief that there is survival after death." It is not in any sense new evidence; it is not in any sense new facts; it is not in any sense new teachings that have converted Conan Doyle. What, then, is it that has wrought this reversal of judgment? What else than the same basic flaw that produced the first "conviction?" The fact that he has not intelligently considered all the evidence; that he is not an unbiassed judge; that he is incompetent to pass upon the evidence, or the character and credibility of the witnesses. Like so many others who sit in the seats of the mighty and pronounce "the law in the case," he is, by his own showing, not even a good jurymen to pass upon the facts.

Are these statements harsh, or incorrect, or untrue? Let us consider. For these statements are not in any sense our own, however we in our turn are profoundly convinced of their entire accuracy.

In *Isis Unveiled*, H. P. Blavatsky goes over the world's evidence on this subject of "spiritual phenomena," and collates the world's testimony as to its source, nature, rationale, laws, science and philosophy. She there shows that the teachings of every Founder of the great religions; the teachings of every great philosopher, and of every great philanthropist in human history, have voiced distrust and have uttered warnings, and have pronounced condemnation of sorcery, of necromancy, and of phenomena-hunting, no matter what "spiritual" names we may give to them. Against such evidence and such testimony, Sir A. Conan Doyle, hundreds of other eminent men of the day, and untold thousands of the laity, have set and are setting deaf ears, turning closed eyes,

and stifling their own consciences. Stifling their own consciences? Aye, for not one of these psychological vivisectors would for a moment willingly consider submitting himself to the same state of helpless trance, of moral disintegration, of subjection to the control and obsession of unknown forces and agencies, of prodding, experimentation, suspicion, that goes on in the "medium" and intermediary essential to his "researches." He would no more do this than our medical vivisectors would themselves invite or assent to the degradations and the tortures they every day inflict on their "mediums," the helpless animals.

And what kinds of "evidences" and what character of "witnesses" have the spiritualists and psychic researchers chosen and accepted in defiance of the lessons of human history and the admonitions and warnings of the Christs and Buddhas, the bibles and religious scriptures of all nations? Raps, knocks, table-tippings, ouidja boards, automatic writings, and trance utterances through the mouths of physically, mentally and morally deranged subjects whom not one of the investigators trusts for one moment, or whose phenomena he would accept as genuine without the most elaborate precautions he can devise.

More, the very "phenomena" he seeks, the very "messages" he gets, are more abundant, more varied, more reliable in their procurement in the psycho-pathic wards of any great hospital. The records of lunacy and nervous derangements of the physicians are crammed with the phenomena and messages of patients paralleling every phase of mediumship and psychic research, and the London *Lancet* of Conan Doyle's own country, the gravest and ablest of its medical journals, but recently contained a measured and solemn warning by the greatest specialist in England on insanity and nervous disorders, against the very practices and the very results, and the very investigations and endorsements which to A. Conan Doyle and so many others represent *spiritual* psychological phenomena. What to Sir Oliver Lodge, Prof. Crookes, A. Conan Doyle, W. T. Stead, and hundreds of others is "an interesting subject for investigation," is a "consolation to the bereaved," is "evidence of immortality," is "teachings in regard to the other world and the spiritual nature of man," is to this medical expert, profoundly interested in the well-being of his fellow men, a deadly and terrible danger here and now, when considered only in relation to its effects upon the nervous system and moral nature of the victim.

To the incoming Egos of our generation and those to follow, H. P. Slavatsky, speaking with that kind of full knowledge that is evidenced by her life and by her writings, and backed by the testimony and teaching of the ages, voiced ever and always the dangers of mediumship, the delusions of its communications, the glamour of its phenomena, the fundamentally erroneous basis of "seeking for a sign" and a wonder as evidence of the truthfulness or value of any communication or any teaching. She propounded and promul-

gated no new revelation, but a restatement of ethics, philosophy and spiritual science upon the understanding and practice of which all true metaphysical and psychological, no less than all true physical progress is based. And she gave the rationale, the forms, processes and meaning of spiritualistic phenomena of all kinds, and made clear the class and character of the "intelligences" of the seance room and the psychical research experimenter. There is no disorder, no confusion, no chaos or contradiction in her exposition of "spiritual phenomena." She knew what she was talking about and was herself able to produce *at will*, because she understood, the phenomena of the metaphysical, exactly as a genuine scientist can produce at will the phenomena of the physical, universe.

Which "revelation" will we have, the old revelation of the Wisdom-Religion, or the "new" revelation of Necromancy?

SECRET DOCTRINE TEACHINGS*

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e. g.*, even in the exotericism of the Purânas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i. e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

* From the Original Edition Vol. I, pp. 272-273; see Vol. I, pp. 293-294 Third Edition.

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY.
DISCUSSIONS OF THE STANZAS OF THE FIRST
VOLUME OF THE "SECRET DOCTRINE."

(PART TWO)

(*Concluded from March.*)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part II consists of Stanzas II to IV of the "*Book of Dzyan*," upon which "*The Secret Doctrine*" is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing "*The Secret Doctrine*" will find that these Stanzas are also printed in H. P. Blavatsky's "*Voice of the Silence*," which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first part of the "Transactions" was printed in the issues of THEOSOPHY from June to October, 1916, inclusive.

X.

STANZA IV.

Sloka (1.) LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS
—THE SONS OF THE FIRE. LEARN THERE IS NEITHER FIRST
NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO NUMBER.

Q. *Are the sons of the Fire, the Rays of the Third Logos?*

A. The "Rays" are the "Sons of the Fire-Mist", produced by the *Third Creation*, or Logos. The actual "Sons of the Fire" of the Fifth Race and Sub-races are so called simply because they by their wisdom belong, or are nearer to, the hierarchy of the divine "Sons of the Fire-Mist", the highest of the planetary Chohans or Angels. But the Sons of the Fire here spoken of as addressing the Sons of the Earth are, in this case, the King-Instructors who incarnated on this earth to teach nascent Humanity. As "Kings" they belong to the divine dynasties of which every nation, India, Chaldea, Egypt, Homeric Greece, &c., has preserved a tradition or record in some form or other. The name "Sons of the Fire-Mist" was also given to the Hierophants of old. They are certainly subdivisions of the Third Logos. They are the Fire-Chohans or Angels, the Ether Angels, the Air and Water Angels, and the Angels of the Earth. The seven lower Sephiroth are the earthly angels and correspond to the seven hierarchies of the seven elements, five of which are known, and two unknown.

Q. *Do they, then, correspond to the Races?*

A. They do. Otherwise where would be the intellectual Races with brains and thought, if it was not for these hierarchies that incarnated in them?

Q. What is the distinction between these various Hierarchies?

A. In reality these fires are not separate, any more than are the souls or monads to him who sees beyond the veil of matter or illusion.

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.

Thus with these hierarchies. Why should we separate their classes in our mind, except for purposes of distinction in *practical* Occultism, which is but the lowest form of applied Metaphysics. But if you seek to separate them on this plane of illusion, then all I can say is, that there exists between these Hierarchies the same abysses of distinction as between the "principles" of the Universe or those of man, if you like, and the same "principles" in a bacillus.

"There is a passage in the Bhagavad-Gita (ch. viii.) wherein Krishna, speaking symbolically and esoterically, says: 'I will state the times (conditions) . . . at which devotees departing (from this life) do so never to return (be reborn). The Fire, the Flame, the day, the bright (lucky fortnight), the six months of the Northern solstice (dying) in these those who know the Brahman (Yogis) go to the Brahman. Smoke, Night, the dark (unlucky) fortnight, the six months of the southern solstice, (dying) in these, the devotee goes to the lunar light (or mansion, the astral light also) and returns (is reborn).'"*

Q. What is the explanation of this passage?

A. It means that the devotees are divided into two classes, those who reach Nirvana on Earth, and either accept or refuse it (though never to be born again, in this *Mahakalpa*, or age of Brahmâ); and those who do not reach this state of bliss as Buddha and others did.

"The Fire, the Flame, the day, the bright fortnight of the moon", are all symbols of the highest absolute deity. Those who

* Secret Doctrine, Vol. I, p. 86, Original Edition; p. 113-114, Third Edition.

die in such a state of absolute purity, go to Brahman, *i. e.*, have a right to Moksha or Nirvana. On the other hand "Smoke, night, the dark fortnight, &c.", are all symbolical of matter, the darkness of ignorance. Those who die in such a state of incomplete purification, must of course be reborn. Only the homogeneous, the absolutely purified unalloyed spirit, can be re-united to the Deity or go to Brahma.

Sloka (2). LEARN WHAT WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNED FROM OUR FATHERS.

"The first 'Primordial' are the highest beings on the scale of existence. The 'Primordial' proceed from 'Father-Mother.' "***

Q. Is Father-Mother here synonymous with the Third Logos?

A. The first primordial seven are born from the Third Logos. This is before it is differentiated into the Mother, when it becomes pure primordial matter in its first primitive essence, Father-Mother potentially. Mother becomes the immaculate mother only when the differentiation of spirit and matter is complete. Otherwise there would exist no such qualification. No one would speak of pure spirit as immaculate, for it cannot be otherwise. The mother is therefore, the immaculate matter before it is differentiated under the breath of the pre-cosmic Fohat, when it becomes the "immaculate mother" of the "Son" or the manifested Universe, in form. It is the latter which begins the hierarchy that will end with Humanity or man.

Sloka (3). FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARKNESS—SPRING IN SPACE THE RE-AWAKENED ENERGIES (*Dhyan-Chohans*): THE ONE FROM THE EGG, THE SIX AND THE FIVE; THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE, THE TWICE SEVEN, THE SUM TOTAL. AND THESE ARE: THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA, (*formless*), THE RUPA (*with bodies*), AND THE FORCE OR DIVINE MAN—THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS (*the Pitris*) WITHIN THE HOLY FOUR.

Q. Can you explain these numbers and give their meaning?

A. As said in the Commentary, we are not at present concerned in the process, that is to say, it cannot at present be made public. Some few hints, however, may be given. The Rabbins call the Circle (or as some say, the first Point in it) Echod, the ONE or Ain-Soph. On a lower plane, the fourth, it becomes Adam Kadmon, the manifested seven and the unmanifested ten, or the complete Sephirothal Tree. The Sephiroth, therefore, are the same as the Elohim. Now the name of the latter written in Hebrew,

*** Secret Doctrine, Vol. I, p. 88, Original Edition; p. 116, Third Edition.

Alhim, is composed of five letters; and these letters in their values in numerals, being placed round a circle can be transmuted at will, as they could not be were they applied to any other geometrical figure. The circle is endless, that is to say, has neither beginning nor end. Now the literal Kabala is divided into three parts or methods, the third of which is called Temura or permutation. According to certain rules one letter or numeral is substituted for another. The Kabalistic alphabet is divided into two equal parts, each letter or numeral of one part corresponding to a like number or letter in the other part. By changing the letters alternately, twenty-two permutations or combinations are produced, which process is called Tziruph.

The footnote on pages 90 and 91 (Vol. I, *Secret Doctrine*),* makes my meaning quite clear.

Sloka (4). THIS WAS THE ARMY OF THE VOICE—THE DIVINE SEP-TENARY, THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THIRD, FOURTH, FIFTH, SIXTH AND THE SEVENTH OF THE SEVEN. THESE (“Sparks”) ARE CALLED SPHERES, TRIANGLES, CUBES, LINES; AND MODEL-LERS: FOR THUS STANDS THE ETERNAL NIDANA—THE OI-HA-HOU (*the permutation of Oeaoahoo*).

Q. What are the “Life-Winds” in the commentary [page 96]?¹

A. The Life-winds are the various modes of out-breathing and in-breathing, changing thereby the polarity of the body and states of consciousness. It is Yoga practice, but beware of taking the exoteric works on Yoga literally. They all require a key.

Q. What is the meaning of the sentence beginning “The Sparks, etc.” (*vide supra*)?

A. The sparks mean the Rays as well to the lower intelligence as to the human sparks or Monads. It relates to the circle and the digits, and is equivalent to saying that the figures 31415 as given on pages 90 and 91, are all subject to the circumference and diameter of the circle.²

Q. Why is Sarasvati (*the goddess of speech*) also called the goddess of esoteric wisdom? If the explanation lies in the meaning of the word Logos, why is there a distinction between the immovable mind and the movable speech? Is mind equivalent to Mahat, or to the Higher and Lower Manas?

A. The question is rather a complicated one. Saraswati, the Hindu goddess, is the same as Vâch, whose name means Speech and who is the female Logos, esoterically. The second question seems rather involved. I believe it is because the Logos or Word is called the incarnate wisdom, “Light shining in darkness”. The

* *Secret Doctrine* Vol. I, pp. 90-91, Original Edition; ppp. 117-118-119, 3rd Edition.

¹ *Secret Doctrine* Vol. I, p. 96, Original Edition; p. 123, 3rd Edition.

² *Secret Doctrine* Vol. I, pp. 90-91, Original Edition; p. 118, 3rd Edition.

distinction lies between the immovable or eternal immutable ALL, and the movable Speech or Logos, *i. e.*, the periodical and the manifested. It can relate to the Universal, and to the individual mind, to Mahat, or to the Higher Manas, or even to the lower, the Kama Manas or Brain-Mind. Because that which is desire, instinctive impulse in the lower, becomes thought in the Higher. The former finds expression in acts, the latter in words. Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, *i. e.*, the threat, whereas *Karmically* it is the contrary.

Q. "God geometrizes," says Plato, but seeing that there is no personal God, how is it that the process of formation is by Dots, Lines, Triangles, Cubes, Circles, and finally Spheres? And how when the sphere leaves the static state, does the inherent force of Breath set it whirling?

A. The term "God"—unless referring to the Unknown Deity or *Absoluteness*, which can hardly be supposed *acting* in any way—has always meant in ancient philosophies the collectivity of the working and intelligent Forces in nature. The word "Forest" is singular, yet it is the term to express the idea of thousands or even millions of trees of different kinds. Materialists have the option of saying "Nature", or still better—"Law geometrizes" if they so prefer. But in the days of Plato, the average reader would hardly have understood the metaphysical distinction and real meaning. The truth, however, of Nature ever "geometrizing" is easily ascertained. Here is an instance: Heat is the modification of the motions or particles of matter. Now, it is a physical and mechanical law that particles or bodies in motion on themselves, assume a spheroidal form—this, from a globular planet down to a drop of rain. Observe the snowflakes, which along with crystals exhibit to you all the geometrical forms existing in nature. As soon as motion ceases, the spheroidal shape alters; or, as Tyndall tells us, it becomes a flat drop, then the drop forms an equilateral triangle, a hexagon and so on. In observing the breaking up of ice-particles in a large mass, through which he passed heat rays, he observed that the first shape the particles assumed, was triangular or pyramidal, then cubical and finally hexagonal, &c. Thus, even modern physical science, corroborates Plato and justifies his proposition.

Q. When Tyndall took a large block of ice and threw a powerful ray upon it and thence on to a screen, there were to be seen the forms of ferns and plants in it. What is the reason of this?

A. This question ought really to be addressed first to Professor Tyndall, who would give a scientific explanation of it—and perhaps he has already done so. But Occultism would explain it by saying either that the ray helped to show the astral shapes which were preparing to form future ferns and plants, or that the ice had preserved the reflection of actual ferns and plants that had been re-

flected in it. Ice is a great magician, whose occult properties are as little known as those of Ether. It is occultly connected with the astral light, and may under certain conditions, reflect certain images from the invisible astral region, just as light and a sensitised plate may be made to reflect stars that cannot be perceived even by the telescope. This is well known to learned Yogis who dwell on the eternal ice of Bodrinath and the Himalayas. At any rate, ice has certainly the property of retaining images of things impressed on its surface under certain conditions of light, images which it preserves invisibly until it is melted. Fine steel has the same property, though it is of a less occult nature. Were you to observe the ice from the surface, these forms would not be seen. But once that in decomposing the ice with heat you deal with the forces and the things that were impressed on it, then you find that it throws off these images and the forms appear. It is but one link leading to another link. All this is not modern science of course, yet it is fact and truth.

Q. Do numbers and geometrical figures represent to human consciousness the laws of action in the Divine Mind?

A. They do, most assuredly. There is no chance evolution or formation, nor is any so-called abnormal appearance or cosmic phenomenon due to haphazard circumstances.

Sloka (5). "DARKNESS," THE BOUNDLESS OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT: THE ○ (for x, unknown quantity).

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE WORD, SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE "FORMLESS SQUARE" (*Arupa*).

AND THESE ENCLOSED WITHIN THE ○ (*Boundless Circle*), ARE THE SACRED FOUR, AND THE TEN ARE THE ARUPA (*subjective, formless*) UNIVERSE; THEN COME THE "SONS", THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER (*Bhâskara*).

Q. The "One Rejected" is the sun of our system. Astronomically is there any explanation of Mârttanda's rejection?

A. The sun is older than any of its planets—though younger than the moon. Its "rejection" means that when bodies or planets began to form, helped by its rays, magnetic radiance or heat, and especially by its magnetic attraction, it had to be stopped, otherwise it would have swallowed all the younger bodies like as Saturn is fabled to have treated his progeny. This does not mean that all the planets are thrown out from the sun, as modern Science teaches, but simply that under the Rays of the sun they acquire their growth. Aditi is the ever-equilibrizing mother-nature on the purely spiritual and subjective plane. She is the Sakti, the female power or potency of the fecundating spirit; and it is for her to regulate the behaviour of the sons born in her bosom. The Vedic allegory is very suggestive.

Q. Were all the planets in our solar system first comets and then suns?

A. They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already prepared material, the Milky Way (which is nothing more or less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then, starting on their long journey they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of fragments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The sun's fragments will become just such planets after the Solar pralaya. It was a comet once upon a time, in the beginning of Brahmā's Age. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for æons, and æons like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system.

Thus the Sun will live in his children as a portion of the parents lives in their offspring. When that day comes, the semblance or reflection of the Sun which we see, will first fall off like a veil from the face of the true Sun. No mortal will see it, for no mortal eye could bear its radiance. Were this veil once removed for even a second, all the planets of its system would be instantaneously reduced to ashes, as the sixty thousand of King Sagara's Sons *were destroyed by a glance of Kapila's eye*.

Sloka (6). THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE (*Word, Voice and Spirit*). THE REJECTED SUN IS ONE, THE "SONS-SUNS" ARE COUNTLESS.

Q. What is the relation of the Lipika, the "Second Seven" to the "Primordial Seven" and to the first "Sacred Four"?

A. If you believe that any, save the highest Initiates, can explain this to your satisfaction, then you are greatly mistaken. The relation can be better understood, or rather, shown to be above all understanding, by first studying the Gnostic systems of the early centuries of Christianity, from that of Simon Magus down to the highest and noblest of them, the so-called PISTIS-SOPHIA. All these systems are derived from the East. That which we call the "Primordial Seven" and the "Second Seven" are called by Simon Magus the Æons, the primeval, the second and the third series of Syzygies. They are the graduated emanations, ever descending lower and lower into matter, from that primordial principle which he calls Fire, and we, Svābhāvat. Behind that Fire, the manifested but

silent Deity, stands with him as it does with us, that "which is, was, and ever will be". Let us compare his system with ours.

In a passage quoted from his works by the author of *Philosophumena*, we read :—"From this permanent Stability and Immortality of this first manifested principle 'Fire' (the third Logos) which immutability does not preclude activity, as the second from it is endowed with intelligence and reason (Mahat), it (the Fire) passed from the potentiality of action to action itself. From this series of evolutions were formed six beings, or the emanation from the infinite potency; they were formed in Syzygies, *i. e.*, they radiated out of the flame two by two, one being active, the other the passive principle". These Simon named Nous and Epinoia, or Spirit and Thought, Phône and Onoma, Voice and Name, and Logismos and Euthumêsis, Reasoning and Reflection. And again:—"In each of these six primitive Beings the Infinite Potency was in its totality; but it was there in potentiality and not in act. It had to be established therein through an image (that of the paradigm), in order that it should appear in all its essence, virtue, grandeur and effects; for only then could it become like unto the Parent Potency infinite and eternal. If, on the contrary, it was not conformed by or through the Image, that Potentiality could never become Potency or pass into action, but was lost for lack of use, as it happens to a man who having an aptitude for grammar or geometry does not exercise it; it gets lost for him just as if he never had it" (*Philosophumena*, p. 250).

He shows that whether these Æons belong to the superior, middle or lower world, they are all one, except in material density, which determines their outward manifestations and the result produced, not their real essence which is one, or their mutual relations which, as he says, are established from eternity by immutable laws.

Now the first, the second, third or primordial seven or Lipika, are all one. When they emanate from one plane to another, it is a repetition of—"as above, so below". They are all differentiated in matter or density, not in qualities; the same qualities descend on to the last plane, our own, where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyanchohans.

In the hierarchies of Æons, Simon gives three pairs of two each, the seventh being the fourth which descends from one plane to another.

The Lipika proceed from Mahat and are called in the Kabala the four Recording Angels; in India, the four Maharajahs, those who record every thought and deed of man; they are called by St. John in the Revelation, the Book of Life. They are directly connected with Karma and what the Christians call the Day of Judgment, in the East it was called the Day after Mahamanvantara, or the "Day-Be-With-Us". Then everything becomes one, all individualities are merged into one, yet each knowing itself, a mysterious

teaching indeed. But then, that which to us now is non-consciousness or the unconscious, will then be absolute consciousness.

Q. What relation have the Lipika to Mahat?

A. They are a division, four taken from one of the Septenates that emanates from Mahat. Mahat corresponds with the Fire of Simon Magus, the secret and the manifested Divine Ideation, made to witness to itself in this objective Universe through the intelligent forms we see around us, in what is called creation. Like all other emanations, they are "Wheels within Wheels". The Lipika are on the plane corresponding to the highest plane of our chain of globes.

Q. What is the difference between Spirit, Voice and Word?

A. The same as between Atma, Buddhi and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit—call it the "Spirit of God" or Primordial Substance—mirrors itself in the Waters of Space—or the still undifferentiated matter of the future Universe—and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the "Word" or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express this Trinity also by the terms Colour, Sound, and Numbers.

THE INNER AWAKENING

IN its true sense the religious impulse is the longing of the heart for communion with the incommunicable, for sight and hearing of the invisible and soundless. It is the source of all human despairs, thus, of all the agonies of those who suffer the thirst of unquenchable love robbed of its object.

Religious faith has its origin in the same longing of the heart for reunion with what has been known and loved and lost to mortal ken and view. The void is known and the soul, in the anachronism of absence, hungers fiercely to span the abyss of ignorance with some form and bridge of hope to the knowledge that must be because it ought to be if love is not to be a liar and a cheat.

Thus we have nature's terrible paradox that out of death and loss is bred the hope of immortality and enduring possession of what we cherish. Thus indeed, as a great Master has said, the longing of no human heart is to be despaired.

Men die, but love remains, ever making the mystic leap from one passing generation to another. The fuel perishes to its ash.

but fire remains to warm and heat and light us to the ineluctable pyre. Religions perish, but the religious impulse remains, for love remains, and lights anew the forms of faith. In the reproduction of bodies is hidden the mystery of metempsychosis, as in the renewal of the fuel is hidden the mystery of the fire that perishes not.

Uncounted messages have been uttered, unnumbered books written to serve as fuel to the hopes of the measureless millions who cried out for light in the dark places of their love. Did all these speak only hopes, only faith, only the crooning of some tortured souls who loved enough to try to lessen the discord of death by singing as if still in the near presence of the beloved?

The great Masters of life—those who loved most because they loved all who suffer—did the greatness of the agony of their love pierce further than the many whose love is only a lesser love, and perchance set foot upon the further shore, while yet standing here? Unless this is so, and unless we who also love and suffer in degree have but to love and suffer more to stand where they stand, serene in the midst of life and death because they hold a certain knowledge—unless this is so, life is only sensate death as death is but insensate life, and love an archfiend, not a ministering angel.

Who can be for an instant credulous of a lie so monstrous? Of death we have at worst but loss and ignorance, of life at least we have knowledge, and every joy and pain in life bespeaks the goodness and the potency of love. Love hugged in close embrace conquers all in life. Why then if stoutly held must it not conquer all in death?

Love is all that we know of the divine. Hate is all that any man may ever know of the satanic. Forms, bodies, actions, are but the tools and instruments of love or hate—the mere messengers of the gods who love or the fiends who hate. Perfect hate inspires fear. Perfect love casts out fear. Love can conquer hate—that all know. But if we hate at all—hate death, or loss, or pain, or any devil that conspires them, we do not perfectly love, and thus at our worst are prey to fear and at best our provender is hope, forever weaving back and forth between invisible foemen who make of our hearts and souls their battle ground.

If we are to *know* we must cast out fear—not this fear or that fear—but hate, the breeder of all fears, and we cannot cast out fear by hope; perfect love alone can poise the trembling scales. If a man love me I will give him love. If a man hate me I will give him love. More his hate goes out to me, more my love shall go out to him. So Buddha said, and our Western Buddha gave us but one charge to keep—that we love one another.

This is the inner awakening. Sometimes we so grossly err, are so blinded and deafened by the lightnings of our passions and the dull thunder of our remorse that we do not give back even

love for love. For all such the world is a place of evil where those who are weak are but the prey of the strong. The only happiness they know is the joy of the beast of prey. Their only suffering being preyed upon. These have far to go to see and learn even what is visible here. They are not awakened even to the external life around them.

Others we have, and these the mass of men, who give back love for love, who receive and then give back all or part of what is given them. They are beginning to be awake. These hate only when they do not receive or do not give, or are foiled in receiving or giving.

Slowly some are intensely awake to giving and receiving love. More and more these come to suspect the real presence of love in the beloved and give more and more freely, taking little, content to impoverish themselves to enrich what they love. They dream of inner things and are never aroused to hate or despair unless their giving is received with contumely or ingratitude, or the loved object dies from their sight and giving.

At last we have come after many days and much sorrow to the path where knowledge may be had. In our loss and love we read the sacred scrolls searching what may be done with what is left in our aching heart. Out of the dumb words a voice speaks and we take what we have and feed the poor, the poor in body, the poor in heart, the poor in love. For this is the commandment laid upon all but to be heard only by the individual. Straightway we have entered into the company of the divine. We do not see Them but we hear their ceaseless voice calling us in every wind of circumstance that blows. We give and giving ceases to be a drain, it becomes an enrichment. The chamber of our loss has become the bridal chamber of the new love which encompasses the old and is clothed in the garments of all lesser loves, now lucent, hiding nothing, revealing all, and we know that love itself is the object of all love and of all life.

This then is the Inner Awakening and we both hear and see the divine in all things and all things in the divine. For the inner eye has opened and the inner ear grown sensitive to the pulse beat and presence of the divine form in all creatures and in all things. The ear of love hears, the eye of love sees and the heart of love rejoices. The eternal object has been gained. The eternal possession is ours. Henceforth we can forever more give more and more freely, more and more wisely, knowing no loss. We are awake to the divine nature, the divine power, the divine form, the divine prescience in all things. Union has come about. We no more are, but all things are in us. There is no more life, no more death, no more separateness at all. Only the divine heart beats, the divine breath flows, the divine life shines.

All beings live on the fragments of this bliss. But the bliss itself is for those who love much and hate not at all.

AROUND THE TABLE

DOCTOR was late for dinner that evening. This is nothing new in our Family—it happens with distressing regularity in fact. But this particular evening had been set apart for a “Family chat”, for the reason that the Doctor himself had remarked at breakfast that he could come home early and would doubtless have the evening free. Mother had delayed dinner for a full half hour, but the Family had quite finished when Doctor’s car rolled up the drive past the dining room windows. A moment or two later he was at table, and Anna was serving his belated meal.

“What kept you, Father?” asked Spinster. “You look all tired out—and there’s a little smudge of mud on your right cheek, sir”, she added mischievously.

“Don’t make him talk now, child, let him eat his dinner in peace—he must be famished”, said Mother, as the Doctor absently wiped his cheek with his napkin.

“That’s a good word for it, Mother”, he remarked a moment later, as Anna changed the plates. “I *am* hungry, and no mistake. Just drove in from San Fernando; called there on an accident case. It’s a thirty mile run from here—and I didn’t lose any time on the road.”

“Now, Father, I am afraid that you do not realize how fast you drive at times”, interrupted Mother anxiously. “You know you can’t see very well at dusk—why did you do it?”

“To keep my promise to get home to you and the Family, my dear Madam”, answered Doctor, with a ceremonious bow.

“It seems to me”, interrupted Mentor, “that Doctor has a serious tale to unfold; suppose we stop questioning and listen to what he has to say.”

“Well, I can’t tell you why I was called”, answered Doctor. “Guess they just heard I was in town and called me in consultation. But it certainly brought me into the most curious case I have met with yet.” He paused, as if still studying in his mind over something, while the Family waited with some patience, knowing the Doctor’s ways.

“It was like this”, he continued, “I wasn’t very busy this afternoon; got done about three o’clock and decided to run up to San Fernando and take the plaster cast off that little Smith boy’s leg. Well, I fixed him up all right and was just leaving the house, when a hurry call came over their phone for me to go right down to the garage where the victims of an automobile accident back in the hills were being brought by the garage people’s service car. I got there just as they arrived—one man dead, and another very badly crushed. We got him fixed up the best we could by the time the County ambulance had arrived, and sent him in to the hospital.

Perhaps the poor fellow will pull through—I hope so”, he added with a sigh.

“You said it was a curious case, Doctor”, Spinster reminded him, as he settled back in his chair as if the story were all told.

“So I did”, was the answer, “and so it is—for, Mentor,” he continued, “here is one of the most interesting studies of Karma I have ever known. This accident occurred in the Newhall Pass, just this side of the tunnel—you remember the place. Well, two families of friends, each in its own car, were touring south on a pleasure trip. One car developed engine trouble on the north side of the Pass, so the other car was hooked on in front to tow the disabled car into town. They got to the crest of the Pass and stopped for a while to cool off the motor of the towing car. The driver of this tow car noted that his friend in the other car seemed nervous and, knowing how wearisome it is to be towed down a long grade—and dangerous too for a nervous person—proposed that all of the folks ‘swap places’. After some argument *pro* and *con* this was done, and the cars went through the tunnel safely and were just starting down this side of the Pass when a great slide of earth and rock came rushing down one side of the Pass wall and practically buried the rear car. The man who was so thoughtful of his friend was killed outright and this other poor fellow who sat beside him was badly crushed. The two remaining people in the car were shocked, scratched and bruised, but not badly injured”. The Doctor sat quiet for a moment and then added. “Why, they had only *just* changed seats a moment or two before—and if they hadn’t, the other party would have met the slide. It’s karmic action all right, but so remarkable it almost takes your breath away!”

The Family sat quiet for a few moments after Doctor finished his recital. Mother’s hand shook a little as she poured the Doctor’s coffee. Spinster played with a spoon absently. Mentor was in a brown study.

“Those poor people who changed places with their friends must be feeling dreadfully this evening”, remarked Mother presently, a world of sympathy in her kindly face.

“Yes, but they weren’t to blame, were they Mentor?”, said Spinster. “It reminds me of that old Bible saying, ‘the one shall be taken and the other left’”, she added softly as if speaking to herself.

“No, they weren’t to blame, of course”, answered Mentor slowly, rousing from his abstraction. “I was thinking”, he added, “of some of the *Aphorisms on Karma*, printed long ago in *The Path* magazine by Mr. Judge. You see, it’s only by an understanding of Karma and its application that one can explain such a happening as this one. It’s just like a bolt from the blue, and without rhyme or reason, if one has no true philosophy of life—no knowledge of karma and reincarnation. Here is a man who, to help his friend, and unknowingly, places himself where he is killed,

apparently in that friend's place. That was the precipitating cause, the spark that ignited the explosion—the final act that permitted the adjustment of effect for some far-reaching cause that must have been set in motion in a previous life—perhaps many lives before.

"The changing of seats was an insignificant matter in itself, but it is often just such insignificant events that precipitate heavy karmic retributions from other times. Witness this present world war, for instance, with the millions of souls involved—and apparently precipitated by the assassination of two relatively unimportant people by some obscure person or another."

"What particular *Aphorisms* did you have in mind, Mentor?" asked Doctor, rising from his chair, "I'd like to look them up again if you don't mind going over them."

The Family moved into the living room, and Spinster got the book (*THEOSOPHY*, Vol. I, December, 1912) from the book case.

"Well, all of these are good to study and think about", said Mentor, turning the pages slowly, but here are the two *Aphorisms* I had specially in mind—on page 51 he says:

"(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

"(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: (a) by repulsion acting on their inner nature, and (b) by being called and warned by those who watch the progress of the world."

"Now these two *Aphorisms* are the general statements", Mentor continued, "and we can make the particular applications of them to the unfortunate occurrence that Doctor has related. That landslide was a minor 'cataclysm of nature'. It was ripe for precipitation because the natural conditions and the beings concerned were brought together. The idea of 'changing seats' came from the inner nature of the man who suggested it—and inwardly the being undoubtedly knew that the time for the karmic adjustment was at hand, though the physical man recognized it not, nor understood rightly the impulse that caused him to act—and perhaps mercifully so", he added seriously.

"We all might get some sense of realization that we are *continuous* beings, Family", he continued, "from this true story the Doctor has brought home to us tonight. The past of each one of us is full of unexpended causes. Each one of us has many impulses—intuitions, rather—to act at times in ways that we cannot explain. If we studied these we might find out something that would enable us to live more wisely and fully, and learn more of this wonderfully

complex nature of ours that we must master before our task is done".

* * * * *

"I must telephone the hospital", said Doctor, rising, "and learn how that chap we sent there is coming on. By the way, Spinster", he added, "there were three women in the party. I'm going to dress the bruises of one of them again tomorrow, and you may go with me, if Mentor thinks well of it. They're in great distress, of course, and perhaps you can find some words to help."

"Sympathy is the road, my Dear", said Mentor, as the Doctor left to do his telephoning. "Yes, go with him, and from simple human sympathy move on, as openings show themselves in the talk, to speak of the truer and deeper things. What was it that H. P. B. said in the *Voice of the Silence*:

"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope, or consolation, and—let him hear the Law."

WHENCE THE NAME "LUNATICS?"*

IT is well known that the moon-beams have a very pernicious influence; and recently this question became the subject of a very animated discussion among some men of science in Germany. Physicians and physiologists begin to perceive at last, that the poets had led them into a trap. They will soon find out, it is to be hoped, that eastern Occultists had more real information about the genuine character of our treacherous satellite than the Western astronomers with all their big telescopes. Indeed—"fair Diana," the "Queen of Night," she, who in "clouded majesty"—

". . . unveils her peerless light,
and o'er the dark her silver mantle throws . . ."

—is the worst—because secret—enemy of her Suzerain, and that Suzerain's children vegetable and animal as well as human. Without touching upon her occult and yet generally unknown attributes and functions, we have but to enumerate those that are known to science and even the profane.

The moon acts perniciously upon the mental and bodily constitution of men in more than one way. No experienced captain will allow his men to sleep on deck during the full moon. Lately it was proved beyond any doubt, by a long and careful series of experiments, that no person—even one with remarkably strong nerves—could sit, lie or sleep for any length of time, in a room lit by moonlight without injury to his health. Every observing housekeeper or butler knows that provisions of any nature will decay and spoil far

* This article was first printed by H. P. Blavatsky in *The Theosophist* for April 1863.

more rapidly in moon-light than they would in entire darkness. The theory that the cause of this does not lie in the specific perniciousness of the moon-beams but in the well-known fact that all the refrangible and reflected rays will act injuriously—is an exploded one. This hypothesis cannot cover the ground in our case. Thus, in the year 1693, on January 21, during the eclipse of the moon, *thrice* as many sick people died on that day than on the preceding and following days. Lord Facon used to fall down senseless at the beginning of every lunar eclipse and returned to consciousness but when it was over. Charles the VI, in 1399, became a *lunatic* at every new moon and at the beginning of the full moon. The origin of a number of nervous diseases was found to coincide with certain phases of the moon, especially epilepsy and neuralgia—the only cure for which is, as we know, the sun. After a discussion of many days, the wise men of Germany came to no better conclusion than the implicit confession that: "Though it is a pretty well established fact that there exists some mysterious and *nefast* connection between the night luminary and most of the human and even animal and vegetable diseases, yet wherein lies the cause of such connection—we are unable, at present, to determine."

Of course not. Who of these great physicians and physiologists but knows since his boyhood that there was in old Greece a widely-spread belief that the magicians, and especially the enchanters and *sorcerers* of Thessaly, had an uncontrollable power over the moon, drawing her down from heaven at will by the mere force of their incantations and producing thereby her eclipses? But that is *all* they *know* unless they add to it their conviction that the stupid superstition had nothing at all in it at the bottom. Perhaps, they are right, and ignorance, in their case, may be bliss. But the occultists ought not to forget, at any rate, that *Isis* of the Egyptians and the Grecian *Diana* or *Luna* were identical. That both wear the crescent on their heads or the cow's horns, the latter the symbol of the new moon. More than one profound mystery of nature is securely shrouded by the "veils" of *Isis* and *Diana*, who were both the anthropomorphized symbols—or Goddesses of nature, whose priests were the greatest and most powerful adepts of the lands that worshipped the two. The fact alone, that the temple of *Diana* in *Aricia* was served by a priest who had always to *murder his predecessor*, is more than suggestive to a student of Occultism; for it shows him that in the temples of *Diana*, the greatest as the most revered of all the goddesses of Rome and Greece—from that of *Ephesus*, one of the seven wonders of the world, down to the said temple of *Aricia*, the same mysterious initiations took place as in the sacred temples of the Egyptian *Isis*:—i. e., the initiator having unveiled the Goddess, or shown the neophyte *naked truth*—had to die. We refer the reader to our foot-note on page 38 (col. 2) in the November *Theosophist* of 1882. Art. "Gleanings from *Eliphas Levi*."*

* This article was reprinted in THEOSOPHY for January, 1917. The foot-note referred to is the second one on page 124.—[ED. THEOSOPHY].

THE IDEA OF GOD

EVERY student who comes in contact with the sublime teachings of the Wisdom-religion on the subject of Deity, of the great Causeless CAUSE of all, has a formidable succession of strata of mental deposits to disintegrate and dissolve in himself before he can grasp the reality of the Ever-present Hidden SELF including and permeating all nature.

When he has in some measure broken up and cleared away the débris of misconception and erroneous notions in himself, and essays to rouse his fellow man to the like perception and the like effort, the difficulties that confront him are, if anything, even more formidable.

For we are all soaked through and through with the barbarous and hideously materialistic and narrow personal selfish ideas that form the mental barriers of the race to which we belong, and that *must* be demolished before we can emerge into the free spaces of the spiritual life and see with any clearness something of what is implicit in the Great Ideas of Theosophy.

Our personal existence from birth to death is steeped in selfish considerations. Our parents exist for our sake, not we in any sense for theirs. The family is an adjunct to our well-being; our family is an adjunct to our business. Our patriotism is an adjunct to our politics. Our religion is an adjunct to our sins, and exists for no other purpose than to wash us white of them, and free us from their evil effects. Our soul is a possession of no particular value while we live, and not to be permitted to tax or burden us to any particular extent, or interfere in any way with any earthly thing, but of surpassing importance at the time of death, and must be "saved" at that time, because it constitutes our spiritual insurance, to be realized on in the shape of an annuity, enabling us to continue in heaven the enjoyments to which we have grown accustomed here.

No pagan or heathen or atheist idea of god and soul can be found on examination to compare in sheer sordidness with the conceptions that have become inbred in us till they are second nature; too intimate to be examined; too familiar to be realized in all their depth and depravity.

H. P. Blavatsky warned us that materialism is not only the anti-philosophical negation of pure spirit; it is also of conduct and action—brutality, hypocrisy, and above all, selfishness; and more than all it is the disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than in matter, into a blind belief in the *materialization of Spirit*.

The tendency of modern civilization is a reaction towards a development of those qualities which conduce to the success in life

of man as an animal in the struggle for animal existence. So when the religious impulse rises in us and we cry out despairingly, "Where, who, what is God? Who ever saw the immortal Spirit of man, so as to be able to assure himself of man's immortality?"—when this recurrent question of the ages resounds in us also, we are but too apt to look for reply in gross directions, and overlook, ignore or deride the still small voice of the unplumbed silence within. Yet manifestly God without can never be known or recognized if it be not by the God within.

So she taught us the eternal but ever-new wisdom of the SELF in all things—even the Self within. As many men on earth, so many gods in heaven, and yet these Gods are in reality ONE. Her philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own Immortal Self. This omnipotence comes from the kinship of man's spirit with the Universal Soul—God! Man-spirit proves God-spirit, as the one drop of water proves a source from whence it must have come. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER-SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers—you have proved God!

This Fundamental Proposition is easy for some and difficult for others. The difficulty arises chiefly from the influence of centuries of education in the degrading doctrine that all are *originally sinful*. If we are originally sinful we must be *inherently imperfect*, and that which is inherently imperfect can never, by any possibility, become perfect. Many have not been directly taught this doctrine of original imperfection, but all their thoughts have been insensibly affected by it. God has been continually held up to us as a being outside or different from us, and hence we tacitly hold the doctrine of inherent weakness and imperfection. She taught that this imperfection is only in the lower elements—lower because misunderstood and consequently misused and abused, with all their frightful consequences of grossly materialistic and anthropomorphic ideas of God, of Nature, and of ourselves.

She taught that evolution has a meaning and a purpose, a spiritual no less than an intellectual and a physical basis and resultant; that the Saviours and Christs and Buddhas of history and tradition are possible and a fact in nature, because of this ignored and overlooked side of evolution; that such Beings exist because they are the product of human and all evolution—that is, of intellectual and *spiritual* evolution—and that Themselves were once seemingly imperfect as ourselves. There came a time when They ceased to be sinning mortals, lay hold of the true ideas of God, of Nature,

and of themselves, and set resolutely and steadfastly to work to disembarass themselves of the evil and gross ideas that had formed their substratum of thought and action.

In essence, in possibility of soul and spirit, we are all perfect. So long as we deny this we prevent progress and keep back the exhibition of that actual spiritual perfection which we have at the centre.

The Wisdom-Religion addresses itself to the man who is ignorant of his own greatness; he may come out of that ignorance, and, by slow degrees or quickly, realize his oneness with the Great Supreme. This first lesson has to be learned even though we do not as yet realize its full meaning. The following of occult formularies and the running after this, that, and the other guide will come to nothing but loss. Thus seeking on the outside for God and the solution of the mysteries of our hidden Self we delude ourselves and reach the end of life none the wiser.

The evolution of the internal or real MAN is purely spiritual. It is not a passage through many and various forms of matter, as is the case in external evolution, but a journey of the Pilgrim-Soul through various *states* of *not only matter* but Self-consciousness and self-perception. All the time he is one and the same Soul, differing only in his incarnations, throughout his ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as he ascends into the realms of mental spirituality, or descends into the depths of materiality. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached “reality;” but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by our ignorant materialization of spiritual ideas.

Wherefore Theosophy sets us the first lesson to learn: That man is *identical* in Spiritual and physical essence with both the Absolute Principle and with God in Nature and has the presence in him of the same potential powers as exist in the creative forces of Nature.

“There is that, which upon the dissolution of all things else, is not destroyed. It is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return. This Supreme, within whom all creatures are included and by whom all this is pervaded, may be attained by a devotion which is intent on him alone.”

THAT THOU ART, O LITTLE MAN. THOU ART THIS, BUT THOU KNOWEST IT NOT.

THE TRUE IRENICON

IN one of his many homely writings addressed to students, Mr. Judge used the phrase: "the true *irenicon* for every sincere lover of his fellow man is the study and application of the fundamental principles of theosophy in his own life and relations."

Now *irenicon* is a Greek word much favored by some of the early Church Fathers. For then, as now, many of those who became imbued with some of the ideas of the Wisdom-Religion as presented by Jesus got out of them nothing but something to quarrel over. So in the first and second and third centuries fierce and bitter controversies waged among the different and differing congregations and bishops of the early churches, over mooted points of doctrine and practice. So polemics were much more in favor and much more considered than ethics. Polemical means quarrelsome, as opposed to irenical, which means peaceful.

A few of the Fathers saw that in the fervor and fury of battles over sects, parties and interpretations, the real message, and therefore the real purpose of the teachings of Jesus were being lost in the dust of battle. They therefore urged unceasingly upon all that the true irenicon, *i. e.*, the true basis and plan of harmony, peace and brotherhood, could only be found in study of and allegiance to the fundamental teachings of Christ, leaving interpretations and their consequent dissensions and differences of individual opinion to the individuals themselves who persisted in fighting for the predominance of their opinions and not at all for the spread of the teachings of Jesus.

H. P. B. and Mr. Judge knew well the dangers that would confront the earnest students of the philosophy they brought, for they knew that human nature now is the same as a million years ago. They knew that unless a true irenicon was steadfastly adhered to, both in principle and practice, the human nature of the students would lead them into polemics, into sects, parties, leaders and interpretations, and thus their energies would be dissipated or turned into false channels, and the precious seed entrusted to them would be scattered and lost, as has occurred with the teachings of Jesus, and many former Messengers.

They constantly urged upon the students the wisdom of assimilating the Message of Theosophy in order to acquire a firm and true basis in philosophy and ethics, and, equally, urged strict adherence in practice to the First Object of the Theosophical Society—the formation of a nucleus of Universal Brotherhood.

There can be no real and true Theosophical Society apart from the individuals who compose it. The nucleus of Universal Brotherhood, therefore, is in the individual himself and nowhere else. If it is absent from the individual, then the Society itself is nothing but a delusion and a sham, one more of the pretentious and high-sounding names, and it and its members no more represent The-

osophy than the polemical sects of Christianity represent the Christ.

All who love Brotherhood are parts of that great whole denominated the Theosophical Movement. He who can, to any extent, assimilate the Master, to that extent he is the representative of the Master, has the help of the Lodge in Its work, and is truly a member of the real Theosophical Society, whose existence and action does not depend on any single organization, or all of them combined, but consists in the similarity of work and aspiration of those in the world who are working for it. Thus, those of us who follow after and worship a mere organization or leader are making fetishes and worshipping a shell.

To-day, as in old times, we have those who are merely polemical students of theosophy. They have appropriated certain ideas pleasing to them, which they have altered to suit their desires, and work to enforce those ideas and their organization, and make converts and proselytes. They do not themselves study the writings of H. P. B. or Mr. Judge, or refer inquirers to them. They have lost the true irenicon, without themselves being aware of the fact. Like the Christian sects, the foundation on which they build is dissension and differences of individual opinion, and not at all the philosophy whose name they have appropriated and some of whose ideas they have capitalized.

They are sincere, as millions of Christian sectaries are sincere; as countless millions of Mussulmen and Hindus are sincere. All have had the same original teachings of the Wisdom-Religion. What has misled and deceived them? The teaching originally imparted to them? Not that; it is the unrecognized and unsuspected power of the human nature in themselves. Too soon they have fancied themselves "a thing apart from the mass," and therefore exempt from our common human weaknesses and defects.

The true irenicon, then, for the individual student, is constant study of the writings of the Teachers; constant effort to apply those teachings in all the mental and moral changes that go on each moment in us all; constant watchfulness and supervision over the human nature in ourselves rather than in others. Human nature does not take kindly to self-discipline and self-criticism. It prefers to criticize and discipline others, and especially so when it can do this in the name of the highest and holiest.

All this, and more, had H. P. B. in mind when she addressed her farewell message to theosophists just before her death, for she knew human nature and its lures and deceptions, and what we would each one of us have to fight. She knew the lessons of the eternal past, and one who has learned the *lessons* of the past can give admonition as to the present and prophecy as to the future. She said to us: "Now, I have marked with pain a tendency among you to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-

watchful enemies of your noblest qualities to betray and mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent, influences around all of us. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little, if any, impression. On some others, those who place their personal pride higher than their pledge to their divine SELF, the effect is generally disastrous. Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the world." And in another message she said: "On the day when Theosophy will have accomplished its most holy and important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labor with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last 18 centuries, and which every association has hitherto failed to accomplish."

They failed because they first departed from and then lost forever the true irenicon. The old Theosophical Society failed for the same reason. The labor of the members was with a selfish motive. Personal pride, the personal wish to lead, wounded vanity, and the other "inherent imperfections of our Human Nature," laid us open to the unseen and powerful subjective and invisible influences that surround us all, so that advantage was taken of the noblest qualities to betray and mislead us into disunion through our very devotion to Theosophy. The lack of self-control and self-watchfulness did "become fatal in every case."

Have we learned the lesson of the past? Are we "firm in brotherly love and bent on a pure altruistic work"—to preach, promulgate, and above all *practice* Theosophy—or are we merely finding in our studies and "meditation" but food and weapons for polemics, for quarrels over trifles, for criticism and watchfulness over the inherent imperfections of our fellow students?

A great and earnest student once put in print these words: "I would, once for all, call upon my co-workers for the cause, to realize at every step of their study, as far as possible, the Divine Intelligence thus manifesting itself. Otherwise, how much soever you might believe or take it for granted, that the forces that govern the universe are spiritual, the belief, however deeprooted it might appear, would be of little use to you when you have to pass

through the ordeals of Chelaship; and then you are sure to succumb and exclaim that the 'Law is blind, unjust and cruel,' especially when your selfishness and personality overwhelm you."

Our real obstacles, our real barriers, our real foes to enlightenment and progress are within. Who recognizes this has found the true irenicon.

EXTRACTS FROM LUCIFER*

As the magician is not at any time affected by the magical illusion produced by himself, because it is unreal, so the Highest Self is not affected by the world-illusion.

The wise man should restrain the activity of the outer organs, such as speech, etc., and abide within the mind only; he should further restrain the mind, which is intent on doubtful external objects, within intelligence, whose characteristic mark is decision, recognising that indecision is evil; he should further restrain intelligence within the Great Self, *i. e.*, the individual soul, or else the fundamental intellect; he should finally fix the Great Self on the Calm Self, *i. e.*, the Highest Self, the Highest Goal.

Although one and the same Self is hidden in all beings, movable as well as immovable, yet owing to the gradual rise of excellence of the minds which form the limiting condition (of the Self), Scripture declares that the Self, although externally unchanging and uniform, reveals itself in a gradual series of beings, and so appears in forms of various dignity and power.

When a man sleeps here, then, my dear, he becomes united with the Sat, he is gone to his own (Self). Therefore they say of him, "he sleeps (*svapiti*), because he is gone to his own (*svam apita*)". (Kh-up. vi, 8, 1.) This passage explains the well-known verb "to sleep", with reference to the soul. The word "his own" denotes the Self which had been before denoted by the word Sat; to the Self he (the individual Soul) goes, *i. e.*, into it it is resolved, according to the acknowledged sense of *api-i*, which means "to be resolved into". The individual soul (*jiva*) is called awake as long as being connected with the various external objects by means of the modifications of the mind—which thus constitute limiting adjuncts of the soul—it apprehends those external objects, and identifies itself with the gross body, which is one of those external objects. When, modified by the impressions which the external objects have left, it sees dreams, it is denoted by the term "mind." When, on the cessation of the two limiting adjuncts (*i. e.*, the subtle and the gross bodies), and the consequent absence of the modifications due to the adjuncts, it is, in the state of deep sleep, merged in the Self as it were, then it is said to be asleep (resolved into the Self). ' VEDANTA SUTRA.

* These Extracts were printed by H. P. Blavatsky in *Lucifer* for March, 1891. The title used is our own.—ED. THEOSOPHY.

ON THE LOOKOUT

Metropolitan magazine for February contained a long article by Sinclair Lewis entitled "Spiritualist Vaudeville," and giving the writer's experiences and impressions with mediums and messages at Lily Dale, the spiritualistic earthly "summerland" in Chautauqua County, New York. That the word spiritual should be used in connection with a mixture one part phenomenalism and nine parts fraud, and be accepted and acceptable to millions of people as a philosophy and a religion is neither grotesque nor laughable. It is the self-revelation of the degradation and materialism of thought and feeling that envelops and obscures the Souls of myriads. It is one pole of the attempt of "thieves to break through and steal" the Mysteries. The other pole of the same thing was fitly illustrated in the same magazine in its January issue in an article by A. Conan Doyle, to which the author gave the name of "The New Revelation." What is the difference? What is the difference between a Russian peasant drunken with vodka, filthy, groveling, weeping sodden tears before an ikon, and a Caesar drunk with power, soaked with the blood of millions, weeping over the notes of a fiddle while the multitude acclaims him as a God? The range of prostitution is vast even in earthly human life and extends from royalty on a throne to the outcast of the gutter. But it is all prostitution. How much vaster the range and how much wider the sweep when transferred to the moral and psychic spheres of man's being through great cycles of time. Think of the two poles of materialism and superstition masquerading through the ages as science and religion. Every woe and every iniquity of mankind traces back to these two gods—the gods erected by human ignorance and human selfishness.

In the *Progressive Thinker*, a spiritualist organ, a discussion is going on on the subject of reincarnation. Many spiritualists believe in reincarnation just as do many christians and mohammedans. It is one of the mysteries of *Lower Manas* that it can hold the most contradictory ideas. "A house divided against itself cannot stand. Sooner or later we must become all slave or all free." Herein is the key to the problem of good and evil. They represent the opposed and mutually destructive phases of action and the basis of action, which is thought. A man can no more be in fact a spiritualist and a theosophist or a christian and a theosophist than he can be a "German-American," or a good evil being or an evil good being. One of the *Progressive Thinker* contributors says that he has read a great deal on reincarnation and always "with an open mind," but "I have always been taught that Nature is ever progressive. and if this is a fact then to my mind the doctrine of reincarnation is a fallacy." We wonder what this writer understands by "Nature?" Is nature a thing, a god, a being of some kind who or which is "progressing?" The idea that there is some being, or law, or process which is evolving of itself and which will carry us along in that progress is fast fixed in a multitude of minds. It is the idea of a personal "God" and a vicarious reaping of what we have not sown, regardless of verbiage or formulation. But, regardless of whether it is "Nature" or ourselves which is "ever progressive," how could that progression take place except through some process? Progression implies change, evolution of something through something by means of something. That series of changes cannot imply loss of identity, otherwise there would be nothing to "progress." That which progresses is Soul, the series of changes or metempsychoses is reincarnation, and the "progress" is either active or passive on the part of the Soul. If passive it must be induced from outside by other powers and forces than that of the Soul. This is the rooted human idea of "progress," and from it springs the idea of some god or devil who induces the changes, and thence the ideas of propitiation, salvation, mediums, miracles, phenomena, saviors.

and so on. If Soul "progresses" only in accordance with its own actions, we have the idea of self-induced and self-devised exertions, *Karma*, as the basis of all "progress" whether in right or wrong direction, from which the ideas of Law, justice, responsibility and hope. The very shibboleth "progress" can only mean one of two things: some one else can do our living, thinking, acting for us; or else we have to do them for ourselves. From the one idea, "God," with all its corollaries; from the other, "Law" with its unavoidable corollaries of Karma and Reincarnation. The same thing applies to the other shibboleth "an open mind." What does this writer mean by it? From the passive aspect an "open mind" is one so "open" that it is a pipe, not a receptacle; nothing but sediment remains in it; all else that flows in flows out. From the positive aspect an open mind is one that "proves all things and holds fast to that which is good." One cannot, in fact, hold the passive position in its entirety, but he can so polarize his powers of discrimination as to mistake evil for good, truth for falsehood. Closing one's eyes is a positive action; keeping them shut is a positive action. When done it is as "good" as being blind in fact, and to the blind all roads are a straight road.

The leading editorial article in the *Electrical Experimenter* for February is on the subject of "Gravitation and Electricity." The writer says, "In our issue of October, 1916, we mentioned editorially that gravitation was an electromagnetic phenomenon. We also ventured the opinion that what we know as gravitation—like light—probably was only still another manifestation of that mysterious thing we call ether. We furthermore advanced the term of 'gravitational waves,' to better express our thoughts, because we felt that if gravitation was an electromagnetic phenomenon it was probably due to a distinct wave motion in the ether. Up to the time of our writing there did not exist experimental proof that gravitation really was an electromagnetic manifestation of the ether; the ideas in our editorial merely being the rather plausible theories of our leading scientists."

Students of Theosophy know that this "theory" of latest science was advanced as a statement of fact by H. P. B. in *Isis Unveiled*, published in 1877, and again in the *Secret Doctrine*, published in 1888, and that it was succinctly stated by Mr. Judge in the *Ocean of Theosophy* first published in 1893. Nor did they present it and other "theories" to account for the range of phenomena physical and psychological being studied by modern experimentalists, as being in any sense new. On the contrary they affirmed that the whole arcana of nature is an open book and has been for countless ages, to the disciples and masters of Occult Science or "Magic." The theories of modern science more and more frequently approach the statements of occult truths. The difficulty with the modern scientific student does not lie in his assiduity or his lack of mental equipment; quite the contrary; but in his non-understanding and misuse of that equipment. Equipped with sincerity and steadfast patient application, nothing need be hidden from him; but he omits, because of his materialism, any consideration of two essential factors or conditions precedent to the understanding of phenomena; essential to understanding because they are essential to the production of the phenomena in question. *Every objective phenomenon is preceded by subjective action. Every subjective action is caused by the motion of consciousness, that is, by thought, will and feeling of a being or mass of beings.* Consciousness may exist independent of causal subjective processes, in which case there is *pralaya*—non-manifestation; or it may confine its expression to subjective processes purely, in which case there is to be considered the vast and unknown field of the metaphysical or psychological, using those words in a strictly scientific sense; and this field, being the substratum of all physical manifestation soever, can be and is being studied constantly by those who know how. It is the *natura in abscondito* which alone can supply the "miss-

ing links" that separate the kingdoms of physical nature; clear up the obscurities that precede the conception and envelop the "death" of every creature; the hiatuses in every scientific theory of evolution, or attempt to trace to a source within the arbitrary horizon of sense-perceived matter the "matter-moving soul," to borrow the graphic phrase of Plato. "The cornerstone of complete scientific knowledge is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies." Thus H. P. B. in *Isis Unveiled*, ii, 589. And again, page 635, same volume, "The trinity of nature is the lock of magic (knowledge of causation), the trinity of man the key that fits it." Whenever science becomes religious, and religion scientific, in the true sense of those words, out of that union will issue the conception and birth of that knowledge which else each seeks in vain. Theosophy is the psychological missing link in the mental world of the otherwise strong and able men of the day.

Lecturing before the Royal Institution of Great Britain, Professor Frederick Snoddy speaks as caustically as any student of Occultism of the "palpable sophistry of calling two fundamentally different things by the same name," when discussing "the new theory of matter." Negative electricity, he says, as apart from matter, is what is meant by the word "electron." Positive electricity, as apart from the electron, is "matter." And the "palpable sophistry" lies in the attempt to explain "matter in terms of electricity." He goes on, "the dualism remains whether you speak of matter and electricity, or of positive and negative electricity." A friend of ours once gravely explained that the reason a kitten chases its own tail with a zeal worthy of a better cause is "because the kitten has not found out that its head and its tail are both parts of itself." *Mutatis mutandis*, we submit that this affords a satisfactory "theory" to account for the endless tail-chasing of theological and scientific devotees of mental and moral calisthenics. They are forever in pursuit of "god," "matter" and "soul" or "energy," without catching up. But listen further to Professor Snoddy:

"We have got to know the nucleus, but beyond the fact that it is constituted, in heavy atoms, of nuclei of helium and electrons, nothing is known. Whilst as regards the separate shells or rings of electrons which neutralize its charge and are supposed to surround it, like the shells of an onion, we really know nothing yet at all."

Some day, in the dim futurities, some genius will evolve the theory that the "nucleus" of the "onion" and the "shells of the onion" are both really parts of the onion and that the onion is the only reality; that the onion cannot be found out by tearing it to pieces and examining its "nucleus" and its "shells" for its secret of existence. It is so simple as that. Fifty centuries ago Krishna of the immortal *Bhagavad-Gita* told his disciple Arjuna that "Purusha, the Spirit, and Prakriti, or Matter, are co-existent and co-eternal" as the basis of all phenomena, objective or subjective, and that all phenomena spring from the action of Purusha upon Prakriti. The enormous energies poured without stint by scientific students into the analysis of and speculation upon "matter and energy," or "electrons and matter," or "positive and negative electricity," end every time in bringing them to the—to them—dead wall of Purusha and Prakriti. A dead wall because they then try to differentiate between the wall and the stones of which it consists. But Krishna makes it plain to his disciple that "whenever anything is produced, animate or inanimate, it is due to the union of Purusha and Prakriti," and that these two are not separate and distinct realities, but the two poles or aspects of one and the same thing: *Paramatma*, the "Self that is All, and is in all, and is the person meditating." The scientific mind of the moment is so intent upon the astonishing discovery that all is "positive and negative electricity" that it overlooks the one real thing, that "electricity" itself. When the scientist at last discovers the actuality of the immortal trinity, The Monad, The Duad, the Triad, in all things including himself, he will recognize that the

student, the thing studied, and the means of study, are all One in their Essence, dual in their causation, and trinitarian in their effect or phenomenal presentment: therefore the key to what he studies is not in the thing studied but *in himself*. Until then nature can be to him but a crystal maze, forever deluding him with reflections and refractions of his own image which he takes for realities.

Horatio W. Dresser is perhaps the most dignified and serious of the many writers on "New Thought," and while the phrase is itself misleading, it may, and perhaps does, serve to make palatable, where it does not disguise, the substantial diet of very old ideas. In this age of epicureanism intellectually and spiritually, the literary *chef* who serves any wholesome food, even if he has to garnish it *a la mode* to preserve his clientele and his employment, is excusable if not commendable. Mr. Dresser's latest book (*The Victorious Faith*; New York, Harper & Brothers) considers the lessons and possibilities of the present war. He finds that "the world, ever since the olden days, has been seething with suppressed but none the less destructive activities that have at last laid it low with the worst case of universal nervous prostration ever known. It is called war. The world cannot avoid war as long as it is on the level of warfare. It is not a Christian world. While the nations preach Christianity in the abstract, in the concrete they eye each other, ready for blood." He likens the situation to a woman with shattered nerves: "If the woman first faces the fact that she has been brought low, not by her enemies, not by her environment, not by anything but herself; if she next makes a real and constant effort to change herself—then she need never have another such attack. If the world faces the fact that it was brought low, not by the mental attitude of individual toward individual and of nation toward nation—then it need never have another such attack."

This seems to us a very familiar example of a logical *non sequitur*, and the case of the woman cited as an illustration finds its counterpart in the equally familiar illusion produced by looking at the wheels of a moving train from the windows of a stationary car and experiencing the mental sensation that one's own car is in motion. For, *how* is the woman "brought low" by herself? How, indeed, except by having originally through mistaken perceptions herself caused the enemies or the environment which are in very fact the precipitating lever of her prostration at this time? *How* is she to make a "real and constant effort to change herself" unless she first recognizes that she is the cause of enemy and environment which are the intermediate link in the chain of being brought low? The world is not one thing, the nations another thing, and the individuals a third thing. The individuals are the "sick woman," their several "mental attitudes" precisely the originating cause of nations which become "enemies," who, finding themselves in the "environment" of mutually conflicting ambitions, distrusts and discords, which eventuate in the world war, the "nervous prostration" of mankind, are advised by Mr. Dresser to "abolish diplomatic offices, international marriages between royal houses; secret intrigues of any sort," as a necessary "first step," quite in the same way as his "nervous woman" should take "headache medicine," which, Mr. Dresser says, "may not exactly be wholesome, but it helps the real trouble to work itself out." Does it? Headache is a symptom, not a sickness, and headache medicine merely kills the sensation of pain, without in any way helping the "nervous prostration" to "work itself out." If any disease, individual or collective, will work itself out with or without headache medicine, why the advice to the woman that she herself must make a real and constant effort to change herself? Mr. Dresser himself seems to vaguely sense that his phraseology, though palatable, is more garnished with words than nourishing ideas, for he goes on to say that if the nations continue hating each other peace leagues are powerless. "It is a question of psychology. Can we realize the ideal we have so glibly preached, or will it, after our bloody lesson, remain a mere theory?"

We cannot realize our ideal if nations and the people who compose them continue to think that there is no relation between individuals with their opposing mental attitudes of greed and selfishness, and nations with their opposing interests of trade and territory. There is no psychology of nations or of the world. The only psychology there is is of individuals. Mr. Dresser has diagnosed effects which are apparent to every one. The question is, how shall the individuals perceive causes? Mr. Dresser answers that peace-lovers will have to prepare for it as thoroughly as militarists have prepared for war: "Spiritual efficiency must learn from material efficiency. . . . The way to begin is through the individual. Most of us, like most nations, are consumed with inner conflicts." So we find Mr. Dresser coming at last from the dining room of speculation back to the larder of his own kitchen. His "New Thought" sauces and garnitures have not permanently changed the age-old food for thought: What is the individual to do to still once and for all the "inner conflicts" which are the basis of all external conflicts? How is the individual to "change himself?" To make successfully that "real and constant effort" which every human being and every nation is constantly making, but unsuccessfully? In no other way than by the acceptance and application of the great doctrines of Unity, of Karma, of individual responsibility to all one's fellows for all that one is and all that one has—the Reincarnating Soul. Christianity neither preaches nor practices these doctrines; neither does New Thought. Wherefore the world's serious minds, Mr. Dresser included, wander in the wilderness crying lo here! and lo there! for a panacea outside themselves, some abstraction, whether a "god" or a "formula," that can be taken, like a headache medicine to "help the real trouble to work itself out." Why not turn to that eminent Christian Scientist practitioner, the ostrich?

John D. Rockefeller, Jr., if one may say so without unseemliness, also and naturally, tries to pour oil upon the troubled waters of the world's sorrows. At a recent dinner of the New York City Social Union, and in the widely circulated columns of the *Saturday Evening Post*, he has offered modestly and earnestly his contribution to the collection of "headache powders" to help the world's nervous prostration down and out. He finds that the Baptist Church can be "the foundation upon which the Church of the Living God should be built," if only it will discard the dogma of immersion as essential to salvation, and treat it as a non-essential. He finds the essential to be not a creed, but a life; what a man is, not what he has; what a man does, not what he professes, but he would retain the creed, the possessions, the professions just the same, though "non-essentials." There was a young man in Scripture who had lived almost as pure and unblemished a life as young Mr. Rockefeller, and the Scripture young man had the same ideas. What he wanted was to keep the "non-essentials" and yet follow Christ. Christ is reported to have pointed out to the young man the impossibility of traveling two ways at once, and the young man is alleged to have chosen the road of the non-essentials. Mr. Rockefeller is in the same dilemma. He sees that the Baptist Church idea is the substitution of the non-essential for the essential and he asks, "Is this Christlike? Have we any authority for such action?" Except the pastor of Mr. Rockefeller's own church, the leading Baptist ministers and publications, and the secular press generally, savagely hasten to the excoriation of this twentieth century "young man." On the one hand Mr. Rockefeller is accused of "making a subtle attack on the validity of the New Testament and the authority of Jesus Christ." On the other, he is unkindly charged with endeavoring to "set up a religious Trust," and jeered at for hypocrisy and insincerity, and for making use of his power as a man of wealth to "make himself, by giving or withholding his benefactions, the arbiter of the destinies of Protestantism." The leading Baptist weekly considers baptism by immersion "of supreme importance" because "it safeguards the very essentials of evangelical Christianity." So poor Mr. Rockefeller, who has merely proposed in all honesty and

sincerity that "love of God and an earnest desire and purpose to live the Christ life seven days a week and fifty-two weeks a year," is the essential. is attacked and treated as "worse than an infidel" and "the foe within the household" by those whom, we doubt not, he expected and anticipated would welcome his suggestion with open arms and open minds. Sooner or later Mr. Rockefeller will come to see that the Christian sects of today have in them no more real sense of religion than the pharisees and sadducees of old. In fact, he must see it now. The real question is, What will Mr. Rockefeller do about it? He can change; the Churches will no more change than did their predecessors of Judean days. Will he leave the Baptist Church and seek a truer communion of thought and action with all men everywhere who know what "true religion and undefiled" is, and strive to practice it, or will the iron bands of sectarian ideas constrain him to "go away sorrowfully" from the Christlike inspiration of his vision?

Another "by-product" of the world turmoil is the renaissance of Second Advent discussion among many of the Christian sects, and all the "prophecies" of the Old Testament, all the plastic phrases of "Revelation" and all the numberless sermons, interpretations and literature of "Post-millennialists" and "Pre-millennialists" are being resurrected and studied to indicate the day, the hour and the minute of the "Second Coming of Christ." In England a considerable number of well-known clergymen have joined in a manifesto, "The Significance of the Hour," which recites that "The Revelation of our Lord may be expected at any moment, when He will be manifested as evidently as to His disciples on the evening of His resurrection." Other ministers of equal prominence assail, on scriptural authority, those who preach of the immediacy of a Second Coming, and still others, prudent like *Martha*, urge discretion and silence upon a topic likely to promote dissension and controversy among Christians "at a time when the very existence of our faith is being challenged" by the whirlwind of events. The utter materialization of spiritual ideas prevailing in the world is nowhere better shown than by this belief in and longing for the Second Coming of Christ. For it is implicit in the nature of this idea that Christ is a person, a physical being of some kind, who has been absent from the world, like a King gone to foreign lands while discord and rebellion break out at home, to the loss and detriment of his loyal subjects, who can do nothing while their King is absent. Nor are Christians alone in this materialism. It is prevalent amongst a very large number of people who believe that they are Theosophists as sincerely as the Church members believe that they are Christians. These members of a theosophical church believe in and long for the near coming of the "World Savior, the Lord Maitreya," with the same fervor that Christians long for Christ to come again. They want to "see" the "Master;" they want to touch His garments and be healed; they want Him to speak to them, to send them "messages," and then all will be well with the world. What can be done with a world and with men whose minds are so diseased and perverted that the most spiritual ideas, the most divine truths, have no other bearing to them than grossly carnalized hopes of a "personal Savior" who shall relieve them of the Karmic effects which they are every day madly increasing and heaping up by the very force of their concentrated energies poured out in the "worship of the non-eternal as the eternal, of that which is not soul as soul?" Nothing but to go on repeating and sowing the ancient eternal doctrines of Karma and Reincarnation, the doctrine of hope and responsibility, against that day when peradventure those who suffer will have had their minds as well as their hearts made porous by suffering.



Phil 29.4

THEOSOPHY

A MAGAZINE DEVOTED TO



THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY

THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VI

MAY, 1918

No. 7

"Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last. . . ."
—H. P. BLAVATSKY.

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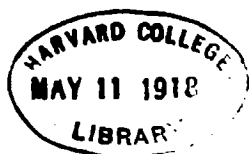


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The defined Objects of the Society were as follows:

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- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



А И Я

As the spokes of a wheel hold to the nave, so does all this hold to spirit. When the intellectual aliment has been purified the whole nature becomes purified, and then the memory becomes firm. And when the memory of the Highest Self remains firm, then all the ties which bind us to a belief in anything but the Self are loosened.—*Chandogya Upanishad*.

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Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

STUDIES IN ISIS UNVEILED

IX.

SPIRITS OF VARIOUS KINDS

The accompanying article is made up of textual extracts from *Isis Unveiled*, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

FROM the moment when the foetal embryo is formed until the old man, gasping his last, drops into the grave, neither the beginning nor the end is understood by scholastic science; all before us is a blank, all after us chaos. For it there is no evidence as to the relations between spirit, soul, and body, either before or after death. The mere life-principle itself presents an unsolvable enigma, upon the study of which materialism has vainly exhausted its intellectual powers. In the presence of a corpse the skeptical physiologist stands dumb when asked by his pupil whence came the former tenant of that empty box, and whither it has gone. The pupil must either, like his master, rest satisfied with the explanation that protoplasm made the man, and force vitalized and will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery.

Why should there be an attraction between the molecules of matter and none between those of spirit? By whatsoever name the physicists may call the energizing principle in matter is of no account; it is a subtle something apart from the matter itself, and, as it escapes their detection, it must be something besides matter. If the law of attraction is admitted as governing the one, why should

it be excluded from influencing the other? Leaving logic to answer, we turn to the common experience of mankind, and there find a mass of testimony corroborative of the immortality of the soul, if we judge but from analogies. But we have more than that—we have the unimpeachable testimony of thousands upon thousands, that there is a regular science of the soul, which, notwithstanding that it is now denied the right of a place among other sciences, is a science. This science, by penetrating the arcana of nature far deeper than our modern philosophy ever dreamed possible, teaches us how to force the *invisible* to become visible; the existence of elementary spirits; the nature and magical properties of the astral light; the power of living men to bring themselves into communication with the former through the latter.

The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god. Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life, to some, is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature.

To say that all spirits are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions—electric, magnetic, odic, astral, it matters not which—is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or all men can be nourished on the same food. It accords with reason to suppose that the grossest natures among the spirits will sink to the lowest depths of the spiritual atmosphere—in other words, be found nearest to the earth. Inversely, the purest would be farthest away. In what, were we to coin a word, we should call the *Psychomatics* of Occultism, it is as unwarrantable to assume that either of these grades of spirits can occupy the place, or subsist in the conditions, of the other, as in hydraulics it would be to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Whether or not the men of science are willing to concede the correctness of the Hermetic theory of the physical evolution of

man from higher and more spiritual natures, they themselves show us how the race has progressed from the lowest observed point to its present development. And, as all nature seems to be made up of analogies, is it unreasonable to affirm that the same progressive development of individual forms has prevailed among the inhabitants of the *unseen* universe? If such marvellous effects have been caused by evolution upon our little insignificant planet, producing reasoning and intuitive men from some higher type of the ape family, why suppose that the boundless realms of space are inhabited only by disembodied *angelic* forms? Why not give place in that vast domain to the spiritual duplicates of these hairy, long-armed and half-reasoning ancestors, their predecessors, and all their successors, down to our time? Of course, the spiritual parts of such primeval members of the human family would be as uncouth and undeveloped as were their physical bodies. While they made no attempt to calculate the duration of the "grand cycle," the Hermetic philosophers yet maintained that, according to the cyclic law, the living human race must inevitably and collectively return one day to that point of departure, where man was first clothed with "coats of skin;" or, to express it more clearly, the human race must, in accordance with the law of evolution, be finally *physically* spiritualized.

Lowest in the scale of being are those invisible creatures called by the kabalist the "elementary." There are three distinct classes of these. The highest, in intelligence and cunning, are the so-called terrestrial spirits. They are the *larvae*, or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter, and from whose sinful souls the immortal spirit has gradually separated. The second class is composed of the invisible antitypes of the men *to be* born. No form can come into objective existence—from the highest to the lowest—before the abstract ideal of this form—or, as Aristotle would call it, the *privation* of this form—is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, this particular watch must have existed in its abstract form in the watchmaker's mind. So with future men.

Only it must not be understood that this *thought* creates matter. No; it creates but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are "elementals,"—properly speaking, *psychic embryos*—which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving in *transitu* that divine breath called spirit which completes the perfect man. This class cannot communicate objectively with men.

The third class are the "elementals" proper, which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called "the princes of the powers of the air."

This class is believed to possess but one of the three attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, in a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some are changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner, or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the "human elementary." More than this; they can so condense it as to make to themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impressions even from chance acquaintance or persons encountered but once. As a few seconds exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so it is with the mind.

Though spiritualists discredit them ever so much, these nature-spirits are realities. The Christians call them "devils," "imps of Satan," and like characteristic names. They are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence.

What should sensible spiritualists think of the character of *angel* guides, who after monopolizing, perhaps for years, a poor medium's time, health and means, suddenly abandons him when he most needs their help? None but creatures *without soul or conscience* would be guilty of such injustice. Conditions?—mere sophistry. What sort of spirits must they be who would not summon if necessary an army of spirit-friends (if such there be) to snatch the innocent medium from the pit dug for his feet? Such things happened in the olden time, such may happen now. *There were apparitions before modern spiritualism, and phenomena like ours in every previous age.* If modern manifestations are a reality and

palpable facts, so must have been the so-called "miracles" and thaumaturgic exploits of old; or if the latter are but fictions of superstition, so must be the former, for they rest on no better testimony.

But, in this daily-increasing torrent of occult phenomena that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those which are proved genuine without doubt or cavil? Among these may be found communications coming through non-professional as well as professional mediums, which are sublime and divinely grand. Who are those spirits, what those powers or intelligences which are evidently *outside* of the medium proper and entities *per se*? These *intelligences* deserve the appellation; and they differ as widely from the generality of spooks and goblins that hover around the cabinets for physical manifestations, as day from night.

Be it however a "spirit of health or goblin damn'd" it is of little consequence; for if it be once proved that its organism is not solid matter, then it must be and is a "spirit," an apparition, a *breath*. It is an intelligence which acts outside our organisms, and therefore must belong to some existing even though unseen race of beings. But what is it? What is this something which thinks and even speaks but yet is not human; that is impalpable and yet not a disembodied spirit; that simulates affection, passion, remorse, fear, joy, but yet feels neither? What is this canting creature which rejoices in cheating the truthful inquirer and mocking at sacred human feeling? For, if not Mr. Crookes's Katie King, other similar creatures have done all these. Who can fathom the mystery? The true psychologist alone. And where should he go for his text-books but to the neglected alcoves of libraries where the works of despised hermetists and theurgists have been gathering dust these many years.

Skeptics, and even skeptical spiritualists, have often unjustly accused mediums of fraud, when denied what they consider their inalienable right to test the spirits. But where there is one such case, there are fifty in which spiritualists have permitted themselves to be practiced upon by tricksters, while they neglected to appreciate genuine manifestations procured for them by their mediums. Ignorant of the laws of mediumship, such do not know that when an honest medium is once taken possession of by spirits, whether disembodied or elemental, he is no longer his own master. He cannot control the actions of the spirits, nor even his own. They make him a puppet to dance at their pleasure while they pull the wires behind the scenes. The false medium may seem entranced, and yet be playing tricks all the while; while the real medium may appear to be in full possession of his senses, when in fact he is far away, and his body is animated by his "Indian guide," or "control." Or, he may be entranced in his cabinet, while his astral body (double) or *doppelganger*, is walking about the room, moved by another intelligence.

Far from us be the thought of casting an unjust slur on physical mediums. Harassed by various intelligences, reduced by their over-

powering influence—which their weak and nervous natures are unable to shake off—to a morbid state, which at last becomes chronic, they are impeded by these “influences” from undertaking other occupation. They become mentally and physically unfit for any other. Who can judge them harshly when, driven to the last extremity, they are constrained to accept mediumship as a business? And heaven knows whether the calling is one to be envied by any one! It is not mediums, real *true*, and genuine mediums that we would ever blame, but their patrons, the spiritualists. The ancients, unlike ourselves, could “try” the spirits and discern the difference between the good and evil ones, the human and the elemental. They also knew that unregulated spirit intercourse brought ruin upon the individual and disaster to the community.

This view of mediumship may be novel and perhaps repugnant to many modern spiritualists; but still it is the view taught in the ancient philosophy, and supported by the experience of mankind from time immemorial.

We are far from believing that all the spirits that communicate at circles are of the classes called “Elemental” and “Elementary.” Many—among those who control the medium subjectively to speak, write, and otherwise act in various ways—are human, disembodied spirits. Whether the majority of such spirits are good or *bad*, largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose. Put in any case, human spirits can *never* materialize themselves *in propria persona*.

The recognized laws of physical science account for but a few of the more objective of the so-called spiritual phenomena. While proving the reality of certain visible effects of an unknown force, they have not thus far enabled scientists to control at will even this portion of the phenomena. The truth is that the professors have not yet discovered the necessary conditions of their occurrence. They must go as deeply into the study of the triple nature of man—physiological, psychological, and *divine*—as did their predecessors, the magicians, theurgists, and thaumaturgists of old.

NOTE.—The volume and page references to *Isis Unveiled*, from which the foregoing article is compiled, are, in the order of the excerpts, as follows:—Volume i, 336, 340, 341, 343, 344, 295, 296, 310, 311, 325, 53, 54, 360, 488-9, 490, 67.

SECRET DOCTRINE EXTRACTS*

The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

* From the Original Edition Vol. I, p. 279; see Vol. I, p. 300 Third Edition.

FIRST STEPS ON THE PATH*

From Shankaracharya's "Crest-Jewel of Wisdom" (Vivekachudamani, 1-70.)

PROLOGUE.

I BOW before Govinda, the objectless object of final success in the highest wisdom, who is supreme bliss and the true teacher.

For beings a human birth is hard to win, then manhood and holiness, then excellence in the path of wise law; hardest of all to win is wisdom. Discernment between Self and not-Self, true judgment, nearness to the Self of the Eternal and Freedom are not gained without a myriad of right acts in a hundred births. This triad that is won by the bright one's favor is hard to gain: humanity, aspiration, and rest in the great spirit. After gaining at last a human birth, hard to win, then manhood and knowledge of the teaching, if one strives not after Freedom he is a fool. He, suicidal, destroys himself by grasping after the unreal. Who is more self-deluded than he who is careless of his own welfare after gaining a hard-won human birth and manhood, too? Let them declare the laws, let them offer to the gods, let them perform all rites, let them love the gods; without knowing the oneness with the Self, Freedom is not won even in a hundred years of the Evolver. "There is no hope of immortality through riches", says the scripture. It is clear from this that rites cannot lead to Freedom.

Therefore let the wise one strive after Freedom, giving up all longing for sensual self-indulgence; approaching the good, great Teacher (the Higher Self), with soul intent on the object of the teaching. Let him by the Self raise the Self, sunk in the ocean of the world, following the path of union through complete recognition of oneness. Setting all rites aside, let the wise, learned ones who approach the study of the Self strive for Freedom from the bondage of the world. Rites are to purify the thoughts, but not to gain the reality. The real is gained by Wisdom, not by a myriad of rites. When one steadily examines and clearly sees a rope, the fear that it is a serpent is destroyed. Knowledge is gained by discernment, by examining, by instruction, but not by bathing, nor gifts, nor a hundred holdings of the breath. Success demands first ripeness; questions of time and place are subsidiary. Let the seeker after self-knowledge find the Teacher (the Higher Self), full of kindness and knowledge of the Eternal.

THE FOUR PERFECTIONS.

He is ripe to seek the Self who is full of knowledge and wisdom, reason and discernment, and who bears the well-known marks.

He is ready to seek the Eternal who has Discernment and Dispassion; who has Restfulness and the other graces.

Four perfections are numbered by the wise. When they are present there is success, but in their absence is failure.

* This article was printed by Wm. Q. Judge in the *Oriental Department papers*, March, 1894.

First is counted the Discernment between things lasting and unlasting. Next Dispassion, the indifference to self-indulgence here and in paradise. Then the six Graces, beginning with Restfulness. Then the longing for Freedom.

A certainty like this—the Eternal is real, the fleeting world is unreal;—this is that Discernment between things lasting and unlasting.

And this is Dispassion—a perpetual willingness to give up all sensual self-indulgence—everything lower than the Eternal, through a constant sense of their insufficiency.

Then the Six Graces, a steady intentness of the mind on its goal;—this is Restfulness.

And the steadying of the powers that act and perceive, each in its own sphere, turning them back from sensuality;—this is Self-control.

Then the raising of the mind above external things;—this is the true Withdrawal.

The enduring of all ills without petulance and without self-pity;—this is the right Endurance.

An honest confidence in the teaching and the Teacher;—this is that Faith by which the treasure is gained.

The intentness of the soul on the pure Eternal;—this is right Meditation, but not the indulgence of fancy.

The wish to untie, by discernment of their true nature, all the bonds woven by unwisdom, the bonds of selfishness and sensuality;—this is the longing for freedom.

Though at first imperfect, these qualities gradually growing through Dispassion, Restfulness, and the other graces and the Teacher's help will gain their due.

When Dispassion and longing for Freedom are strong, then Restfulness and the other graces will bear fruit.

But when these two—Dispassion and longing for Freedom—are lacking, then Restfulness and the other graces are a mere appearance, like water in the desert.

Chief among the causes of Freedom is devotion, the intentness of the soul on its own nature. Or devotion may be called intentness on the reality of the Self.

Let him who possesses these Perfections and who would learn the reality of the Self, approach the wise Teacher (the Higher Self), from whom comes the loosing of bonds; who is full of knowledge and perfect; who is not beaten by desire, who really knows the Eternal; who has found rest in the Eternal, at peace like a fuelless fire; who is full of selfless kindness, the friend of all that lives. Serving the Teacher with devotion and aspiration for the Eternal, and finding harmony with him, seek the needed knowledge of the Self.

THE APPEAL TO THE HIGHER SELF.

"I submit myself to thee, Master, friend of the bowed-down world and river of selfless kindness.

"Raise me by thy guiding light that pours forth the nectar of truth and mercy, for I am sunk in the ocean of the world.

"I am burned by the hot flame of relentless life and torn by the winds of misery: save me from death, for I take refuge in thee, finding no other rest."

The great good ones dwell in peace, bringing joy to the world like the return of spring. Having crossed the ocean of the world, they ever help others to cross over.

For this is the very nature of the great-souled ones [Mahatmas]—their swiftness to take away the weariness of others. So the soft-rayed moon of itself soothes the earth, burned by the fierce sun's heat.

"Sprinkle me with thy nectar voice that brings the joy of eternal bliss, pure and cooling, falling on me as from a cup, like the joy of inspiration; for I am burnt by the hot, scorching flames of the world's fire.

"Happy are they on whom thy light rests, even for a moment, and who reach harmony with thee.

"How shall I cross the ocean of the world? Where is the path? What way must I follow? I know not, Master. Save me from the wound of the world's pain."

THE BEGINNING OF THE TEACHING.

To him, making this appeal and seeking help, scorched by the flame of the world's fire, the Great Soul beholding him with eyes most pitiful brings speedy comfort.

The Wise One instils the truth in him who has approached him longing for Freedom, who is following the true path, calming the tumult of his mind and bringing Restfulness.

"Fear not, wise one, there is no danger for thee. There is a way to cross over the ocean of the world, and by this path the sages have reached the shore.

"This same path I point out to thee, for it is the way to destroy the world's fear. Crossing the ocean of the world by this path, thou shalt win the perfect joy."

By discerning the aim of the wisdom-teaching [Vedanta] is born that most excellent knowledge. Then comes the final ending of the world's pain. The voice of the teaching plainly declares that faith, devotion, meditation, and the search for union are the means of Freedom for him who would be free. He who is perfect in these wins Freedom from the bodily bondage woven by unwisdom.

When the Self is veiled by unwisdom there arises a binding to the not-self, and from this comes the pain of world-life. The fire of wisdom lit by discernment between these two—Self and not-Self—will wither up the source of unwisdom, root and all.

THE PUPIL ASKS.

"Hear with selfless kindness, Master. I ask this question: receiving the answer from thy lips I shall gain my end.

"What is, then, a bond? And how has this bond come? What cause has it? And how can one be free?"

"What is not-Self and what the Higher Self? And how can one discern between them?"

THE MASTER ANSWERS.

"Happy art thou. Thou shalt attain thy end. Thy kin is blest in thee. For thou seekest to become the Eternal by freeing thyself from the bond of unwisdom.

"Sons and kin can pay a father's debts, but none but a man's self can set him free.

"If a heavy burden presses on the head others can remove it, but none but a man's self can quench his hunger and thirst.

"Health is gained by the sick who follow the path of healing: health does not come through the acts of others.

"The knowledge of the real by the eye of clear insight is to be gained by one's own sight and not by the teacher's.

"The moon's form must be seen by one's own eyes; it can never be known through the eyes of another.

"None but a man's self is able to untie the knots of unwisdom, desire, and former acts, even in a myriad of ages.

"Freedom is won by a perception of the Self's oneness with the Eternal, and not by the doctrines of Union or of Numbers, nor by rites and sciences.

"The form and beauty of the lyre and excellent skill upon its strings may give delight to the people, but will never found an empire.

"An eloquent voice, a stream of words, skill in explaining the teaching, and the learning of the learned; these bring enjoyment but not freedom.

"When the Great Reality is not known the study of the scriptures is fruitless; when the Great Reality is known the study of the scriptures is also fruitless.

"A net of words is a great forest where the fancy wanders; therefore the reality of the Self is to be strenuously learned from the knower of that reality.

"How can the hymns [Vedas] and the scriptures profit him who is bitten by the serpent of unwisdom? How can charms or medicine help him without the medicine of the knowledge of the Eternal?

"Sickness is not cured by saying 'Medicine', but by drinking it. So a man is not set free by the name of the Eternal without discerning the Eternal.

"Without piercing through the visible, without knowing the reality of the Self, how can men gain Freedom by mere outward words that end with utterances?

"Can a man be king by saying, 'I am king', without destroying his enemies, without gaining power over the whole land?

"Through information, digging, and casting aside the stones, a treasure may be found, but not by calling it to come forth.

"So by steady effort is gained the knowledge of those who know the Eternal, the lonely, stainless reality above all illusion; but not by desultory study.

"Hence with all earnest effort to be free from the bondage of the world, the wise must strive themselves, as they would to be free from sickness.

"And this question put by thee to-day must be solved by those who seek Freedom; this question that breathes the spirit of the teaching, that is like a clue with hidden meaning.

"Hear, then, earnestly, thou wise one, the answer given by me; for understanding it thou shalt be free from the bondage of the world."

IN DEFENCE OF H. P. B.

April 5th, 1918.

EDITOR PEARSON'S MAGAZINE,
34 Union Square, New York City.

Gentlemen:

The article on ANNIE BESANT in your March number contains the following statement:

"Mrs. Besant never turned her dreams into money, as her teacher, Madame Blavatsky, did."

Surely your Mr. Frank Harris, the writer of the article in question, should be too much a man of honor and knowledge to have permitted such a baseless and cruel calumny on Madame Blavatsky to have sullied his writing.

H. P. Blavatsky lived for fifteen years in the white-hot light of a pitiless publicity, more fiercely assailed than any woman who ever lived because of the ethical, moral and spiritual issues she raised in the arena of mankind. It was easier far for her opponents to attack and vilify her reputation and character than to meet the great questions she placed before the race; and this was the course invariably pursued by those who felt their interests menaced by what she taught. Abundant and various as were the slanders circulated in regard to her, we have to inform you that the one in question, that she "turned her dreams into money," was not one of them ever raised during her life-time from any responsible quarter. The charge would have been too bluntly such a matter of fact that an action for libel would have held; there would have been there no question of the mysterious or the "occult." Her assailants were too prudent and too wary to commit themselves to any actionable charges, capable of proof or disproof before a court of law.

We assume that you will gladly make such amends to your own sense of justice and honor, to the memory of a woman and a teacher whose life was devoted to the welfare and the uplift of humanity, and to the unnumbered thousands of living men and

women who owe to Madame Blavatsky all that makes life worth living or death worth dying, by such a statement in the pages of your magazine as shall, as far as it is humanly possible to do so, correct the gross wrong perpetrated whether wittingly or unwittingly by Mr. Harris's statement.

H. P. Blavatsky published two great works, namely, *Isis Unveiled*, two volumes, 1877, and the *Secret Doctrine*, two volumes, 1888. Of the first named some ten thousand sets were sold during her life-time. The writing of the work entailed three years of arduous labor on her part. Her entire revenue from its sale was less than one thousand dollars. (Report of the Theosophical Society, American Section, Second Annual Convention).

Of the *Secret Doctrine*, three thousand sets were disposed of during her life-time, and the writing of the work occupied her for four years. She never received one cent from its issue. It and her other books, aside from *Isis Unveiled*, were published by the Theosophical Publishing Company, Ltd., London, the stock of which was owned by Archibald and Bertram Keightley, and the entire proceeds of the *Secret Doctrine* and her other books were used by them for Theosophical purposes.

She established *The Theosophist* at Bombay, India, in 1879 and continued with Col. H. S. Olcott in ownership and control of that magazine until her death in 1891. The magazine was originally established out of her and Col. Olcott's personal resources and upon it and their propaganda work in India there was a loss incurred and paid by them during the early years of publication of 30,000 rupees. Afterward the magazine yielded a small revenue—a revenue so small that Col. Olcott recites in his *Old Diary Leaves* that when H. P. Blavatsky went to Europe under a doctor's care in 1885 she was without means other than what he sent her; that he sent her \$100 per month for two years and then ceased sending her money as he had none to send after meeting expenses.

Lucifer, which she started in London in 1888, and edited till her death, always ran at a heavy loss and its deficits were met by herself, the two Keightleys, and others. When she died, May 8, 1891, she left absolutely nothing but a few personal effects, of no money value.

Throughout the period of her public life, from 1875 to 1891, she wrote and worked incessantly for the great ideas in which she believed. She never charged and never received one solitary cent for any article she ever wrote on Theosophy, for any instructions she ever gave, for any help she ever afforded, for any letters she ever wrote, for any lecture she ever delivered. On the contrary, she gave all that she had, money, time, effort, energy, life itself, to the cause she held dear and to its beneficiaries in every land, known and unknown to her personally.

When she came to New York in 1874 she made her own living with her own hands until she received funds from her relatives in Russia. She was of princely family and one known and

noted in Russia for two centuries. She gave up family, fortune, friends and country for her work. On her father's death she received her share of his estate and it was this money that sustained her and her work in New York and later in India. When it was exhausted she earned her own living by her pen through the writing of articles of travel, adventure and description for various Russian periodicals.

These facts are, or should be, well known to any ordinarily informed man, for they are easily accessible from the lips of men still living as well as from innumerable printed sources. And it ought as well to be known that she never made any public exhibition of her occult powers, never sought to use them in any way whether for money, fame, or self-advertisement, but on the contrary masked and hid them from public knowledge and the phenomena she performed were in all cases done in private, for the instruction of her students or for the elucidation of laws and principles she was endeavoring to make clear to those interested.

No person living knows the facts above recited any better than do Mrs. Annie Besant and Mr. Herbert Burrows, both of whom should be known by reputation, if not personally, by Mr. Harris. At the time of H. P. Blavatsky's death a public statement was issued, signed by Mrs. Besant and Herbert Burrows amongst others, a quotation from which is germane to the very subject we are writing you about. The quotation is as follows:

"We, the undersigned, who have known intimately the late H. P. Blavatsky, have read with surprise and disgust the extraordinary and baseless falsehoods concerning her life and moral character circulated by a portion of the press.

"We do not propose to attempt any answer in detail to libels as monstrous as they are vile, libels which deal, moreover, with supposed events laid in distant quarters of the world, without any evidence being adduced to substantiate the allegations. Is it right, even for the sake of soiling a dead woman's memory, to ignore the ordinary rule of law that the *onus* of proof lies on the accuser? What character can be safe if any unsupported slander is to be taken for proved fact? We content ourselves with staking our honour and reputation on the statement that her character was of an exceptionally pure and lofty type, that her life was unsullied and her integrity spotless. It is because we know this that we were and are proud to follow her guidance, and we desire to place on public record the fact that we owe to her the noblest inspirations of our lives."—(H. P. B.; In Memoriam; by Some of her Pupils.)

The undersigned know something of H. P. Blavatsky by virtue of thirty-five years' study of her life and works, and they know that they speak for other thousands of grateful men and women besides themselves, in asking that you give this correction of Mr. Harris's article as full a place in your magazine as you gave to the article itself of which we complain.

Respectfully,

EDITORS THEOSOPHY.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER I.

(Continued)

Q. Just why is it that Theosophy "will not overwhelm the understanding of a child"?

A. Perhaps because children have more intuition and fewer false ideas than adults. Children are nearer the Devachanic condition than adults, their minds are as yet unspoiled by the false conceptions that prevail, so the eternal verities are readily grasped and applied as these are very simple in themselves. Children readily grasp the idea of Karma—sowing and reaping—, and perceive and admit the justice of it, and naturally put the idea into practice in their little fields of experience. Once that idea is firmly implanted in their minds, it remains, and is applied to their ever-widening ranges of experience. It is easy for them to grasp the idea that they are Life, beginningless and endless, and that they have lived before and will live again. A child has no idea of death, nor has he any fears for the future; he lives in the present and readily grasps the simple truths of life and being.

Q. Would you assume from the first half of the paragraph (page 1) that there are other beings besides "sentient" ones?

A. In Theosophy, the Wisdom-Religion, all forms are shown to be animated by some degree of intelligence; everything is soul and spirit. Because we are not able to see the action of intelligence in a form of matter, that is no sound reason for denying its existence. Granting One Spirit as the source and root of all manifestation there can be no such thing as "dead matter".

Q. On the first page it reads: "It is wisdom about God for those who believe that He is all things and in all, and wisdom about Nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered, and that darkness is around his pavilion." Does that cover the First Fundamental Proposition of the Secret Doctrine, and what is the distinction of Nature there?

A. The statement indicates the First Fundamental, but does not fully cover it. Those who believe that "He is all things and in all" necessarily accept the One Absolute Principle as the cause and sustainer of all that was, is, or shall be; this includes the unmanifested as well as the manifested. It is wisdom about Nature for the man who is concerned only about the manifested universe and realizes that its source and sustenance are undiscoverable. There is *That* which must ever remain unknown, because It is the Knower in every body. It cannot be known because *Its potentiality of knowing is Infinite*. There is *That* in ourselves which is our very Self and which is unchanged and exhaustless through infinitudes of experiences; it is the unknowable in us as well as in all Nature; from It all manifestation proceeds. We learn what is Self by seeing what is non-Self. The most occult of the Upanishads is called the "Mundakya," the word meaning the "shaving" or paring off of everything that is not Self on our plane of perception, as well as on all other planes. Anything seen or known in any way is not the Self; all are perceptions by the Self; the Self ever remaining unchanged, while at the same time *the receptacle* of all perceptions and experiences. No matter what experiences we may have, what knowledge or power we may gain, *we* are not the experience, the knowledge or the power—they are our possessions. The whole process of growth is one of realization of the Oneness and eternity of Self in us and in all creatures and forms of manifestation.

Q. *Are we not then all Masters inside?*

A. While we are *inherently* perfect, meaning the potentiality of becoming more and more perfect in power and expression, we are far from that degree of perfection that the words "Masters of Wisdom" imply. We may in the immense past have reached degrees of perfection on higher planes of our being, but it is very evident that we have not co-ordinated our present plane of consciousness with those possible perfections. A Master implies a perfectly co-ordinated instrument on all planes of being, in other words a perfected septenary being; that task is still before us. *Potentially*, we are All; *actually*, we are what we are able to manifest.

Q. *But are we not perfect on higher planes?*

A. The words "perfect" and "perfection" to most minds mean some *finality*. It should be understood that "perfection" is relative to our "imperfections"; some imagine that if they were rid of their presently known imperfections they would be perfect; it would be an interesting experiment for them to mentally eliminate their known imperfections and then see what was left in the way of perfection. In an infinite universe, the possibilities of *becoming* are infinite, hence to say we are perfect on higher planes would only mean that the "inner" is more perfect than the "outer", but *saying* it does not help us. It is certain that as Egos, with the acquired wisdom and power drawn from past experiences, we would appear as gods to our personal limitations, but the karmic conditions we have produced upon this physical plane prohibit us from realizing

or expressing our Egoic natures. While the Ego is—so to speak—commingling with the elementals, he is bound by, and limited to, that action which his understanding of the nature of the combination permits. We may know all about “the music of the spheres” and have to use a pick and shovel; we may be “pillars of light” within, and have to work in the trenches, covered with mud and other things. This should show us that our work is here and now in the conditions that surround us; when we have eliminated our defects on this plane of existence, we will be able to avail ourselves of our inner knowledge *in a bodily existence* and not before; although progress in that direction is always possible in degree.

Q. Where does perfection come in? Is the Self not perfect and are we not the Self?

A. As said before, “perfection” is relative to “imperfection”; the ideal of “perfection” that we may have held and finally attained to, would only disclose further “perfections” to be striven for. “Perfection” is an ever-receding goal; “we can always approach the light, but we can never touch the flame”, because It is our very Self, the Perceiver and Knower. The Self is neither perfect nor imperfect for It includes all perceptions; there could be no knowledge of any degree of perfection or imperfection unless the Perceiver could see both and distinguish between them.

Q. But it is said that Man is inherently perfect?

A. The *inherency* is the illimitable power of ever-becoming. Whether the becoming is small or great, the power of “becoming” remains ever the same. Man, as the Self, is beyond change, and in that sense alone may be called “perfect”; only that which is exhaustless, unchangeable, unimprovable, can be called perfect. When we speak of “perfection” we mean wisdom, understanding, power, all of them acquisitions, not inherencies; we therefore confuse *unconditioned potentiality* with *conditioned, yet ever-increasing potency* and are thus led into mental confusion. Metaphysically and philosophically, it is incorrect to apply terms that indicate a “state” or “condition,” to the Unconditioned One Reality, the Self of All.

Q. But Man is perfectible, is he not?

A. Certainly. Perfectibility means the ability to become perfect; but perfect in what? This question opens up a vital fact that has been lost sight of in some of the previous questions, and that is, that all beings of every grade are products of Evolution. This first chapter in its first sentence speaks of “the evolution of sentient beings”, and the chapter is devoted to a presentation of the fact and logical result of evolution in the existence of Masters of Wisdom. These great beings present to us the idea and fact of Spiritualized Individualities that have become so through observation and experience. Knowledge does not exist of itself, it is acquired; and there is no knowledge unless there are the Knowers of it. An understanding and application of the Three Fundamental Propositions would have answered all these questions for us. This particular question is answered by the Third Fundamental Proposition

which says, "the pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations." That which perceives *in every form and being* is the Self; as perceptions increase, the need of a better form or instrument is realized and in course of time and effort is evolved; thus, as the range and power of perceptions increase, better and better instruments are evolved. The "perfectibility" is in range and power of *intelligence*, as well as instruments in use. The Self may be likened to "the point" within the circle which ever remains unchanged, however much the circles which proceed from It and rest upon It may be enlarged; the "circles" represent acquired knowledge and power and constitute "being". The Self is the point—is the root and container of being, yet ever remains unchanged in Its infinite possibilities.

Q. What is meant by "all-knowingness"?

A. "All-knowingness" means that stage of perfection and co-ordination of all "sheaths of the soul" composed of the most ethereal substance, terrestrial substance and all degrees between, which enables the Divine Ego or Perceiver to know all that is to be known in regard to any state of consciousness or any plane of substance whenever such knowledge is necessary or desirable.

Q. It is said on page 11, that the Masters or Elder Brothers are generally reviled, or classed as imposters. Why is that?

A. Because the all-inclusive philosophy They set forth tends to destroy the accepted ideas of science, philosophy and religion which rule the world at any time; naturally, the adherents of these and especially the proponents, use every weapon available to frustrate the spread of that knowledge which if generally accepted would leave them with impaired reputations and take away their present means of subsistence. The unthinking public accepts without question the statements and judgments of those who stand in their eyes as "authorities."

Q. It says in the Chapter that sometimes Masters do not incarnate to work but just to discover what is going on?

A. Where does it say that? It says, "They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many ways".

Q. What are the ultimate divisions of time? (page 4.)

A. It has been said that he who knows Karma, knows the ultimate divisions of time; it is further said that this knowledge is possessed only by the highest beings. While it is both impossible and unnecessary for us to have the exact periods stated in our conceptions of time called "years", we may grasp what is included in the expression, "the ultimate divisions of time". Every planet or solar system is a re-manifestation of one that preceded it. All the beings concerned in any solar system are linked together in one evolutionary inter-dependent stream, the totality of their karmic requirements constituting the Great Cycle within which all lesser

cycles are contained. While the Great Cycle includes the possibility of manifestation of *all* the beings concerned, the lesser cycles within that greater one are determined by masses of beings, classes of beings, and units of consciousness, each in exact accord with its karmic range and necessity. It should be remembered that cycles are not arbitrary divisions of time which limit action, but are the results of the periodic return of impression and action by beings of every grade concerned in any evolutionary stream. (See the Second Fundamental Proposition).

Q. It is stated on page 4 that Masters have a knowledge of the very foundations of nature. Is not our science endeavoring to reach that knowledge?

A. Our science is the result of the labors and research of men of high intelligence in the direction of an understanding of the combinations and correlations of elements, substance or matter in forms. They disregard the fact that if intelligence can perceive a form and ascertain the various elements so-called and substances which compose it, intelligence is above and beyond form or substance and is neither produced by these nor limited by them, and that necessarily all kinds of substances and elements, in their simplicity or in complex combinations, are the results of differing degrees of intelligent manifestation; in other words that the manifested universe is embodied consciousness. As a rule scientists deride metaphysics, thus limiting their perceptive faculties to physics alone, and failing to investigate the field of metaphysics, are unable to entertain, or even suspect the fact that without metaphysics there can be no physics. At the same time they use metaphysics in their ever-changing "hypotheses", quite inobservantly. The search for the truth in regard to the "foundations of nature" among physical observations of matter, substance, elements or forces can never by any possibility succeed. It is like digging deeper and deeper into the earth in order to find the source of sunlight.

Q. What is the nature of the Masters' knowledge of things and beings as compared with science?

A. The answer can be found on page 2. "But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory, it grasps the facts of nature both within and without. It is therefore complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance." In regard to science it says, "our science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, is cut off from the immense and real field of experience which lies within the visible and tangible worlds."

Q. It is said that the Masters investigate all things and beings; would They need to do this if They know what man is in his innermost nature, and what his powers and destiny?

A. Granting that They know man's innermost nature, and what his powers and destiny; the question is really, "what does *man* know of his innermost nature, powers and destiny?" The answer is, "practically nothing." At the same time man is creating his own destiny and bringing upon himself pain and sorrow in his ignorance. Masters may know at any time what They desire to know; and what They may find necessary to "investigate" might very well be what man is doing with his inherent powers, what the mistaken ideals he is pursuing, and when and how he may be helped.

Q. Why is Theosophy called a religious science and a scientific religion?

A. Because true science and true religion must be complementary aspects of the Truth. Theosophy presents a scientific basis for the ethics taught, as well as a scientific knowledge of the nature of all beings, forms, substances and forces, and these all in relation to Soul and Spirit as the creator and sustainer of them.

Q. How can we obtain this inner knowledge? Will we know more of the Philosophy as we apply it?

A. The inner knowledge is to be gained, first by a recognition of the inner powers and faculties of man and the One Self in all beings, and second, by basing our thought and action upon that recognition. If we live the life, we will know the doctrine. A mere intellectual assent to the philosophy will not bring knowledge, we must live what we know or feel to be true, then we will know. The Three Fundamentals of the Secret Doctrine not only give us the key to all existences, but to the root and sustainer of these, the One Self in all; we must act for and as the Self in every direction until we lose the personal idea of self in the Universal Self; the more we supplant the lower self by the Higher, the more universal does our view-point become, and the powers that belong to each succeeding step towards universality unfold themselves and find their field of action. Together with the philosophy, the devotional books, the Bhagavad-Gita and the Voice of the Silence in particular, should be read and pondered upon, for they tend to arouse the Soul perceptions, without which all intellectual acquisitions are mechanical, barren and subversive. "Realization comes from dwelling upon the thing to be realized". We must think, and in thinking *try*, for whatever the measure of success or failure from our standpoint may be, *it is the effort that counts*.

Q. What would you say is "Nature" and what "Soul"?

A. Our understanding of Nature is comprised in the sum total of manifestations of matter, forms, elements and forces that we are able to perceive, all of these being effects of causes not generally understood. In reality the word "Nature" should be understood as including the Cause and causes of what we perceive, as well as the effects. "Soul" applies to intelligence, the numberless kinds of which are the causes which produce the external effects perceived and sensed. There are many kinds of "Soul" which may be roughly divided into mineral, vegetable, animal, human and

beyond. The Universe is embodied consciousness. Nature, in its widest sense can only be comprehended by a realization that the universe, as manifested, is an expression of many degrees of intelligence or soul, and that the universe exists because of the "Soul", and only for the "Soul's" experience. An ancient writing says, "There is no room for grief or doubt in the heart of him who sees and knows that all spiritual beings are the same in kind and differ only in degree".

Q. Then Divine, Human and Animal Soul refer simply to the kind and degree of experiences acquired?

A. Yes. These are simply qualifying terms used to designate degrees of acquired experience and intelligence. The sense of "being" comes from perceptive power in action; as the range of perception and reflection increases, the realization of "being" becomes stronger. The self of all beings is the One Supreme Self; it is the center of perceiving power in every form; from this center all growth of intelligence and form proceeds in ever-widening circles.

Q. What is the difference between Spirit and Soul?

A. Spirit is universal. It cannot be said to belong to anything or anybody. It is like the air, universal and everywhere. It cannot know Itself except as Soul. Spirit is the "power to become"; Soul is "the becoming." Spirit is the power to see and know; Soul is the seeing and knowing. Soul is the accumulation of perceptions and experiences by means of which Spiritual Identity is realized.

Q. In what way does the theosophical teaching of Law differ from the ordinary understanding of it?

A. The ordinary idea in regard to Law implies a Law-Giver, which Theology imagines to be a Supreme *Being*, who by his arbitrary will creates and establishes all nature, the laws of nature, and all beings. Materialistic Science seeks for and recognises Law in the observable processes of Nature, but goes no further than what may be visibly determined and demonstrated. Human Laws consist of enactments designed presumably to express the general sentiment and desires of the people as whole, and to restrain individuals who do not share the general sentiment. Such laws are based upon the necessities of the time, and are changed as the general sentiments of the people change and as necessities compel such changes. Neither "the laws of God" so called, the laws of matter so far determined, nor ever-changing human laws, present any universal basis upon which a true conception of Law can be founded, for these three conceptions differ widely in their bases and applications, and are readily perceived to be mere expedients. The highest attribute of Law is exact justice, and only that conception which presents Law as incontrovertible justice can be said to be a true one. The Theosophical statement in regard to Law exhibits and provides for exact justice to every being and in every way. There is but one law for all beings; it has been called the Law of

Laws, and is known under the name of Karma. This word means "action", without which there is no re-action; it is also known as "Cause and Effect" or "Sowing and Reaping". It is taught that there is no action unless there is a being to act or feel its effects, and as any action affects other beings, these must obtain their adjustment at the point of original action. Thus Justice and Mercy are provided for in the inherent nature of all beings, for both in their last analysis are one and the same.

Q. Is not Justice considered to be inexorable in condemnation, and Mercy to be that which tempers Justice?

A. No doubt they are so considered, but we should remember that the human idea of justice includes punishment for injustice, and the power to punish being self-assumed and admittedly prone to misjudgement, arouses the human quality of Mercy from the very uncertainty in regard to exact justice, and perhaps from a knowledge of the scriptural saying, "Judge not, that ye be not judged". True justice must be a complete readjustment of any and all disturbances, and at the same time bring about full compensation. Mercy as ordinarily understood lies in the non-exercise of the power to punish, and in itself in that relation is a tacit recognition of the fact that perfect justice, humanly speaking, is unattainable. We should be able to see that perfect justice and perfect mercy are not opposed to each other, but are in reality two aspects of one and the same thing, namely, *exact and full compensation* in every case and every direction. Compassion and Compensation are a perfect blend, and express what we call Justice and Mercy.

Q. This seems to point to justice and injustice as things apart from those affected by them?

A. It may seem so to those whose minds still hold to the idea of external law or causation; but there could be neither justice nor injustice if there were no beings to produce or feel them. Theosophy presents the point of view that every state and form of matter is the embodiment of a spiritual and psychic degree of intelligence. The *form* neither exercises nor feels justice nor injustice, but That which animates and uses it does. It is the thought, will, and feeling of the animating intelligence that affects other animating intelligences through their embodiments, and necessarily the reactions of those effects must be adjusted by the intelligence who originated the action.

Q. This would seem to indicate an unending repetition of good for good and evil for evil?

A. Not if we have understood that the animating intelligence is a being who, from experiencing the effects in himself resulting from evil action, refrains from evil causation and sets in motion only that which brings good.

Q. But does not that present a selfish motive?

A. No doubt the desire for reward and for the avoidance of punishment is there, and it is selfish; but it is the first step in the direction of feeling responsibility, and responsibility is the begin-

ning of selflessness. The being sees and knows in ever-increasing degree that evil is overcome only by good, and hatred by love, and finally that there is no lasting good save the good of All. Justice is not possible without consideration for all others, and consideration for others is charity towards their weaknesses leading to Mercy and Compassion. The first step in the right direction contains all the other steps.

Q. Does intelligence initiate Law, or is it Law that initiates intelligence?

A. As said many times, Law simply represents *the power to act* which is inherent in every being of every kind. There is no action unless there is a being to act or feel its effects. The Law is Action which brings its exact re-action. The *Gita* says that Spirit and Matter are without beginning. Spirit is "the power to perceive"; what is called Matter represents action and its results. The power to act is inherent in all beings; Law is the use of that power.

Q. It has been said that knowledge exists as an abstraction, which would seem to imply that knowledge exists of itself, regardless of its Knowers?

A. What *we* know is *our* knowledge; what Masters know is certainly an abstraction to us, although it has been acquired by those Great Beings. In the statement that knowledge exists as an abstraction, it undoubtedly refers to the illimitable *power to know* which becomes individualized through diversity, and finally arrives at a perception and realization of the Unity of All. Also, perhaps, because there is no end to progress in knowledge.

[Students of the "Ocean of Theosophy," no matter where located, are invited to send in questions on the chapter under consideration in the current issue of THEOSOPHY, at any time.]

FROM THE SECRET DOCTRINE*

Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs—which we can recognise—of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "Blind" or "Unconscious" Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles therein the mediæval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

* From the Original Edition Vol. I, p. 274; see Vol. I, p. 295 Third Edition.

AROUND THE TABLE

THE Easter vacation brought into the Family circle again our bespectacled Student and one of her University friends.

Both of them were vigorous out-of-door girls, and in consequence wind-blown and sleepy when night came and the snapping wood fire—"just to take the chill off"—sent its grateful, flickering glow through the darkened living-room.

"No books this week, young ladies," was the Doctor's admonition when the pair arrived, looking somewhat the worse for wear after a strenuous social and study admixture of some weeks.

"No late hours, either, girls," added Mother—"just make your vacation a real resting time; you both need it, I can see that."

Our friends were agreed for once that parental advice was good, so the regular philosophic calm of our household was not to any considerable extent shattered by their advent. Family dinners were rather lively gatherings, however, as the young folks added their turns to the usual table talk; and it was at one of these somewhat protracted sessions that Doctor began to talk of one of his experiences as a young physician.

"We used to call it 'hallucination' in those days," he remarked after describing the condition of a former patient who had ultimately died in an asylum for the insane. "But that word is so general that it is hardly sufficiently descriptive nowadays," he continued. "This man suffered from 'delusions of greatness', or megalomania. He thought he was a great person and was constantly associating with angels, though nobody else could see what he himself said he saw."

"It's some kind of astral intoxication," said Mentor, "and as pitiable a condition as is the physical kind, but much more difficult to get rid of—and of course, not generally understood by our alienists."

Student's friend, who is little interested in Theosophy, had been listening very closely to the conversation. "Why I knew a girl," she remarked, "who thought she had seen and talked with Jesus Christ. She told me about it the day after her 'vision', and nothing could shake her as to its reality."

"Was she a devoted Christian?" asked Mentor.

"Yes, apparently a very sincere one," was the answer.

"That accounts for part of it," said Mentor. "Just how did the experience occur?"

The Family settled back for the story, and Student's friend began:

"Well, I can't say that I can give all the details correctly. I used to go to school with her, but I rather lost sight of her when we moved to another part of the city a few years ago. Her parents were very religious people and Letty was much interested in church work. It was just after a series of revival meetings she had at-

tended when she had her experience, and the event took place in the last surroundings you would expect such a vision to occur in—in a department store!"

There was a ripple of comment around the table. "Queer place to meet Jesus Christ in," rumbled the Doctor.

"Well, of all things!" ejaculated Mother.

"You're making it up, you shameless youngster," charged Spinster.

"Now children, let her go on," chided Mentor, "it's interesting—and *very probable indeed*," he added. "I don't for one moment doubt the girl saw *something*; the only question is, exactly *what* did she see?"

"Well, she said she was in the store shopping," continued our guest, "and was just pricing some hosiery when something 'went snap' in her head—that's the way she put it—and then there appeared Jesus himself in a shining blue robe, and then—snap! the vision was gone, and she was talking with the clerk about the hosiery again. I asked her how she knew it was Jesus, and she said it was just like the pictures of Him she had seen. 'But,' I said to her, 'those pictures of Jesus you've seen are not portraits, but merely the artists' conceptions of the Christ. If He exists, or ever did exist, He may not look like any of them.' That didn't make any difference to her: she said she just *knew* it was Jesus, and that my statements were irreverent and unchristian, and that I ought to be ashamed of myself."

"She didn't *want* to think it was anybody else, did she, Mentor?" remarked Doctor, as Student's friend finished her story.

"That's just it, Doctor," Mentor answered. "People who have 'visions' and see strange sights don't want to learn the *rationale* of them. That's part of their intoxication. This poor girl clothed what she saw with her own Christian ideas: result, the firm conviction of the living reality of her own conception of a Saviour. She saw just what she *wanted* to see, the reflection of her own ideas and conceptions."

"Then you think she really *did* see something, Mentor?" asked Student.

"Undoubtedly," was the answer, "but it may well have been *subjective* rather than objective, something within herself." He turned to Student's friend, "You see, Theosophy teaches that our planet is not merely this gross ball of earth we see, but something far more complex than that. It states, as science does, that all planets begin in a 'nebulous condition', and gradually cool, condense and harden until we have a gross, concrete earth such as we now know. But the old teaching adds that all these prior states still exist in and around the earth; that our planet has seven planes of substance in fact—not super-imposed on each other like the skins of an onion—but interblending and inter-penetrating at every point. The teaching further states that all human beings likewise are possessors of bodies, or 'sheaths of the soul', corresponding to the

various states of substance of which the planet is composed—we all have them with us right now, whether we are aware of it or not. We are the Perceivers, the consciousness which is using the various sheaths or bodies, to contact the different planes of matter. What easier, then, than to realize that a slight temporary lack of co-ordination of these sheaths should give us a passing glimpse of some other plane of matter than this physical one, and that we, misunderstanding, and not knowing our nature, should be fascinated and deluded, and give some explanation in accordance with our previous fixed ideas.”

Mentor paused for a moment, and looked at our guest inquiringly.

“It sounds reasonable and furnishes some basis for explanation of ‘psychic experiences’”, said the latter. “I had no idea Theosophy was as interesting as that.”

“The next plane of substance to our gross material plane,” continued Mentor, “is called the astral plane. It really is a ‘finer physical’, the *real* physical in fact. The matter of that plane is luminous, or radiant—science has come to recognize that there is such a thing as ‘radiant matter’. The Astral plane has its own beings just as our physical plane has; but they are of their own kind, including many that are sub-human, and some that are inimical to man. Supposing that through abnormal ‘religious’ ecstasy or hysteria, or through ‘auto-suggestion’, or the intense concentration upon a fixed idea, I so disorganize my nature that I am no longer normal—my bodies, or sheaths, no longer in natural co-ordination; it is easy to understand that I might see some astral denizen; and that, not understanding my condition or the sevenfold nature of the planet and of myself, I should mistake the nature of the sight and of the being. Why, it is a fact that some of these beings can take on the coloring and qualifications that our own thinking suggests, and actually attach themselves to us if we are unwary and uninformed. Some spiritualistic phenomena and some of the old tales of ‘hauntings’ can be accounted for in this way.”

“Didn’t Madame Blavatsky and Mr. Judge both warn students of the dangers of the astral plane?” asked Spinster.

“Indeed they did,” was the answer, “and yet some students have actually ‘gone in’ for astral experiences, trying in many ways to break into the astral plane. In fact, there are in the public eye to-day vain and self-deluded people who have constituted themselves ‘leaders’ and ‘initiates’; who consult their ‘Masters’ and ‘Teachers’ and bring to their believing followers messages of various kinds, as the result of astral intoxication. Undoubtedly these astral ‘topers’ *do* see something: beings who seem glorious to the one viewing them, beings who reflect the very ideas and thoughts of the deluded seer, beings who tell him to do just exactly what he wants to do. ‘Beware the Star Rishees’, warned H. P. B. But warnings are of no use to those who will not heed them. Those who are ‘caught in’, astrally speaking, are sure they are right and on the high road to

success. But," Mentor paused impressively, "their last state is worse, far worse, than the first, and often ends in mental and moral breakdown."

"What is the true line in these matters?" asked Doctor.

"It's the line the Teachers have shown," answered Mentor, "and no other. If strange experiences come, just note them—that's all, and go on with your duties. We are here in physical bodies, and by that token we can know that, in a universe of Law, we must be right where we belong. Let us do our duty by every duty, as physical beings. When that is fully done we will know it and find ourselves quite naturally in other fields, with other quite clear tasks before us. It's about as safe and proper for the average human being to try to break in to the astral plane as for a child to play in a dynamite storehouse. The child may come out unscathed; but the 'phenomena hunter', the 'psychic investigator', the 'applied psychologist', or the vain-glorious and selfish student—all of these have much less chance of safety than the little child. For thirty years I have seen people trying to play with the 'astral fire', and for thirty years I have seen them burnt. Some few I have been able to help—many I have tried to help, but they thought that help was something else."

Mentor stopped speaking, and there was silence about the table for a few moments, until a telephone call for Doctor broke up the Family group.

"You must tell me what books to read, Student," said her friend as they moved out toward the living-room. "I never thought that Theosophy covered so much ground. I imagined it was just some kind of a religion, or sect."

"If religion is truth, then Theosophy is religion," Spinster suggested. "Theosophy puts us in the way of knowing truth wherever it may be found, but that isn't the usual conception of religion, is it?"

"Why, I shouldn't mind being 'religious' on that basis," laughed Student's friend. "Ho to the bookcase, Student, I'm going to start right in!"

THE WARRIOR*

Seership is of the Self; actorship, of the powers. For, as the great King, even without being engaged himself, becomes the warrior, through his army as instrument, simply through sending them, by his command; so the steadfast Spirit, through seeing and other powers, becomes the beholder, the speaker, the willer, and takes on other powers like these, by being near only, by unison, by sending them forth, by a strong attraction, like that of the iron-loving lodestone, strong without exertion.¹

* Reprinted from the "Oriental Department" papers, May-June, 1896.

¹ *Sankya Aphorisms of Kapila*, Book ii, 29, with the Commentary of Vijnana Acharya.

THE NEGATORS OF SCIENCE*

"As for what thou hearest others say,
who persuade the many that the soul,
when once freed from the body, neither
suffers evil nor is conscious, I know
that thou art better grounded in the
*doctrines received by us from our an-
cestors* and in the sacred orgies of
Dionysos, than to believe them; *for the
mystic symbols are well known to us,
who belong to the 'Brotherhood.'*"

PLUTARCH.

OF late, Theosophists in general, and the writer of the present paper especially, have been severely taken to task for *disrespect to science*. We are asked what right we have to question the conclusions of the most eminent men of learning, to refuse recognition of infallibility (which implies omniscience) to our modern scholars? How *dare* we, in short, "contemptuously ignore" their most undeniable and "universally accepted theories," etc., etc. This article is written with the intention of giving some reasons for our sceptical attitude.

To begin with, in order to avoid a natural misunderstanding in view of the preceding paragraph, let the reader at once know that the title, "The NEGATORS of Science," applies in nowise to Theosophists. Quite the reverse. By "Science" we here mean ANCIENT WISDOM, while its "Negators" represent *modern materialistic Scientists*. Thus we have once more "the sublime audacity" of, David-like, confronting, with an old-fashioned theosophical sling for our only weapon, the giant Goliath "armed with a coat of mail," and weighing "five thousand shekels of *brass*," truly. Let the Philistine deny facts, and substitute for them his "working hypotheses"; we reject the latter and defend *facts*, "the armies of the one living TRUTH."

The frankness of this plain statement is certain to awake all the sleeping dogs, and to set every parasite of modern science snapping at our editorial heels. "Those wretched Theosophists!" will be the cry. "How long shall they refuse to humble themselves; and how long shall we bear with this evil congregation?" Well, it will certainly take a considerable time to put us down, as more than one experiment has already shown. Very naturally, our confession of faith must provoke the wrath of every sycophant of the mechanical and animalistic theories of the Universe and Man; and the numbers of these sycophants are large, even if not very awe-inspiring. In our cycle of wholesale denial the ranks of the Didymi are daily reinforced by every new-baked materialist and so-called "infidel," who escapes, full of reactive energy, from the narrow fields of church dogmatism. We know the numerical

* This article was first printed by H. P. Blavatsky in *Lucifer* for April, 1891.

strength of our foes and opponents, and do not underrate it. More: in this present case even some of our best friends may ask, as they have done before now: "*Cui bono?* why not leave our highly respectable, firmly-rooted, official Science, with her scientists and their flunkies, severely alone?"

Further on it will be shown *why*; when our friends will learn that we have very good reason to act as we do. With the true, genuine man of science, with the earnest, impartial, unprejudiced and truth-loving scholar—of the minority, alas!—we can have no quarrel, and he has all our respect. But to him who, being only a *specialist* in physical sciences—however eminent, matters not—still tries to throw into the scales of public thought his own materialistic views upon metaphysical and psychological questions (a dead letter to him) we have a good deal to say. Nor are we bound by any laws we know of, divine or human, to respect opinions which are held erroneous in our school, only because they are those of so-called authorities in materialistic or agnostic circles. Between *truth* and *fact* (as we understand them) and the working hypotheses of the greatest living physiologists—though they answer to the names of Messrs. Huxley, Claude Bernard, Du Bois Reymond, etc., etc.—we hope never to hesitate for one instant. If, as Mr. Huxley once declared, soul, immortality and all spiritual things "lie outside of (his) philosophical enquiry" (*Physical Basis of Life*), then, as he has never enquired into these questions, he has no right to offer an opinion. They certainly lie outside the grasp of materialistic physical science, and, what is more important, to use Dr. Paul Gibier's felicitous expression, *outside the luminous zone* of most of our materialistic scientists. These are at liberty to believe in the "*automatic* action of nervous centres" as primal creators of thought; that the phenomena of *will* are only a complicated form of reflex actions, and what not—but we are as much at liberty to deny their statements. They are specialists—no more. As the author of *Spiritisme et Fakirisme* admirably depicts it, in his latest work:—

"A number of persons, extremely enlightened on some special point of science, take upon themselves the right of pronouncing arbitrarily their judgment on all things; are ready to reject everything new which shocks their ideas, often for the sole reason that *if it were true they could not remain ignorant of it!* For my part I have often met this kind of self-sufficiency in men whom their knowledge and scientific studies ought to have preserved from such a sad moral infirmity, had they not been *specialists*, holding to their speciality. It is a sign of relative inferiority to believe oneself superior. In truth, the number of intellects afflicted with such gaps (*lacunes*) is larger than is commonly believed. As there are individuals completely refractory to the study of music, of mathematics, etc., so there are others to whom certain areas of thought are closed. Such of these who might have distinguished themselves in . . . medicine or literature, would probably have signally failed in any occupation outside of what I will call their *lucid zone*, by comparison with the action of those reflectors, which, during night, throw their light into a zone of luminous rays, outside of which all is gloomy shadow and uncertainty. Every human being has his own lucid zone, the

extension, range and degree of luminosity of which, varies with each individual.

"There are things which lie outside the *conceptivity* of certain intellects; they are outside their lucid zone."

This is absolutely true whether applied to the scientist or his profane admirer. And it is to such scientific specialists that we refuse the right to sit in Solomon's seat, in judgment over all those who will not see with their eyes, nor hear with their ears. To them we say: We do not ask you to believe as we do, since your *zone* limits you to your specialty; but then do not encroach on the *zones* of other people. And, if you will do so nevertheless, if, after laughing in your moments of honest frankness at your own ignorance; after stating repeatedly, orally and in print, that you, physicists and materialists, know nothing whatever of the ultimate potentialities of matter, nor have you made one step towards solving the mysteries of life and consciousness—you still persist in teaching that all the manifestations of life and intelligence, and the phenomena of the highest mentality, are merely *properties of that matter of which you confess yourselves quite ignorant*,² then—you can hardly escape the charge of *humbugging* the world.³ The word "humbug" is used here advisedly, in its strictest etymological Websterian meaning, that is, "imposition under fair pretences"—in this case, of science. Surely it is not expecting too much of such learned and scholarly gentlemen that they should not abuse their ascendancy and prestige over people's minds to teach them something they themselves know nothing about; that they should abstain from preaching the limitations of nature, when its most important problems have been, are, and ever will be, insoluble riddles to the materialist! This is no more than asking *simple honesty* from such teachers.

What is it, that constitutes the real man of learning? Is not a true and faithful servant of science (if the latter is accepted as the synonym of truth) he, who besides having mastered a general information on all things is ever ready to learn more, because there are things *that he admits he does not know*?⁴ A scholar of this description will never hesitate to give up his own theories, whenever he finds them—not clashing with fact and truth, but—

¹"Analyse des Choses." *Physiologie Transcendante*. Dr. Paul Gibier, pp. 33, 34.

²"In perfect strictness, it is true that chemical investigation can tell us *little or nothing* directly of the composition of living matter, and . . . it is also in strictness true, that we **KNOW NOTHING** about the composition of any body whatever, as it is." (Prof. Huxley).

³This is what the poet laureate of matter, Mr. Tyndall, confesses in his works concerning atomic action: "Through pure excess of complexity . . . the most highly trained intellect, the most refined and disciplined imagination *retires in bewilderment from the contemplation of the problem*. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but *even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature*." And yet they do not hesitate to grapple with nature's spiritual and psychic problems—life, intelligence and the highest consciousness—and attribute them all to matter.

⁴And therefore it is not to such that these well-known humorous verses, sung at Oxford, would apply:

"I am the master of this college,
And what I know not is not knowledge."

merely dubious. For the sake of truth he will remain indifferent to the world's opinion, and that of his colleagues, nor will he attempt to sacrifice the spirit of a doctrine to the dead-letter of a popular belief. Independent of man or party, fearless whether he gets at logger-heads with biblical chronology, theological claims, or the preconceived and in-rooted theories of materialistic science; acting in his researches in an entirely unprejudiced frame of mind, free from personal vanity and pride, he will investigate truth for her own fair sake, not to please this or that faction; nor will he dislocate facts to make them fit in with his own hypothesis, or the professed beliefs of either state religion or official science. Such is the ideal of a true man of science; and such a one, whenever mistaken—for even a Newton and a Humboldt have made occasional mistakes—will hasten to publish his error and correct it, and not act as the German naturalist, Haeckel, has done. What the latter did is worth a repetition. In every subsequent edition of his *Pedigree of Man* he has left uncorrected the *sozura* ("unknown to science," Quatrefages tells us), and his *prosimia* allied to the *loris*, which he describes as "without marsupial bones, but *with placenta*" (*Ped. of Man*, p. 77), when years ago it has been proved by the anatomical researches of Messrs. "Alphonse Milne, Edwards and Grandidier . . . that the *prosimia* of Haeckel have . . . *no placenta*" (Quatrefages, *The Human Species*, p. 110). This is what we, Theosophists, call downright *dishonesty*. For he knows the two creatures he places in the fourteenth and eighteenth stages of his genealogy in the *Pedigree of Man* to be *myths* in nature, and that far from any possibility of their being the direct or indirect ancestors of apes—let alone *man*, "they cannot even be regarded as the ancestors of the zonoplacental mammals" according to Quatrefages. And yet Haeckel palms them off still, on the innocent, and the sycophants of Darwinism, only, as Quatrefages explains, "because the proof of their existence arises *from the necessity of an intermediate type*"!! We fail to see any difference between the pious frauds of Eusebius "for the greater glory of God," and the impious deception of Haeckel for "the greater glory of matter" and—man's dishonour. Both are *forgeries*—and we have a right to denounce both.

The same with regard to other branches of science. A specialist—say a Greek or a Sanskrit scholar, a paleographer, an archæologist, an orientalist of any description—is an "authority" only within the limits of his special science, just as is an electrician or a physicist in theirs. And which of these may be called *infallible* in his conclusions? They have made, and still go on making mistakes, each of their hypotheses being only a surmise, a theory for the time being—and no more. Who would believe to-day, with Koch's craze upon us, that hardly a few years ago, the greatest authority on pathology in France, the late Professor Vulpian, Doyen of the Faculty of Medicine in Paris, *denied the exist-*

ence of the tubercular microbe? When, says Doctor Gibier, (his friend and pupil) M. Bouley laid before the Academy of Sciences a paper on the tubercular bacillus, he was told by Vulpian that "this germ *could not exist*," for "had it existed it would have been discovered *before* now, having been hunted after for so many years!"¹

Just in the same way every scientific specialist of whatever description denies the doctrines of Theosophy and its teachings; not that he has ever attempted to study or analyze them, or to discover how much truth there may be in the old sacred science, but simply because it is not modern science that has discovered any of them; and also because, having once strayed away from the main road into the jungles of material speculation, the men of science cannot return back without pulling down the whole edifice after them. But the worst of all is, that the average critic and opponent of the Theosophical doctrines is neither a scientist, nor even a specialist. He is simply a *flunkey* of the scientists in general; a repeating parrot and a mimicking ape of that or another "authority", who makes use of the personal theories and conclusions of some well-known writer, in the hope of breaking our heads with them. Moreover, he identifies himself with the "gods" he serves or patronizes. He is like the Zouave of the Pope's body-guard who, because he had to beat the drum at every appearance and departure of St. Peter's "Successor," ended by identifying himself with the apostle. So with the self-appointed flunkey of the modern Elohim of Science. He fondly imagines himself "as one of us," and for no more cogent reason than had the Zouave: he, too, beats the big drum for every Oxford or Cambridge Don whose conclusions and personal views do not agree with the teachings of the Occult Doctrine of antiquity.

To devote, however, to these braggarts with tongue or pen one line more than is strictly necessary, would be waste of time. Let them go. They have not even a "zone" of their own, but have to see things through the light of other people's intellectual "zones."

And now to the reason why we have once more the painful duty of challenging and contradicting the scientific views of so many men considered each more or less "eminent," in his special branch of science. Two years ago, the writer promised in the *Secret Doctrine*, Vol. II., p. 798,* a third and even a fourth volume of that work. This third volume (now almost ready) treats of the ancient Mysteries of Initiation, gives sketches—from the esoteric stand-point—of many of the most famous and historically known philosophers and hierophants, (every one of whom is set down by the Scientists as an *impostor*), from the archaic down to

¹ *Analyse des Choses*, etc., Dr. P. Gibier, pp. 213 and 214.

* Reference is to the Original Edition. In the Third Edition this reference comes on p. 842, but the wording has been unwarrantably changed by the publishers. H. P. B.'s Third and Fourth volumes of the *Secret Doctrine* have in fact not yet been published.—[ED. THEOSOPHY.]

the Christian era, and traces the teachings of all these sages to one and the same source of all knowledge and science—the esoteric doctrine or WISDOM-RELIGION. No need our saying that from the esoteric and legendary materials used in the forthcoming work, its statements and conclusions differ greatly and often clash irreconcilably with the data given by almost all the English and German Orientalists. There is a tacit agreement among the latter—including even those who are personally inimical to each other—to follow a certain line of policy in the matter of dates;¹ of denial to “adepts” of any transcendental knowledge of any intrinsic value; of the utter rejection of the very existence of *siddhis*, or abnormal spiritual powers in man. In this the Orientalists, even those who are materialists, are the best allies of the clergy and biblical chronology. We need not stop to analyze this strange fact, but such it is. Now the main point of Volume III. of the *Secret Doctrine* is to prove, by tracing and explaining the *blinds* in the works of ancient Indian, Greek, and other philosophers of note, and also in all the ancient Scriptures—the presence of an uninterrupted esoteric allegorical method and symbolism; to show, as far as lawful, that with the keys of interpretation as taught in the Eastern Hindo-Buddhistic Canon of Occultism, the *Upanishads*, the *Purānas*, the *Sutras*, the Epic poems of India and Greece, the Egyptian *Book of the Dead*, the Scandinavian *Eddas*, as well as the Hebrew *Bible*, and even the classical writings of Initiates (such as Plato, among others)—all, from first to last, yield a meaning quite different from their dead letter texts. This is flatly denied by some of the foremost scholars of the day. They have not got the keys, *ergo*—no such keys can exist. According to Dr. Max Müller no pandit of India has ever heard of an esoteric doctrine (*Gupta-Vidya, nota bene*). In his Edingburgh *Lectures* the Professor made almost as cheap of Theosophists and their interpretations, as some learned Shastris—let alone *initiated* Brahmins—make of the learned German philologist himself. On the other hand, Sir Monier Williams undertakes to prove that the Lord Gautama Buddha *never taught any esoteric philosophy* (!!), thus giving the lie to all subsequent history, to the Arhat-Patriarchs, who converted China and Tibet to Buddhism, and charging with fraud the numerous esoteric schools still existing in China and Tibet.² Nor, according to Professor B. Jowett, the Master of Balliol College, is there any esoteric or gnostic element in the Dialogues of Plato, not even in that pre-eminently occult treatise, the *Timæus*.³ The Neo-Platonists, such as Ammonius Saccas, Plo-

¹ Says Prof. A. H. Sayce in his excellent *Preface* to Dr. Schliemann's *Troja*: “The natural tendency of the student of to-day is to post-date rather than to ante-date, and to bring everything down to the latest period that is possible.” This is so, and they do it with a vengeance. The same reluctance is felt to admit the antiquity of man, as to allow to the ancient philosopher any knowledge of that which the modern student *does not know*. Conceit and vanity!

² See Edkin's *Chinese Buddhism*, and read what this missionary, an eminent Chinese scholar who lived long years in China, though himself very prejudiced as a rule, says of the esoteric schools.

³ See *Preface* to his translation of *Timæus*.

tinus, Porphyry, etc., etc., were ignorant, superstitious mystics, who saw a secret meaning where none was meant, and who, Plato heading them, had no idea of real science. In the scholarly appreciation of our modern scientific luminaries, in fact, science (*i. e.*, knowledge) was in its infancy in the days of Thales, Pythagoras and even of Plato; while the grossest superstition and "twaddle" reigned in the times of the Indian Rishis. Pāṇini, the greatest grammarian in the world, according to Professor Weber and Max Müller *was unacquainted with the art of writing*, and so also everyone else in India, from Manu to Buddha, even so late as 300 years B. C. On the other hand, Professor A. H. Sayce, an undeniably great paleographer and Assyriologist, who kindly admits such a thing as an esoteric school and occult symbology among the Accado-Babylonians, nevertheless claims that the Assyriologists have now in their possession all the keys required for the right interpretation of the secret glyphs of the hoary past. Methinks, we know the chief key used by himself and his colleagues:—trace every god and hero, whose character is in the least doubtful, to a solar myth, and you have discovered the whole secret; an easier undertaking, you see, than for a "Wizard of the North" to cook an omelette in a gentleman's hat. Finally, in the matter of esoteric symbology and Mysteries, the Orientalists of to-day seem to have forgotten more than the initiated priests of the days of Sargon (3750 years B. C., according to Dr. Sayce) ever knew. Such is the modest claim of the Hibbert Lecturer for 1887.

Thus, as the personal conclusions and claims of the above-named scholars (and of many more) militate against the theosophical teachings, in this generation, at any rate, the laurels of conquest will never be accorded by the majority to the latter. Nevertheless, since truth and fact are on our side, we need not despair, but will simply bide our time. Time is a mighty conjurer; an irresistible leveller of artificially grown weeds and parasites, a universal solvent for truth. *Magna est veritas et prevalebit*. Meanwhile, however, the Theosophists cannot allow themselves to be denounced as visionaries, when not "frauds," and it is their duty to remain true to their colours, and to defend their most sacred beliefs. This they can do only by opposing to the prejudiced hypotheses of their opponents, (*a*) the diametrically opposite conclusions of their colleagues—other scientists as eminent *specialists* in the same branches of study as themselves; and (*b*) the true meaning of sundry passages disfigured by these partizans, in the old scriptures and classics. But to do this, we can pay no more regard to these illustrious personages in modern science, than they do to the gods of the "inferior races." Theosophy, the Divine Wisdom or TRUTH is, no more than was a certain tribal deity—"a respecter of persons." We are on the defensive, and have to vindicate that which we know to be implicit truth: hence,

for a few editorials to come, we contemplate a series of articles refuting our opponents—however learned.

And now it becomes evident why it is impossible for us to “leave our highly respectable, firmly-rooted official *science* severely alone.”

Meanwhile we may close with a few parting words to our readers. *Power belongs to him who knows*; this is a very old axiom: knowledge, or the first step to power, especially that of comprehending the truth, of discerning the real from the false—belongs only to those who place truth above their own petty personalities. Those only who having freed themselves from every prejudice, and conquered their human conceit and selfishness, are ready to accept every and *any* truth—once the latter is undeniable and has been demonstrated to them—those alone, I say, may hope to get at the ultimate knowledge of things. It is useless to search for such among the proud scientists of the day, and it would be folly to expect the aping masses of the profane to turn against their tacitly accepted idols. Therefore it is also useless for a theosophical work of any description to expect justice. Let some unknown MS. of Macauley, of Sir W. Hamilton, or John Stuart Mill, be printed and issued to-day by the Theosophical Publishing Company, and the reviewers—if any—would proclaim it ungrammatical and *un-English*, misty and illogical. The majority judge of a work according to the respective prejudices of its critics, who in their turn are guided by the popularity or unpopularity of the authors, certainly never by its intrinsic faults or merits. Outside theosophical circles, therefore, the forthcoming volumes of the *Secret Doctrine* are sure to receive at the hands of the general public a still colder welcome than their two predecessors have found. In our day, as has been proved repeatedly, no statement can hope for a fair trial, or even hearing, unless its arguments run on the lines of legitimate and *accepted* enquiry, remaining strictly within the boundaries of either official, materialistic science, or emotional, orthodox theology.

Our age, reader, is a paradoxical anomaly. It is pre-eminently materialistic, and as pre-eminently pietist, a Janus age, in all truth. Our literature, our modern thought and progress so-called, run on these two parallel lines, so incongruously dissimilar, and yet both so popular and so very “proper” and “respectable,” each in its own way. He who presumes to draw a third line, or even a hyphen of reconciliation, so to speak, between the two, has to be fully prepared for the worst. He will have his work mangled by reviewers, who after reading three lines on the first page, two in the middle of the book, and the closing sentence, will proclaim it “unreadable”; it will be mocked by the sycophants of science and church, misquoted by their flunkies, and rejected even by the pious railway stalls, while the average reader will not even understand its meaning. The still absurd misconceptions in the cultured

circles of Society about the teachings of the "Wisdom-religion" (Bodhism), after the admirably clear and scientifically presented explanations of its elementary doctrines by the author of *Esoteric Buddhism*, are a good proof in point. They might serve as a caution even to those amongst us, who, hardened in almost a life-long struggle in the service of our Cause, are neither timid with their pens, nor in the least disconcerted or appalled by the dogmatic assertions of scientific "authorities." And yet they persist in their work, although perfectly aware that, do what they may, neither materialism nor doctrinal pietism will give theosophical philosophy a fair hearing in this age. To the very end, our doctrine will be systematically rejected, our theories denied a place, even in the ranks of those ever-shifting, scientific ephemera—called the "working hypotheses" of our day. To the advocates of the "animalistic" theory, our cosmogenetical and anthropogenetical teachings must be "fairy tales," truly. "How can we," asked one of the champions of the men of science of a friend, "accept the *rigmaroles* of ancient Babus (!) even if taught in antiquity, once they go in every detail against the conclusions of modern science. . . . As well ask us to replace Darwin by Jack the Giant-Killer!" Quite so; for those who would shirk any moral responsibility it seems certainly more convenient to accept descent from a common *simian* ancestor, and see a brother in a dumb, tailless baboon, rather than acknowledge the fatherhood of the Pitris, the fair "sons of the gods," or to have to recognize as a brother, a starveling from the slums, or a copper-coloured man of an "inferior" race. "Hold back!" shout in their turn the pietists, "you can never hope to make respectable church-going Christians—'*Esoteric Buddhists*'!"

Nor are we in any way anxious to attempt the metamorphosis; the less so, since the majority of the pious Britishers have already, and of their own free will and choice, become *Exoteric Boothists*.

De gustibus non disputandum.

In our next, we mean to enquire how far Prof. Jowett is right, in his Preface to *Timæus*, in stating that "the fancies of the Neo-Platonists have nothing to do with the interpretation of Plato," and that "the so-called mysticism of Plato is purely Greek, arising out of his imperfect knowledge," not to say ignorance. The learned Master of Balliol denies the use of any esoteric symbolism by Plato in his works. We Theosophists maintain it and must try to give our best proofs for the claims preferred.

(*To be concluded.*)

LITERARY JOTTINGS*

THE JEWISH WORLD enters bravely enough (in its issue of the 11th November, 1887) on its new character of professor of symbology and History. It accuses in no measured terms one of the editors of *Lucifer* of ignorance; and criticises certain expressions used in our October number, in a foot-note inserted to explain why the "Son of the Morning" *Lucifer* is called in Mr. G. Massey's little poem, "Lady of Light." The writer objects, we see, to Lucifer-Venus being called in one of its aspects "the Jewish Astoreth;" or to her having ever been offered cakes by the Jews. As explained in a somewhat confused sentence: "There *was no Jewish Astoreth*, though the Syrian goddess, Ashtoreth, or Astarte, often appears in Biblical literature, the moon goddess, the complement of Baal, the Sun God."

This, no doubt, is extremely learned and conveys quite *new* information. Yet such an astounding statement as that the whole of the foot-note in *Lucifer* is "pure imagination and bad history" is very risky indeed. For it requires no more than a stroke or two of our pen to make the whole edifice of this denial tumble on the *Jewish World* and mangle it very badly. Our contemporary has evidently forgotten the wise proverb that bids one to let "sleeping dogs lie," and therefore, it is with the lofty airs of superiority that he informs his readers that though the Jews in Palestine lived surrounded with (? *sic*) this pagan form of worship, and *may, at times*, (!) have wandered towards it, they HAD NOTHING IN THEIR WORSHIP IN COMMON WITH CHALDEAN OR SYRIAN BELIEFS IN MULTIPLICITY OF DEITIES? (!!)

This is what any impartial reader might really term "bad history," and every Bible worshipper describe as a *direct lie* given to the Lord God of Israel. It is more than *suppressio veri suggestio falsi*, for it is simply a cool denial of facts in the face of both Bible and History. We advise our critic of the *Jewish World* to turn to his own prophets, to Jeremiah, foremost of all. We open "Scripture" and find in it: "the Lord God" while accusing *his* "backsliding Israel and treacherous Judah" of following in "the ways of Egypt and of Assyria," of drinking the waters of Sihor, and "serving strange Gods" enumerating his grievances in this wise:

"According to the number of thy cities are thy gods, O Judah, (Jer. ii. 28).

"Ye have turned back to the iniquities of your forefathers who went after other gods to serve them (xi.) . . . according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars unto Baal (*Ib.*).

* This article first appeared, together with others under the same general department heading, in *Lucifer* for December, 1887.

So much for Jewish *monotheism*. And is it any more "pure imagination" to say that the Jews offered cakes to their Astoreth and called her "Queen of Heaven"? Then the "Lord God" must, indeed, be guilty of more than "a delicate expansion of facts" when thundering to, and through, Jeremiah:—

"Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough to MAKE CAKES to the *Queen of Heaven*, and to pour out drink offerings *unto the gods*." (Jer. vii. 17-18.)

"The Jews *may* AT TIMES" only (?) have wandered towards pagan forms of worship but "had *nothing in common* in it with Syrian beliefs in multiplicity of deities." Had they not? Then the ancestors of the editors of the *Jewish World* must have been the victims of "suggestion," when, snubbing Jeremiah (and not entirely without good reason), they declared to him:

"As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven* . . . as we have done, we, AND OUR FATHERS, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem, for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the Queen of Heaven, and to pour out drink offerings unto her . . . and (to) make her cakes to worship her . . . we have wanted all things, and have been consumed by the sword and by the famine" (Jer. xlv. 16, 17, 18, 19.)

Thus, according to their own confession, it is not "at times" that the Jews made cakes for, and worshipped Astoreth and the strange gods, but constantly: doing, moreover, as *their forefathers*, kings and princes *did*.

"Bad history"? And what was the "golden calf" but the sacred heifer, the symbol of the "Great Mother," first the planet Venus, and then the moon? For the esoteric doctrine holds (as the Mexicans held) that Venus, the morning star, was *created before the sun and moon*; metaphorically, of course, not astronomically,¹ the assumption being based upon, and meaning that which the *Nazars* and the Initiate alone understood among the Jews, but that the writers of the *Jewish World* are not supposed to know. For the same reason the Chaldeans maintained that the moon was produced before the sun (see *Babylon—Account of Creation*, by George Smith). The morning star, Lucifer-Venus was dedicated to that Great Mother symbolized by the heifer or the "Golden Calf." For, as says Mr. G. Massey in his lecture on "The Hebrews and their Creations," "This (the Golden Calf) being of either sex, it supplied a twin-type for Venus, as Hathor or Ishtar (Astoreth), the double star, that was male at rising,

* Astoreth-Diana, Isis, Melita, Venus, etc., etc.

¹ Because the stars and planets are the symbols and houses of Angels and Elohim, who were, of course, "created," or evolved before the physical or cosmic sun or moon. "The sun god was called the child of the moon god Sin, in Assyria, and the lunar god Taht, is called the father of Osiris, the sun god 'in Egypt.'" (G. Massey.)

and female at sunset." She is the "Celestial Aphrodite," *Venus Victrix* *νικηφόρος* associated with Ares (see Pausanias 1, 8, 4, 11, 25, 1).

We are told that "happily for them (the Jews) there was no Jewish Astoreth." The *Jewish World* has yet to learn, we see, that there would have been no Greek Venus Aphrodite; no *Ourania*, her earlier appellation; nor would she have been confounded with the Assyrian Mylitta (Herod. 1, 199; Pausan., 1, 14, 7; Hesiod, *Μυλῖταν τὴν Οὐρανίαν Ἀσσύριον*) had it not been for the Phœnicians and other Semites. We say the "Jewish Astoreth," and we maintain what we say, on the authority of the *Iliad*, the *Odyssey*, of Renan, and many others. Venus Aphrodite is one with the Astarte, Astoreth, etc. of the Phœnicians, and she is one (as a planet) with "Lucifer" the "Morning Star." So far back as the days of Homer, she was confounded with *Kypris*, an Oriental goddess brought by the Phœnician Semites from their Asiatic travels (*Iliad*, V, 330, 422, 260). Her worship appears first at Cythere, a Phœnician settlement depôt or trade-establishment (*Odys.*, VIII. 362; Walcker, *griech. götterl.* I, 666). Herodotus shows that the sanctuary of Ascalon, in Syria, was the most ancient of the fanes of Aphrodite Ourania (I, 105): and Decharme tells us in his *Mythologie de la Grèce Antique*, that whenever the Greeks alluded to the origin of Aphrodite they designated her as *Ourania*, an epithet translated from a *semitic word*, as Jupiter *Epouranios* of the Phœnician inscriptions, was the *Samemroum* of Philo of Byblos, according to Renan (*Mission de Phenicie*). Astoreth was a goddess of generation, presiding at human birth (as Jehovah was *god of generation*, foremost of all). She was the moon-goddess, and a planet at the same time, whose worship originated with the Phœnicians and Semites. It flourished most in the Phœnician settlements and colonies in Sicily, at Eryax. There hosts of *Hetairæ* were attached to her temples, as hosts of *Kadeshim*, called by a more sincere name in the Bible, were, to the house of the Lord, where the women wove hangings for the grove" (II. Kings, xxiii, 7). All this shows well the Semitic provenance of Astoreth-Venus in her capacity of "great Mother." Let us pause. We advise sincerely the *Jewish World* to abstain from throwing stones at other peoples' beliefs, so long as its own faith is but a house of glass. And though Jeremy Taylor may think that "to be proud of one's learning is the greatest ignorance," yet, in this case it is but simple justice to say that it is really desirable for our friends the Jews that the writer in *Lucifer* of the criticised note about Astoreth *should know less* of history and the Bible, and her unlucky critic in the *Jewish World* learn a little more about it.

"ADVERSARY."

ANTASKARANA

OUR chemists and physiologists have studied with minute exactitude the processes and formations making up the body of man and what may be called the body of nature. They have long since found that there were no words in the English language with which to catalogue and classify the information thus obtained. So they had to invent terms and appellations to distinguish functions, organs, relations, and all the complicated minutiae of science, in order that what had been gained might not be lost, but could be recorded and preserved. They had recourse to Greek and Latin for this purpose and our dictionaries are now filled with terms mirroring with more or less accuracy the knowledge gained. This process of additions to our language is still going on as further discoveries are made of what was before unknown or only partially known.

In the same way the terminology of metaphysics in English is marked by a great paucity of terms for the reason that this branch of science is entirely unknown to the great majority even of otherwise educated people. Those few minds intent upon studying the workings of consciousness know that our language is as barren of words conveying exact meanings as, say, the aboriginal tongues of Australia are barren of words to represent the multiple activities and discoveries that make up the nomenclature of modern physiology and chemistry. In the domain of psychology we are as aboriginal as the Australian Bushmen are in modern science.

One who desires to study chemistry and physiology, whether for mere information's sake, or to fit himself to be the better able to help on the progress of the race, has first to begin familiarizing himself with the vocabulary of those sciences, unless he is foolishly determined to become a voluntary Crusoe and go about his work as if he were alone and the only one who had ever turned his mind in that direction. Crusoe found himself on a tenantless island with only such utensils as he could salvage from the wreckage, and such raw materials as nature had provided in the place where he was stranded. He did the best he could with the means at hand, but their paucity was from necessity, not from choice; it was his Karma, not his Will. He therefore set his Will to work, and speedily amended his Karma, as any of us may do, and came again in the course of time to the things that had formerly been available to him.

The Wise Men of old who made of psychology an exact science, far more exact even than our modern physicists have made chemistry and physiology exact, have recorded and preserved the knowledge gained throughout the aeons of their studies. A very considerable portion of that knowledge has been brought to our attention and made accessible to us through the missionary labors of H. P. Blavatsky. She took such ideas and words as are

our store of information and with them as a bridge of communication with us, imparted to us some of that Science of the Soul which we all desperately need to learn and make the best possible use of, even as Crusoe did in his desolate position. Part of the service rendered to us by H. P. Blavatsky was to supply us from the ancient Sanskrit with many new words from that language of the soul, and it is imperative that we should do our utmost to gain insight into the scientific meaning and use of those words, if our progress in true esoteric psychology is to be facilitated.

One of those words which she imported into our language is *Antaskarana*, or Antah-Karana. The word is a compound and its derivative meaning is "between two causes." If that is as far as we get in understanding it will not help us very much—about as much, for example, as if we had studied Homer's *Iliad* and thought ourselves fairly familiar with ancient Greek, and then ran across the English scientific word "metabolism," and essayed to formulate its meaning and usage by remembering the two Greek words, *meta*, beyond, and *ballein*, to throw. What would we comprehend of *metabolism* in scientific usance, which signifies the successive steps and transformations of an organism, the infinitude of processes and changes incident to all vital phenomena?

Metabolism is a big word, a word pregnant with life, but Antaskarana is a bigger word yet, if for no other reason than that psychology includes chemistry, physiology and all other sciences, and therefore psychology sees a soul meaning in every term, just as it sees soul action in every action. In psychology the word metabolism could be quickly adopted and adapted to mean transformation, transmigration, metempsychosis, all equally "vital phenomena" with changes in protoplasm, cells and cell structures. Psychology discerns the Soul in the forms, not merely the changes and the forms, as chemistry and physiology do. Metabolism, Anabolism and Katabolism are all that modern science recognizes as yet, but Aryan psychology recognizes, because it has studied, Brahma, Vishnu and Shiva, or Creation, Preservation, and Destruction for further creation—the action of Soul in the form and on the form and through the form.

Occultism lays down twelve *Nidanas*, characteristic qualities or causes, constituting the chain of causation, or Grand Cycle, of anything—a Universe, an atom; a being, a cell—covering its birth or "creation," its life or "preservation," and its dissolution or "death," precedent to a new "creation."

The first of these *Nidanas* is *Jati* or birth, according to any one of four modes, methods or processes; a theory, or a statement of fact, as you please, quite unheard of by Western explorers.

The *Nidana* or quality of *Jati* is contingent to and dependent on the *Jaramarana*, the character and nature of the preceding dissolution, or death.

The Nidana of Jaramarana is linked to the *Bhava*, or the nature and character of the former life, as Jaramarana and Jati are linked.

Being re-born the old *Bhava* is waked up in the new body and becomes the *Upadana*, or guiding and controlling impulses in the new Jati.

All these Nidanas are bound together by *Trishna*, love or lust, as the case may be, for further *Vedana*, or sensations, along the lines indicated by the *Upadana* and *Bhava*—and so on to *Samskara* or actions in accordance with the illusions entertained, producing *Avidya* or *Vidya*, further acquisition of false impressions or true perceptions of the own nature of the Soul: greater Karma for the next “chain of causation,” eventuating in a fresh *Namarupa*, or Personality, or else in the Soul becoming a *Srotapatti* or disciple and student of the *Gupta-Vidya*, the Secret Doctrine, or true Psychology.

This chain of cause and effect has continued, now goes on, and must continue to go on endlessly unless and until the Soul, enmeshed in Karma, or the sum total of the twelve Nidanas, exercises its Will, or *inherent power to change* the direction and character of its *Sparsa*, or contact with other Souls, and becomes a *Sowanee*, or disciple of the *Mahatmas*, Knowers of the *Gupta-Vidya*—the Wisdom of the Soul. This is the *application* of the “Third Fundamental Proposition” of Theosophy, which each soul must make for itself. All that H. P. Blavatsky or any other Mahatma can do is to give us the *meaning* of life and action; each of us has to become *Srotapatti* for himself.

In the very ancient *Bhagavad-Gita* Krishna, an incarnated Mahatma of that day, speaking to his Sowanee Arjuna, expresses the fundamental nature of the twelve nidanas in this way:

“The three causes which incite to action are knowledge, the thing to be known, and the Knower, and threefold also is the totality of the action in the act, the instrument, and the agent. Knowledge, the act, and the agent are also distinguished in three ways according to the three qualities.”

Here we have the twelve nidanas grouped in four classes:—the three motives; the threefold totality of the action; the three “ways” or paths of knowledge; the three “qualities” or degrees of knowledge, action, and being. They are well worth the utmost study and reflection we can give to them, if we are to take the proper steps to understand ourselves and Nature. One aspect of what is hidden in this brief verse is to be seen in the consideration that for each one of us this is a paraphrase: “I” am knowledge. “The thing to be known is to be made part of “myself.” “The Knower” is the Higher Self, and includes both “myself” and the “thing to be known.” Each one of us is “Wisdom itself, the Object of Wisdom, and THAT which is to be obtained by Wisdom.”

The "twelve nidanas" are, then, the successive and continually repeated series of steps or processes of manifested life, the Karma or action by means of which Individualization of being, full Self-consciousness, is to be obtained. Not till then are we able to "enjoy our immortality" which we all have and are as a fact, but of which we are still in ignorance; for Humanity as a whole has so far only succeeded in uniting the twelve nidanas into four partly co-ordinated classes, grouped under Thought, Will, Feeling, and Body. Thus, though we are "self-conscious" our self-consciousness is still limited to the four "notions" or false ideas of Self: "I" am this Body; "I" am these feelings or sensations; "I" am these desires; "I" am these ideas. And, since bodies, sensations, desires and thoughts are continually changing and in flux, our *Ahankara*, or "I-notion" is attached to the perishable and transitory, so that we are continually "living," "dying," and "reincarnating," in new bodies, new sensations, new desires, new ideas, repeating like a treadmill the twelve steps of the nidanas. So we are mostly in the *Fourth Round* of this "Globe," or Evolution of fully Self-conscious Beings. Here and there, like rain-drops pre-saging the monsoon, are to be found occasional men and women who sense another kind of perception of SELF and are endeavoring to unite Thought, Will and Feeling, or Spirit, Soul, and Mind, in no matter what Body they may be presently dwelling, to the Higher Self, the all-pervading Consciousness of the fully perfected Soul. All such are the flower of this *Fifth Race* of the Fourth Round, and constitute the Sowanees or Srotapattis or Chelas who are striving to break out of the eddies and whirlpools of the four classes of false I-notions which hold the bulk of humanity in the "vicious circle of necessity" or reincarnation, and "enter the stream" of perfection. To achieve this is to become a Mahatma, or Great Soul. Some have already done this, and those are the Masters spoken of by H. P. Blavatsky.

To the true chela, then, every circumstance, every happening, every event, however great or however insignificant, however agreeable or however painful from the standpoint of the false I-notions, is an antaskarana which enables him to destroy to some extent the spell of the illusions which enthrall the race-mind and control the race-action, and an antaskarana by means of which he purposes, as his growth slowly develops his Intelligence, to reach to the life beyond all false I-notions. He takes each step with care. He sees in each event a deep significance, an Occult meaning. Everything is his antaskarana. Spirit, Soul, Mind, Body, are each and successively his antaskarana downward and outward to contact with the Nature of those still under the sway and dominance of the false I-notion. He experiences all that other men experience and far more intensively, but he regards and observes his experiences and theirs; he weighs, observes and tests them, while he waits with the patience of confidence the hour when they shall no longer affect him.

What gives him this supreme confidence which other men lack, no matter how desperately they cling to or increase their "faith" in their health, their strength, their possessions, their creed, their philosophy or their science? What is it that enables him to find "silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation?"

It is the antaskarana proceeding upward and inwards from Body and circumstance through mind and Soul and Spirit to the immortal, undying and untiring SELF within. He is passing from knowledge and the thing to be known to the contemplation of the Knower, the Perceiver, the *Paramatma*, the Great Lord within. He no longer confuses the act, the instrument, the agent, with the totality which is the twelve nidanas in one. He no longer chooses the downward path of action, the upward path of the I-notions, the motionless path of inaction. No; all these have become one Path, the Path which the Predecessors have trod in all times and in all evolutions. Nor is he concerned at all with the three qualities, for he knows that all creatures act according to their natures so far acquired, and he makes of all the qualities and of all the natures his antaskarana of service to the mighty Self, the eternal unvarying *essence* in all things, whether they be good or evil.

He brings all states, all conditions, all forms and all experiences into co-adunition and con-substantiality and the whole manifested Universe, visible and invisible, becomes Antaskarana, the Bridge, the Link, by which he goes forth into the world, does his work, and returns to his ceaseless contemplation. "He rests, goes forth, does his work, and returns."

He, Himself, has become the bridge, the Antaskarana, for all that lives.

ON THE LOOKOUT

"The world, as far as cheap energy is concerned, still sleeps the sleep of ages. We cannot even claim that the world in that respect is still in its infancy. It is much further back than that—it has not even been born. The latent energy stored up on one-fourth ounce of coal—theoretically—can haul a long train over one thousand miles. Atomic forces are so gigantic that we cannot begin to even comprehend them. The atomic energy locked up in a one-cent piece is sufficient to lift up the Woolworth building several thousand feet in the air. All about us—in every stone, in all metals, in every piece of wood, every material in fact—billions of horsepowers are laying, locked up, dead, inert. The only trouble is we do not as yet know how to unlock this tremendous energy. We are still blind toward atomic forces, just as blind as the savage is towards a cubic foot of Trinitrotoluol. It means nothing to him, for he can kick it around to his heart's content, without danger, and nothing will happen. Even if we did supply him with the necessary percussion cap it would not help him to unlock the 10,000 cubic feet of gas lying dormant in that one cubic foot of explosive. He would not know how to apply the cap, which perhaps is a good thing—for

he would never have to try it again—at least not after his relatives had discovered his remains, miles away from the scene.”

Thus the Editor of the *Electrical Experimenter* in the March number of that able magazine, devoted to practical things. We may recall also that the renowned Prof. Crookes made in all soberness the affirmation that “in a single cubic foot of ‘space’ is locked up the potential energy of 40,000 horsepower for forty years.” And any student of physics, any working engineer, will tell us that in the ‘generation’ of electricity for the simple practical purpose of lighting, less than 1 per cent of the ‘energy’ liberated from the coal is put to work; the remaining 99 per cent is ‘wasted.’ Such statements from practical men to whom all men look as authorities in their several spheres, are accepted without question. No one asks why it is that this energy where used at all, is so wastefully used, nor why the secrets of nature remain secrets despite the boasted progress of modern science. Or, if any one does enquire, he is reminded that a fool can ask questions that a wise man cannot answer. If one ventures that perchance these secrets may be known, are known in fact, and can be known by the adoption and application of a new theory of nature, he is looked upon as worse than a fool—as a dupe, as a charlatan, or as insane. So when a Keely appears with an “inter-molecular force” and does things that modern science does not understand and cannot explain he is first suspected, then forced, then derided and persecuted into an unhallowed oblivion, because he and his invention cannot be “commercialized.” When an H. P. B. comes upon the scene and manipulates forces and presents theories that upset the whole range and calculations of modern science and accepted theology, the search-lights of the public mind do not undertake to examine the theories propounded, or comply with the experimental conditions set out. To do that is to resign forthwith their own autocracy and their own infallibility, to vacate their prerogatives and their privileges. The culprit is haled into their self-constituted court: *they* furnish the law, the principles and the procedure, and the disturber of the peace is convicted without appeal, all according to the unbroken precedent of the ages. For, consider a moment; if the phenomena of H. P. B. were genuine, the whole edifice of theories erected by modern science in relation to matter, force, energy, electricity, what not, crumble to dust; the whole structure of religions comes down with a crash, their gods, devils, miracles, dogmas, creeds, heavens and hells disappearing, like the dream and the nightmare that they are, in the clamor of the awakening. If the theories of H. P. B. are true, the “laws” of science and the “revelations” of the creeds are in the same danger as the savage with the cubic foot of “T. N. T.” that it is infinitely safer to kick than to touch off. The “percussion cap” of actual investigation, if applied, would destroy them utterly.

Just as our editor sagely remarks that it “perhaps is a good thing” for the savage that he does not know what it is that he is “kicking about,” that he lacks the “percussion cap” and “does not know how to apply it,” so “perhaps” it is equally a good thing in the present mental, moral, and spiritual condition of the human race that so few recognize to any extent the gigantic force “locked up” in the occult laws and principles guardedly spoken of by H. P. B. in her writings, and to some extent illustrated and exemplified in her phenomena. Otherwise, with even the least of such laws within their comprehension, and the lowest of such forces at their command, how far would humanity hurl itself on the road to perdition? When the conditions of destruction are all prepared and ready, how slight an exhibition of “atomic force” is necessary to close the circuit and produce the catastrophe! The “percussion cap” of the assassin at Sarajevo has

already slain, not one archduke, but ten millions of human beings, and its deadly echo still resounds. With a civilization whose highest scientific understanding and application of the universal Action of the One Life in the myriad forms of nature is expressed in terms of "horsepower," and whose utmost conception of supreme Intelligence is that of a "blind law"; with a theology whose utmost reach in the conception of Divine Order and Justice is a God who can be "reached" by flattery and whose only method of inculcating morality is by rewards and punishments—with these two basic immoralities of understanding governing and inciting all human actions who, knowing the fact and aware of its fruits everywhere visible, would not exclaim with H. P. B.—"This is a secret which gives death: close thy mouth lest thou shouldst reveal it to the vulgar; compress thy brain lest something should escape from it and fall outside!"

The same theology that accepts the "miracles" of Jesus and of the saints, derides and ignores those of Appolonius, of Simon Magus, of H. P. B. The same science that speculates on atomic forces and the homogeneous ether does its best to assassinate the name and fame of a Paracelsus, a Mesmer, a Count Saint Germain, or any other occultist; while it steals from them, derides and ignores the conceptions of law and of the universe on which all their studies and experiments were based. And if we come nearer home, and consider ourselves, students of the great philosophy imparted by H. P. B., we find everywhere amongst us a great hunger and thirst for information and instruction as to the powers and forces of which the occult sciences treat, and very little zeal to assimilate, practice or promulgate the great doctrines on which those sciences are based and of which they are but applications. We want to know about Occult "horsepower," all about the molecular and atomic forces hidden in the "astral light" and the "astral body," but we are not willing to go to school and study ethics, philosophy, statements of laws and principles; we are not unduly or precipitately anxious to practice Brotherhood, or apply Karma and the ethical formulary that "as we sow so must we also reap" to our every day present thoughts and actions. "Karma" is always something past or something to come: we are willing to spend our time over the "memory" of past lives, or "imagine" what our future lives will be, but we are preciously economical of "working in the present for the future." The old Wisdom-Religion waits to-day, as it has ever waited, for those who come with "an open mind, a pure heart, and eager intellect" before she will open her arcanum of "an unveiled spiritual perception." Yet to-day, as always, that Veil is ready to be lifted to all and sundry who will set to work here, now, in the living present, to create the conditions precedent to the use and application of occult forces and powers. The conditions precedent can be put in few words, yet they constitute the everlasting "Word of power." Let any man set himself to make the best use of the powers now his for the good of all, and the secret of the "Word" will not be hidden from him. Till then, no matter by what high names he gilds his ignorance and misuse of his divine potentialities, he is but a civilized "savage,"—"still in his infancy."

Human nature does not change from age to age. It demands authorities who shall think for it, prescribe for it, act as intermediary and interpreter for it, in heaven and on earth. When one god fails humanity is none the wiser: it hunts a new god. When one set of authorities is overthrown, humanity does not think: it forthwith erects new hierarchs to rule over its actions, its ideas, its conscience. The response is always in accord with the nature of the demand. The "seats of the mighty" are never vacant. Theosophical popes, pundits, priests and authorities flourish just as abundantly as their compeers and prototypes of other days and other fields of human endeavor, and the Theosophical laity listen just as agape and follow just as

obediently as the rank and file in any other walk in life. What they want is an "illuminator" not an illumination, and the illuminators spring up on every hand. H. P. B. wrote that "these self-styled illuminators steal our terms, our facts—which they disfigure—and prepare thousands of enemies to Theosophy when those 'awakened' shall awaken to the sad truth that they have been swindled." She went on to say, "True knowledge comes slowly and is not easily acquired. The students will be at first confronted by the great difficulties of the disciple's first steps upon the path of true Occultism. Especially those who crave for magic powers are not unlikely to grow impatient and to rebel against the apparently slow progress made at first and at the amount of metaphysical and theoretical study required of them. *To such the deceptive promises of quick results and grand achievements, of growth and progress, that are promised 'from day to day' will appear attractive.* But let all such take warning in time and avoid a snare in which they will at least leave the contents of their purses, even if they save their reputations. *A close examination* will assuredly reveal the whole scheme as a mere device for money getting and selfish gratification, in which materials largely stolen from Theosophical writings are distorted and falsified so as to be palmed off on the unwary as revelations of new and undreamed-of truths. But many will have neither the time nor the opportunity for such a thorough investigation; and before they become aware of the imposture they may be led far from the Truth, as well as be despoiled of their property, and, worse than that, of their health." And she added the instruction, "It is the duty of all Esotericists to do their utmost to unmask such movements, for nothing is more dangerous to Esoteric Truth than the garbled and distorted versions disfigured to suit the prejudices and tastes of men in general."

The thousands of theosophical students who have been deceived, misled and betrayed by the self-styled "illuminators" of Adyar, of London, of New York, of Berlin, and of San Diego, to the despoiling of their purses, the loss of their reputations, their health, and their perception of Esoteric Truth, need not have been so plundered if they had made the faintest application of the third fundamental proposition of the *Secret Doctrine*, that all true progress is "by self-induced and self-devised exertion;" if they had *investigated* the claims made to them by the self-styled "illuminators;" if they had not been greedy of "deceptive promises of quick results and grand achievements." They might as easily have "awakened" to these ever-new methods of world old frauds and dispensers of spiritual "gifts" *before* as after their betrayal. And outside the direct ranks of theosophical students cheated, and robbed in the name of Theosophy, who can count the thousands who have been similarly robbed by similar claimants, encouraged to their shameless calling by the "successors," the "outer heads," speakers "in the name of the Masters," and the *tutti quanti* of "occultists" and "initiates" of the "theosophical" societies and "esoteric sections?"

Who, of the thousands of followers of the "TK", has anyone to thank but himself for the self-seeking desire for quick results and grand achievements that made him the easy victim of this particular "sole representative in America of the Oriental Lodge of Masters?" Dr. S. A. West of Chicago has just published a book on the methods, practices, and history of the "TK" and his "School." It is there shown that the whole vast swindle was in sad and sober truth "a mere device for money getting and selfish gratification." Thousands of otherwise reputable, honest and intelligent persons, lured on by the hope of the easy acquirement of occult powers, swallowed without a question during a period of ten years and more, the enormous claims of this mythical "Adept," "Master," "initiate" and "Avatar." They surrendered to him and his desires their time, their money, their bodies,

their minds and their consciences, *absolutely without a question*. Now they "awaken" to the pitiful fact, which should have been deadly clear from the beginning, that they have been consciencelessly outraged in their trust, their hopes and their possessions. Have they learned anything? Have they, any more than the brahmin-ridden myriads of India, the victims of the Jesuits of Catholicism, the votaries of the "theosophical" frauds garbed in stolen holy phrases,—have they learned in any way the secret of their undoing? Not at all. Dr. West in the midst of his exposure of the "TK" calmly affirms as if it were an undisputed and indisputable matter of fact that he has been aided by the "spirit" of *Florence Huntley* (chief victim of the TK and chief tool used by him) in showing the "TK" up in his true colors. The same thousands who swallowed the claims and the pretenses of the "TK" will find it a mere easy exercise to swallow this new claim of Dr. West, and hasten to throw themselves into a new vortex of "deceptive promises of quick results and grand achievements" to be had by joining the "Harmonial Society" and taking up the "revelations" of Andrew Jackson Davis the "Poughkeepsie Seer."

"All over this broad land," quoth "*Get Rich Quick*" Wallingford, "there are thousands of good industrious citizens working hard and saving up their money till I come and take it away from them." Paraphrasing the words but not the basis of both *Wallingford* and these "good industrious citizens" one may say that all over this broad land there are thousands of people nourishing the most ardent hopes and the deepest longings for spiritual "progress," and leading lives of every-day effort, while waiting and aspiring for some *Wallingford* to come along with an iridescent picture of spiritual wealth to be theirs merely for compliance with certain "easy" prescriptions. These seekers gladly and spontaneously comply with, to waken after years to the fact that they have been mercilessly plucked, body, mind and soul. The basis in both cases is the same: The inherent desire in human nature to get something for nothing, to exchange something material for something spiritual of such greater assumed value as to make the exchange not only "easy" but safe and profitable. This human desire is played upon, flattered and encouraged by those devoid of conscience and honor, as they are devoid of knowledge and power. The victims are not gulled; they gull themselves; they literally take themselves to the shambles, where they lose all that they hold dear.

If such is the case in the fields of religion, politics and business; if such is the case in every department of human life where each would-be victim is surrounded with the evidences on every hand of the gullibility of human desires, and the numberless comparisons at hand in his observation and experience showing the deluder and his familiar arts and baits practicing his calling upon his abundant and willing victims, one would think that in approaching the unknown fields of the astral, the psychic and the spiritual the seeker would go slowly and warily, investigating and applying at every step; that he would first of all determine to find, like Archimedes, "whereon to stand" before entrusting himself to unknown forces and unknown powers and equally unknown intelligences. This would be the case did men really investigate, study, and apply their experience to the claims, pretensions and prospectuses of those who offer to serve as "guides" to the unknown ocean. But their own prejudices, preconceptions and desires make them porous to claims, their own desires make them bibulous of the intoxicating promises held out to them. They do not proceed upon the basis of ascertaining and weighing the principles involved; it is easier to accept claims. They do not proceed upon the basis of seriously weighing and considering their own deserts and merits to higher knowledge; it is easier to swim in their own

desires, let the current lead where it may. Thus they turn deaf ears and shut eyes to the teachings and warnings of the real Buddhas and Christs in all ages, as in our own they are deaf and blind to the teachings and example of H. P. B. and real Occultism, preferring always to go to "the interpreter's house" where they can hold the communion of saints without ceasing to be sinful mortals. A séance is an easier and quicker short-cut than the practice of ethics. "Psychic research" is easier than the endeavor to form a nucleus of Universal Brotherhood by one's own life and practice. The advertisement of the "adept", the "initiate", and the "occult practitioner" who will open all the doors to the mysteries for a fee is easier far to read and digest than the statements of the *Secret Doctrine*. The medium is so much easier to reach than the "Spirits" who are always ready to talk through her. *Facilis decensus avernis*.

Good old Mark Twain who all his honest, iconoclastic life hated all shams, frauds and pretenders, laic or spiritual, "though dead yet speaketh" through the mouth of his daughter, Madame Gabrilowitsch, against the "communications" that the ready "spirits" through their oracles the mediums have been putting afloat as from him. She protests against the publication by Professor Hyslop of these musty anachronisms as coming from Mark Twain. Using her own knowledge of her father, and her own common-sense—a common-sense that every hunter of marvels, powers and phenomena perforce throws away at the threshold of the "unseen"—she remarks that while in life her father was wont to say of alleged "spiritual" communications that it "seemed to him that life, instead of going on progressing in the 'great beyond', was falling into greater senility." She cannot discern any possibility of a transforming power in death that should alter character or nature, and therefore wrote Professor Hyslop that his "communications" from Mark Twain were "totally unlike his real self, and so trivial as to be revolting." Without the aid of any "Outer Head" or "Esoteric Section," or "TK" or "Poughkeepsie Seer" or "guide" of any sort but her own experience and common-sense, Madame Gabrilowitsch pertinently sees and says: "It will take a lot of evidence to convince the average man and woman of today that the spirits of the dead can speak with the living. For, if that be true, the tales of a million ghosts and haunted houses begin to command attention with very good chances of being widely regarded as real. Presently we will be peopling the world with spooks and plunging into a revival of the most absurd superstitions." We would rather a thousand times accept Madame Gabrilowitsch's sane expressions as an accurate "message" from the Spirit of Mark Twain than all the rubbish emitted by all the psychic researchers of Christendom.

To sum up the moral and point the lesson of all these follies and frailties of human nature, whether of exploiter, investigator, or victim, one may well say that the first instruction of all true Occultists and Occultism to the inquirer and the neophyte is, "Hang on grimly to your common-sense. You will need it a hundred times more in the field you propose to enter than in all the affairs of every-day life." There *is* real Occultism; there *is* real and true guidance to the Mysteries; there *are* true adepts, initiates, Masters. They do not advertise. They do not offer rewards either quick or deferred for followers. They do not offer healing to hopeless incurables who are looking for a panacea. They can be found by anyone who takes the right road. What that road is, is easy to learn but hard to follow. It is the road of hard work, of common-sense, of the study, assimilation, and application in daily life of the ethics, philosophy, and science of the old Wisdom-Religion. "When the disciple *is ready*, the Master will appear." No one can make the disciple ready but himself. He cannot go on breaking the laws of his own physical, mental, moral, psychical and spiritual well-being, and by any treason, trick, stratagem or device come into the presence of Those who are Themselves *embodied* purity, wisdom and power.



THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VI

JUNE, 1918

No. 8

"From the United States we can affect the world and they will come to us from all places either for solid work or for help in their need. . . ." —WM. Q. JUDGE.

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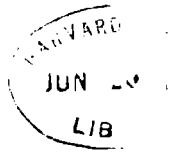


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- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



ॐ ॥ ॐ

Sacrifice, gifts, penance, study, observances and regulations, all this ends in destruction. There is no end for knowledge; therefore one whose self is tranquil, whose senses are subjugated, who is devoid of the idea that this or that is mine, who is devoid of egoism, is released from all sins by pure knowledge.—*Amrita*.

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STUDIES IN ISIS UNVEILED

X.

MAGICAL PHENOMENA—MODERN AND ANCIENT.

The accompanying article is made up of textual extracts from *Isis Unveiled*, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

SCIENCE is daily and rapidly moving toward the great discoveries in chemistry and physics, organology, and anthropology. Learned men ought to be free from preconceptions and prejudices of every kind; yet, although thought and opinion are now free, scientists are still the same men as of old. An Utopian dreamer is he who thinks that man ever changes with the evolution and development of new ideas. The soil may be well fertilized and made to yield with every year a greater and better variety of fruit; but, dig a little deeper than the stratum required for the crop, and the same earth will be found in the subsoil as was there before the first furrow was turned.

For many years we have watched the development and growth of that apple of discord—MODERN SPIRITUALISM. Familiar with its literature both in Europe and America, we have closely and eagerly witnessed its interminable controversies and compared its contradictory hypotheses. Many educated men and women—heterodox spiritualists, of course—have tried to fathom the Protean phenomena. The only result was that they came to the following conclusion: whatever may be the reason of these constant failures—whether such are to be laid at the door of the investigators themselves, or of the secret Force at work—it is at least proved that, in propor-

tion as the psychological manifestations increase in frequency and variety, the darkness surrounding their origin becomes more impenetrable.

Many years of wandering among "heathen" and "Christian" magicians, occultists, mesmerizers, and the *tutti quanti* of white and black art, ought to be sufficient, we think, to give us a certain right to feel competent to take a practical view of this doubted and very complicated question. We have associated with the fakirs, the holy men of India, and seen them when in intercourse with the *Pitris*. We have watched the proceedings and *modus operandi* of the howling and dancing dervishes; held friendly communications with the marabouts of European and Asiatic Turkey; and the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study. Therefore, when scientists who have never had an opportunity of living among these oriental jugglers and can judge at the best but superficially, tell us that there is naught in their performances but mere tricks of prestidigitation, we cannot help feeling a profound regret for such hasty conclusions. That such pretentious claims should be made to a thorough analysis of the powers of nature, and at the same time such unpardonable neglect displayed of questions of purely physiological and psychological character, and astounding phenomena rejected without either examination or appeal, is an exhibition of inconsistency, strongly savoring of timidity, if not of moral obliquity.

Learned investigators, all very skeptical as to spirits in general and "departed human spirits" in particular, during the last twenty years have taxed their brains to invent new names for an old thing. Thus, with Mr. Crookes and Sergeant Cox, it is the "psychic force." Professor Thury of Geneva calls it the "psychode" or *ectenic* force; Professor Balfour Stewart, the "electro-biological power;" Faraday, the "great master of experimental philosophy in physics," but apparently a novice in psychology, superciliously termed it an "unconscious muscular action," an "unconscious cerebration," and what not? Sir William Hamilton, a "latent thought," Dr. Carpenter, "the ideo-motor principle," etc., etc. So many scientists—so many names.

The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers;" "latent thought" and even "unconscious cerebration" theories can be condensed in two words: the kabalistic ASTRAL LIGHT. The disputants are battling about mere words. Call the phenomena force, energy, electricity or magnetism, will, or spirit-power, it will ever be the partial manifestation of the *soul*, whether disembodied or imprisoned for a while in its body—of a portion of that intelligent, omnipotent, and individual WILL, pervading all nature, and known, through the insufficiency of human language to correctly express psychological images, as—God.

There are two kinds of seership—that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to in-

duce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the *ego*, the intellectual life-principle of man, his conscious entity. While it is yet *within* the material body, the clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *supersentient* soul. That state is known in India as the *Samaddi*; it is the highest condition of spirituality known to man on earth. The Hindu terms *Pranayama*, *Pratyahara*, and *Dharana*, all relate to different psychological states, and show how much more the Sanskrit is adapted to the clear elucidation of the phenomena that are encountered by those who study this branch of psychological science, than the tongues of modern peoples, whose experiences have not yet necessitated the invention of such descriptive terms.

When the body is in the state of *Dharana*—a total catalepsy of the physical frame, the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tintured with the terrestrial perceptions of the objective world; the physical *memory* and *fancy* will be in the way of clear vision. But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and his objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, the soul is raised above all inferior good, when we reach "that which is supreme, which is *simple, pure and unchangeable, without form, color, or human qualities*: the God—our *Nous*."

This is the state which such seers as Plotinus and Apollonius termed "Union to the Deity;" which the ancient *yogins* called *Isvara*, and the modern call "*Samaddi*;" but this state is as far above modern clairvoyance as the stars above glow-worms.

In those visions there is as little to be attributed to hallucination as in the glimpses which the scientist, by the help of his optical instrument, gets into the microscopic world. A man cannot perceive, touch, and converse with pure spirit through any of his bodily

senses. Only spirit alone can talk to and see spirit; and even our astral soul, the *Doppelgänger*, is too gross, too much tainted yet with earthly matter to trust entirely to its perceptions and insinuations.

How dangerous may often become *untrained* mediumship, and how thoroughly it was understood and provided against by the ancient sages, is perfectly exemplified in the case of Socrates. The old Grecian philosopher was a "medium"; hence, he had never been initiated into the Mysteries; for such was the rigorous law. But he had his "familiar spirit" as they call it, his *daimonium*; and this invisible counsellor became the cause of his death. It is generally believed that if he was not initiated into the Mysteries it was because he himself neglected to become so. But the *Secret Records* teach us that it was because he could not be admitted to participate in the sacred rites, and precisely, as we state, on account of his mediumship. There was a law against the admission not only of such as were convicted of deliberate *witchcraft*, but even of those who were known to have "a familiar spirit." The law was just and logical, because a genuine medium is more or less irresponsible; and the eccentricities of Socrates are thus accounted for in some degree. A medium must be *passive*; and if a firm believer in his "spirit-guide" he will allow himself to be ruled by the latter, not by the rules of the sanctuary. A *medium* of olden times, like the modern "medium" was subject to be *entranced* at the will and pleasure of the "power" which *controlled* him; therefore he could not well have been entrusted with the awful secrets of the final initiation, "never to be revealed under the penalty of death." The old sage, in unguarded moments of "spiritual inspiration," revealed that which he had never learned; and was therefore put to death as an atheist.

How then, with such an instance as that of Socrates, in relation to the visions and spiritual wonders at the epoptai, of the Inner Temple, can any one assert that these seers, theurgists, and thaumaturgists were all "spirit-mediums?"

Neither Pythagoras, Plato, nor any of the later more important Neo-platonists, nor Apollonius of Tyana, were ever mediums; for in such case they would not have been admitted to the Mysteries at all. Apart from natural "mediumship" there has existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few.

The use of it is a longing toward our only true and real home—the after-life, and a desire to cling more closely to our parent spirit; abuse of it is sorcery, witchcraft, *black magic*. Between the two is placed natural "mediumship;" a soul clothed with imperfect matter, a ready agent for either the one or the other, and utterly dependent on its surroundings of life, constitutional heredity—physical as well as mental—and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it, unless the medium is purified of earthly dross.

The reason why in every age so little has been generally known of the mysteries of initiation, is twofold. The first has already been explained by more than one author, and lies in the terrible penalty following the least indiscretion. The second, is the superhuman difficulties and even dangers which the daring candidate of old had to encounter, and either conquer, or die in the attempt, when, what is still worse, he did not lose his reason. There was no real danger to him whose mind had become thoroughly spiritualized, and so prepared for every terrific sight. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.

The philosophers, and especially those who were initiated into the Mysteries, held that the astral soul is the impalpable duplicate of the gross external form which we call body. It is the *perispit* of the Kardecists and the *spirit-form* of the spiritualists. Above this internal duplicate, and illuminating it as the warm ray of the sun illuminates the earth, fructifying the germ and calling out to spiritual vivification the latent qualities dormant in it, hovers the divine spirit. The astral *perispit* is contained and confined within the physical body as ether in a bottle, or magnetism in magnetized iron. It is a centre and engine of force, fed from the universal supply of force, and moved by the same general laws which pervade all nature and produce all cosmical phenomena. Its inherent activity causes the incessant physical operations of the animal organism and ultimately results in the destruction of the latter by over-use and its own escape. It is the prisoner, not the voluntary tenant, of the body. It has an attraction so powerful to the external universal force, that after wearing out its casing it finally escapes to it. The stronger, grosser, more material its encasing body, the longer is the term of its imprisonment. Some persons are born with organizations so exceptional, that the door which shuts other people in from communication with the world of the astral light, can be easily unbarred and opened, and their souls can look into, or even pass into that world, and return again. Those who do this consciously, and at will, are termed magicians, hierophants, seers, adepts; those who are made to do it, either through the fluid of the mesmerizer or of "spirits," are "mediums."

Prophecies are delivered in two ways—consciously, by magicians who are able to look into the astral light; and unconsciously, by those who act under what is called inspiration. To the latter class belonged and belong the Biblical prophets and the modern trance-speakers.

There are two kinds of magnetization; the first is purely *animal*, the other transcendent, and depending on the will and knowledge of

the mesmerizer, as well as on the degree of spirituality of the subject, and his capacity to receive the impressions of the astral light. But now it is next to ascertain that clairvoyance depends a great deal more on the former than on the latter. To the power of an adept, the most *positive* subject will have to submit. If his sight is ably directed by the mesmerizer, magician, or spirit, the light must yield up its most secret records to our scrutiny; for, if it is a book which is ever closed to those "who see and do not perceive," on the other hand it is ever opened for one who *wills* to see it opened. It keeps an unmutated record of all that was, that is, or ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. It is the book which we see opened by the angel in the *Revelation*, "which is the Book of life, and out of which the dead are judged according to their works." It is, in short, the MEMORY OF GOD!

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events—effects of long-forgotten causes—are already delineated as a vivid picture for the eye of the seer and the prophet to follow. Memory—the despair of the materialist, the enigma of the psychologist, the sphinx of science—is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals—to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part," they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored up for all Eternity!

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life—as the landscape is revealed to the traveller by intermittent flashes of lightning—is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

Dreams, forebodings, prescience, prognostications and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly, according to the proportion of blood with which it is supplied during the hours of sleep. The more the body is exhausted, the freer is the spiritual man, and the more vivid the impressions of our soul's memory.

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible. The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest, the more spiritual ones know neither limits nor obstacles. If we study Plato and the philosophers of old, we may readily per-

ceive that while the "*irrational* soul," by which Plato meant our astral body, or the more ethereal representation of ourselves, can have at best only a more or less prolonged continuity of existence beyond the grave; the divine spirit—wrongly termed *soul*, by the Church—is immortal by its very essence.

If the life-principle is something apart from the astral spirit and in no way connected with it, why is it that the intensity of the clairvoyant powers depends so much on the bodily prostration of the subject? The deeper the trance, the less signs of life the body shows, the clearer become the spiritual perceptions, and the more powerful are the soul's visions. The soul, disburdened of the bodily senses, shows activity of power in a far greater degree of intensity than it can in a strong, healthy body.

But though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects a large portion of mankind.

The medium is but an ordinary person who is magnetized by influx from the astral light. The intensity and permanency of mediumistic power is in proportion to the saturation of the medium with the magnetic or astral force. This condition of saturation may be congenital, or brought about in any one of these ways:—by the mesmeric process; by spirit-agency; or by self-will. As to the process of self-saturation, the ecstatic so enormously reinforces his will-power, as to draw into himself, as into a vortex, the potencies resident in the astral light to supplement his own natural store.

It is in the denial of the boundless and endless Entity, possessor of that invisible Will which we for lack of a better term, call God, that lies the powerlessness of every materialistic science to explain the occult phenomena. It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological, or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them. It is easier by far to deny the reality of such manifestations from a secure distance, than find for them a proper place among the classes of natural phenomena accepted by exact science. And how can they, since all such phenomena pertain to psychology, and the latter, with its occult and mysterious powers, is a *terra incognita* for modern science.

The highest visions, the most *truthful*, are produced, not through *natural* ecstasies or "mediums," as it is sometimes erroneously asserted, but through a regular discipline of gradual initiations and development of psychical powers.

The AUM contains the evocation of the Vedic triad. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF—the exterior, gross body, the husk not even being taken into consideration in this human trinity. Ceres-Demeter and her earthly wanderings in search of her daughter are the euhemerized descriptions of one of the most metaphysico-psychological subjects ever treated of by human mind. It is a mask for the transcendent narrative of the initiated seers; the celestial vision of the freed soul of the initiate of the last hour describing the process by which the soul that has not yet been incarnated descends for the first time into matter. The Lesser Mysteries signify *occultly* the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature. The body is the sepulchre, the prison of the soul. The astral soul is placed between matter (body) and the highest intellect (its immortal spirit or *nous*). Which of these two will conquer? The result of the battle of life lies between the triad. It is a question of a few years of physical enjoyment on earth and—if it has begotten abuse—of the dissolution of the earthly body being followed by death of the astral body, which is thus prevented from being united with the highest spirit of the triad, which alone confers on us individual immortality; or, on the other hand, of becoming immortal mystae; initiated before death of the body into the divine truths of the after-life. Demi-gods below, and Gods above.

"In ancient India, the mystery of the triad, known but to the initiated, could not, under the penalty of death, be revealed to the vulgar," says Vrihaspati.

Neither could it in the ancient Grecian and Samothracian Mysteries. *Nor can it be now.* It is in the hands of the adepts, and must remain a mystery to the world so long as the materialistic savant regards it as an undemonstrated fallacy, an insane hallucination, and the dogmatic theologian, a snare of the Evil One.

Subjective communication with the human, god-like spirits of those who have preceded us to the silent land of bliss, is in India divided into three categories. Under the spiritual training of a guru the neophyte begins to *feel* them. Were he not under the immediate guidance of an adept, he would be controlled by the invisibles, and utterly at their mercy, for among these subjective influences he is unable to discern the good from the bad. Happy the sensitive who is sure of the purity of his spiritual atmosphere! But the guru's influence is there; it is the most powerful shield against the intrusion of the *bhutna** into the atmosphere of the neophyte.

* *Bhutna*, a variant spelling of *Bhuts*, i.e. "spooks," elementaries, vampires, the *larvæ* or *reliquæ* of degraded human beings, the still living but disembodied consciousness of suicides, etc.

By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. A sorcerer is a public enemy, and mesmerism* may most readily be turned into the worst of sorceries.

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i. e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally—its acquisition is practically beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted—either physically, morally, or psychologically,—to become a practical magician, and not one in ten millions would be found endowed with all these three qualifications as required for the work. To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic—most imperative of mistresses—brooks no rival. Unlike other sciences, a theoretical knowledge of formulae without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry.

NOTE. The volume and page references to *Isis Unveiled*, from which the foregoing article is compiled, are, in the order of the excerpts, as follows: i, 40, 43, 55, 58; ii, 590, 591, 117, 118, 119; i, 197-8, 200-1, 178, 179, 181, 499, 500, 61, 45, 46; ii, 114, 111, 112, 114, 115, 634, 635, 636.

* Students should be on their guard to attach to words as far as possible the meaning poured into them by H.P.B. *Isis Unveiled* was published in 1877 at which time no vocabulary of occultism or occult terms existed in English, and H.P.B., taking the vocabulary as well as the mind of the race as she found it, had to mould it to the meanings she had to convey. [EDITORS THEOSOPHY.]

SOLIDARITY IN THE RANKS

WHAT is a Brotherhood?

The early Christian communities are often spoken of as brotherhoods but a reading of the various Acts of the Apostles and of the several Epistles in the New Testament shows with painful clearness that there was much envy and jealousy among the apostles themselves even, and that in the congregations there were active and uproarious and unashamed all the vices of the people of the times.

The various orders of chivalry and the monkish communities of the so-called middle, or to speak more truly, dark ages of Europe testify eloquently how strong was the aspiration and how feeble the realization of brotherhood.

In our own times the numerous mutual, cooperative, fraternal and secret societies, not to mention the many religious bodies, political organizations and democratic nations, are all to some extent, however imperfectly, applications or attempts to embody in practice the principle or theory of brotherhood.

No one has any difficulty in comprehending what ideal is sought to be expressed in the word brotherhood, nor can any one be found who will deny the beauty and splendor of the conception, nor the benefit that would flow to all humanity from its embodiment or practical realization in all the many ramifications of human activity—physical, commercial, political, economic, social, educational and religious or moral.

Nor, alas, has any one any difficulty in comprehending how sadly and lamentably all the pretentious and high-sounding names and professions to which we give our adhesion or toleration fall short of the realization of their ideals, their proclamations and their claims, when viewed in relation to their professed aims and purposes. All these associations have been and are simply masks—nay, even *shams*. They have all proved to be *dead failures* on all those points which ranked foremost among the objects of their original establishment.

This is not to complain of these failures, nor to decline to admit that all of them have achieved some, and many of them have accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane. But why have they all failed so miserably in realizing a resultant as high as the inspiring aim? It is the *cause* of this failure that is to be enquired into, if any good is to come out of these failures of the past. And with that end in view, let us take the most conspicuous of these failures, whether from the standpoint of its professed aims, its external great results accomplished, or its abject and utter collapse so far as living up to its professions are concerned. We mean the Theosophical Society.

This Society was founded in 1875 with the avowed object of forming a *nucleus* of a Universal Brotherhood, without *any* distinctions of race, creed, color or caste, *i. e.*, the social distinctions made in the world. Every person who ever joined the Theosophical Society had first voluntarily to give his assent and adhesion to that declared object. The Society had two corollary objects; the study of ancient and modern religions and philosophies, and the study of the unexplained powers in nature and in man. Clearly, these two subsidiary objects were to buttress and make possible the first—the *nucleus* of a Universal Brotherhood. By a study of ancient and modern religions and philosophies the racial and creedal barriers of the Fellows would dissolve and disappear in the bright light of the knowledge that all the great systems presented to all men in all times the same universal concepts of nature and of man, the same foundational ideas of our source and our duties. No racial or sectarian bigotry, intolerance or exclusiveness could survive that open-minded investigation, because ignorance and prejudice, the cornerstone of all sense of exclusiveness and superiority, would disappear with knowledge, as darkness disappears with light.

By a study of the unexplored powers in nature and in man, the Fellows would come to learn that they are not poor miserable sinners because they are inherently imperfect, and that nature is not blind, purposeless and cruel. By this study the members would perceive that the sins and sorrows of humanity are due to ignorance of our own nature and powers and their consequent misuse and abuse and the knowledge so gained would enable them to reform their own lives. By this study also the Fellows would come to see that all nature is sentient and that every creature in it is acting either in wisdom or ignorance and so affecting all the rest for good or ill, and thus that nature is but a name for the combination and interaction of all the vast totality of beings involved and bound up together. The understanding so gained would infallibly remove all pride or prejudice of color or of caste by replacing them with the feeling of our common origin and destiny, and the sense of the responsibility of each for the common welfare and progress.

All this achieved, the Fellows would be prepared and ready to accept in full and without reserve all three objects of the Society and thus the *Second* Section would be born into the world. For the original Society was in three Sections, corresponding to the three objects and each Section was in three degrees, corresponding to the progressive earnestness and intensity of effort of the Fellows as their education proceeded.

And to enable that education to proceed with the least loss of energy or time for the individual Fellows, Madame Blavatsky wrote, first, *Isis Unveiled* in 1877, then eleven years later *The Secret Doctrine*. All her other writings were like the discussions

and comments by a teacher to his pupils upon the text books they are studying, to correct misunderstandings, to iron out difficulties, to guide, readjust and encourage the students according to their varying needs.

Of the myriads who took some interest in or gave some attention to the Society, its objects and facilities, perhaps one in a hundred actually became a Fellow, that is, entered the first degree of the First Section.

Of the many thousands who "joined" the Society, perhaps one in a hundred so far studied and worked as to desire to enter and give his pledge in the lowest degree of the Second Section, the Esoteric Section or Eastern School of Theosophy. And of these latter, Madame Blavatsky wrote in 1886, eleven years after the founding of the Society, that *one only* had achieved a "full success," that is qualified himself for entrance into the second degree of the Second Section, and thus passed successively in the steps of his education from mere enquirer to *accepted Chela* of the Masters of Wisdom. *All* might have succeeded. The path was and is the same. The means were and are open to all alike, without distinction of race, creed, caste or color. Only the *inner*, not *inherent* obstacles prevented. Those inner obstacles lie in the ignorance and prejudice of the students, not in their essential nature or the means afforded. Only effort and education could remove the barrier and there is no royal road to knowledge today any more than there was in the time of Dionysius. No Teacher or Master, however high or however holy, can do the thinking, or perform the actions, of any other being.

The Theosophical Society failed and died because its Fellows would not *study*, would not *practice* what they preached and professed.

Today there are its children and descendants and heirs, the numerous Theosophical, Occult and new thought societies, associations and "brotherhoods." Whatever success any or all of them may achieve in rank, numbers, reputation or utilitarian direction they all are or will become mere masks, shams, dead failures in any real or true sense if they do not by study, effort and practice, in the lives of the members themselves, conform to and embody the three objects of H.P. B. and of Those who sent Her and her Message into the world.

Therefore, let us all be assured that names, claims and professions do not count in the slightest with the Masters of H. P. B. They can give but little assistance to any body of students not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, color or caste, *i. e.*, the social distinctions made in the world; nor to any Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful manner. That was the cause of the ruin and betrayal of the old T. S. and the old E. S.

Knowledge cannot be acquired in that way. Help cannot be had in that way. And the help of Masters is ever more and more needed by the students as their evolution progresses.

Solidarity in the ranks alone can give them the right to ask, or the Masters the right to give, the help that is needed. Until that solidarity is achieved, the Great Lodge of Masters alone remains as the one real Universal Brotherhood as Their Teaching and example alone make possible a *nucleus* among men.

THE IDEA OF LAW

THE whole of mathematics proceeds from certain axioms, definitions and postulates. Arithmetic, algebra, geometry, and so on, are but extensions and applications of these fundamentals to the various bodies in space. The word "proof," meaning evidence and inference, is not applicable to these fundamental concepts: they are either seen or not seen; they are either "self-evident" or they are not, and self-evident means that the principle is *directly* perceived without intermediary processes.

Testimony, evidence, inference, arguments, reasons and deductions relate always to secondary things, to applications and extensions of universal principles to the bodies they govern and under which those bodies exist; they are *indirect* perceptions, not *direct*, and therefore have nothing to do with fundamental ideas. That which can be "proved" is always secondary. It always depends upon something else which is and can only be axiomatic.

Mathematics is said to be the only *exact* science known to man. We know this to be true because of the universality and unvaryingness with which mathematics "works" when applied to the bodies in space. There are branches to mathematics, but there are no parties, no sects, no creeds, no quarrels and disputes; students of mathematics do not "believe" this or "disbelieve" that; they neither "affirm" nor "deny." Either they know or they do not. There is no dogmatism in mathematics, no proselyting, no shifting from one "faith" to another.

Every man knows something of mathematics, be it much or little. He has some perception of its principles, and has learned something of its applications. There is nothing but himself to prevent the indefinite extension of his knowledge. But it requires study, thought and application—in other words, *effort*. As its field of application is boundless, men are constantly exploring it further and discovering new principles and applications. But whether our knowledge is great or small, there is no royal road in mathematics; whatever any man may know of the subject, or may add to his present knowledge, it is all gained only by study, thought and application. There are no "successors" to the wise; no one can acquire

his knowledge by gift on the one side or devise on the other. There are only teachers and pupils, and every pupil may be a teacher to those less learned than himself, just as every teacher is a pupil in the illimitable field of possible experience, observation and application.

When disappointment, obstacles, delays and difficulties are met in the study of mathematics, or in its application, a man does not blame mathematics; he recognizes that it is some failure or omission on his part to perceive principles, to make correct applications, to carry out the successive steps or processes necessary to the solution of the problem. He has simply failed through some omission or commission to get the "answer." How does he know the "answer" when he gets it? Because it will work both ways. It "proves out," that is, there are no missing links, no contradictions, but an unbroken sequence from problem, factors, processes, to conclusion. If any of the factors are missing, over-looked, wrongly related by him, or if he errs in any of the processes, then he does not get the answer, and has to keep on trying, or give it up as a problem and call it an "enigma."

No other subject in the range of man's experience can truly be called an *exact* science. Our so-called "exact" modern sciences are all experimental in fact, as any scientific student himself will tell you. Our so-called philosophies are not exact, they are merely deductive, inductive, speculative, as any of the "philosophers" himself will tell us. Our so-called religions are not exact; they are merely systems of faith, of authority, of revelation, of inspiration, whatnot, depending upon testimony, evidence, opinion and belief, as any honest follower or exponent of any of them will admit without hesitation when taxed directly with the question.

All these sciences, philosophies and religions will work so far and in some directions, but they are all filled with confusions, contradictions, unsolved problems and enigmas. They all offer many facts and much information, as well as much more that is merely imaginary, speculative and hear-say, but they do not afford *knowledge* in any real sense. They do not verify themselves upon study and application, except to an exceedingly limited degree. They do not explain, they do not "work out," they do not "prove up."

There are missing principles, missing factors, missing processes, in chemistry, in physiology, in psychology, in biology; everywhere and in everything we experience there are "missing links" that we try to fill up out of our imagination, our reason or our faith. It cannot well be that there is no *mathematics of existence and experience*, for, little as we know, yet every man knows enough to know that there is some order pervading the universe, some sequence of things and events, has some perception of Law, and daily makes some applications himself of that knowledge. Daily we witness some small advance, some addition to our knowledge, some lessening of what before seemed the operation of chance, of accident, of miracle. Daily we are all revising our "opinions," our

"beliefs," our "hypotheses," our science, our philosophy, our religion, as our advancing knowledge compels such adjustments.

What if we were boldly to look our natures and all nature in the face; would we not at once perceive that there *is* indeed and in truth a mathematics of existence? What if we were *willingly* to set to work to find and study and apply that mathematics to nature and to ourselves, instead of proceeding as we now do, grudgingly and moving only as we are *compelled* by the disappointments, the obstacles, the delays and difficulties of life to learn new lessons and throw away old preconceptions and false ideas?

In a former article we discussed the fundamental axiom of the Wisdom-Religion*—the omnipresent Hidden SELF, or God. To-day we propose to try to look a little in the direction of the second of the Great Ideas recorded by H. P. Blavatsky,—the second Fundamental Proposition of the *Secret Doctrine*.

The first proposition relates to the Source of all manifestation. The second proposition relates to the process by which all manifestation arises. Whether we call it *Karma*, *ex*-istence, "creation," evolution, emanation, transformation, or by any other name is not essential. It is merely of greater or less importance, depending on the degree to which preconceptions and misunderstandings of nature and ourselves fill our minds. Since that is actually the case with all of us, and to a far greater extent than we realize, we have attached fixed meanings and definitions to words which express our errors of idea, and not the facts. For that reason H. P. Blavatsky employed the word *Karma*, a Sanskrit term embracing the mode, rule, process and facts of any and all manifestation, and therefore covering all beings, things, actions and phenomena. There is neither word, term or phraseology in English to convey more than a part of what is meant by *Karma*, because words and sentences are expressive of ideas, and until the writings of H. P. Blavatsky these Great Ideas were unknown in their purity to Western minds. The word *Law* comes nearest to rendering an approximation of *Karma*, as the word *God*, or *Deity*, comes nearest to approximating what is meant by *Sat*, or the *Hidden Self* of the first fundamental proposition.

Sat, or the *Hidden Self* is *implicit* in all *Karma*. Or, putting it as best we may in English phraseology, God is omnipresent, the *Spirit* or Law in all manifestation, eternal, immutable, boundless and unconditioned. It is not active, it is action itself, just as we might say water is not wet, it is wetness itself. It is the Principle within which, not outside of which, all manifestation arises. It is implicit in all manifestation, as all manifestation is *explicit* in It. What is to be grasped is the *idea*, not words. Once the Idea is perceived, we need not be regardful of words. Until then those words are best which best assist in approaching the idea.

Karma, then, is always included in the idea of *Sat*. It may be implicit or expressed; that is, *SAT* always is, while *Karma* may re-

* "The Idea of God." Published in THEOSOPHY for April, 1918.

late to what is past, present, or to come. And Sat is always and necessarily *implicit* in Karma. It is this ever *implicit* presence of Sat in Karma that the Western mind, all unused, as it is, to these great ideas, and all over-burdened, as it is, with false training and falser logic, must grasp, if it is to perceive the presence and potency of the first axiom in the first definition, the first fundamental in the second, the presence and power of God in Nature and ourselves, the Un-manifested in the midst of the manifested. If students were to endeavor to unite their highest conceptions of Spirit or Consciousness, and Law, into one single idea, they would then be very near to the perception of what is meant, active and implicit, by Karma. We speak of God *and* Law; we speak of the First *and* the Second Fundamental; we speak of cause *and* effect. Karma means God-Law, First-Second, Cause-Effect, because the latter has no existence outside of or apart from the former. Just as Space always is, whether there be universes or none, and just as Space is boundless, unconditioned and undisturbed by anything that goes on in it, neither to be conceived of by itself, nor excluded from anything or anywhere, so Sat always is, and all Karma inheres in It, and It is present in all Karma. God always is and all things "live and move and have their being in Him." Living, moving, and having being, is Karma, and the Law of that living, moving, and being is Karma. *Fuse* all that is conveyed and implied in the preceding sentence in one illumination—and you have grasped the idea of Karma.

Now, with the first great axiom, and the first great definition clearly in mind, let us turn our eyes outward upon great Nature before us and see if this definition is true to the facts, or merely the formulation of our own preconceptions, prejudices and false ideas. Do we not see the Universe *in toto* as an eternal boundless plane, periodically the playground of numberless universes incessantly manifesting and disappearing, their appearance and disappearance like a regular tidal ebb of flux and reflux? Do we not see the universality of that law of periodicity which governs all life, all forces, all matter, the everlasting alternation of Day and Night, Life and Death, sleeping and Waking, so perfectly universal and without exception, that it is easy to comprehend that in it we see the absolutely fundamental law of the Universe? Religions rise and fall, philosophies come and go, civilizations have their birth, youth, manhood, death, but the great wheel of Karma rolls on forevermore. "That which is, hath been, and that which hath been, shall be again." Forever the Motionless SAT, forever the moving Wheel of Karma, the Great Breath of the Great Being coming and going—and coming again.

We have had the direct perception of the Eternal Unmanifested. We have Its definition in Eternal Manifestation. We see that the two are ONE, even as the Whole and the part are one. We are ready for the next lesson, the consideration of the third of the Great Ideas recorded by H. P. Blavatsky.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER I.

(Concluded)

Q. Why does it say (page 5), "The precise condition of Their success is that they should never be supervised or obstructed"?

A. The words are Their own statement, and if we believe in Their knowledge, have to be accepted as true. We can however see that the prevailing passions and desires of men would resent and obstruct any known attempt that would militate against the pursuit of their desires. But if, step by step, little by little, better ideas are instilled, then self-induced and self-devised efforts along these higher lines will be perceived and acted upon. No doubt there are many other means used, but whatever these may be, they are of the nature which stimulates the higher ideality of man through his inner being.

Q. "The major and minor yugas must be accomplished . . . and we, borne along the mighty tide, can only modify and direct some of the minor currents". What is meant by this statement?

A. While the Masters are Law, in that They express it fully and universally, They have arrived at that perfection of universal perception and power of action through Evolution from stage to stage of being. This perfection was obtained through an exact fulfilment of the inherent spiritual Law common to all beings. Each being expands in accordance with his comprehension and use of the inherent power of action; he acts and receives the results of his action, during which process he arrives at a perception of being, or That which acts and is acted upon. His perceptions expand in ever-widening circles as does also a recognition of his responsibility for his actions. In this way each being must develop—from within, outward. The Masters, who express and fulfil the Law, would not if They could, interfere with that growth which can only come from accumulated and varied experiences on the part of individuals; but They can by reason of Their knowledge of when, where, and how to act, enable mankind to avert disasters, if it will serve the better

progress of all, and the condition permits. Also, having knowledge and control of the invisible forces of nature, They may use these to obstruct a wrong course on the part of any people, or assist progress in the right direction. The "Voice of the Silence" says, "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

Q. That explains why Masters, though so powerful, do not interfere to prevent the present crisis?

A. Granting Their great power and knowledge, and taking into consideration the fact that knowledge only comes through observation and experience, we can see the reasonableness of the statement. Individuals and the collections of individuals called nations, must learn through pain and suffering, because joy and pleasure arouse the desire to maintain the conditions that bring these; neither knowledge, power, nor the strong qualities are gained in ease, comfort or temporary happiness. So, when the cycle of time has arrived for a settlement of Karma between races, the adjustment must be accomplished and the lessons learned, on the part of all the races involved, so that Humanity may go forward.

Q. Since reincarnation applies to all planets, should not the term be re-embodiment? It speaks of Venus as being the habitation of still more progressed entities, once as low as ourselves, but now raised to a pitch of glory incomprehensible to our intellect. Does Venus affect us?

A. The term reincarnation refers to us as inhabiting bodies of flesh; re-embodiment would perhaps be a better general term, but there must be on other planets that which corresponds to our bodies. Venus, as a planet, is very much farther ahead in development than our earth, and its inhabitants are also, as stated; but however far ahead or behind this earth other planets may be, all are related to each other and necessarily affect each other in some degree, all of them being parts of the one great evolutionary stream.

Q. How long will we have to incarnate on this earth?

A. Until we have done our whole duty towards all beings concerned in our evolutionary stream, and fully understand our own natures. Why should we want to escape from all that makes up our perceptions of life? It is our karmic duty to raise the whole mass up to a higher degree, a new world in fact, in which we will share.

Q. Will a man who has gained a high perception of truth in this life, and who does good, be ignorant again?

A. The Gita says, "Never to an evil place goeth the man who doeth good". What we will bring with us into our next life will be the tendencies that we have acquired in this one, be they good or bad. Each life affords an opportunity to correct evil tendencies and establish good ones.

Q. Does our progress upward involve the progress of matter?

A. What we call matter is the embodiment of many kinds of "lives"; we use it continually in our bodies through the food we take. We impress those lives with our feelings during the time these

lives form parts of our bodies; when they return to their own kingdoms they carry the impulse we have given them whether good or bad; when they again are drawn into other forms, they still carry our impress. No small part of our physical karma lies in this direction.

Q. Would you consider a man, evidently materialistic, but who works for the good of mankind, a Master?

A. A materialist, no matter what good he might try to do for the physical welfare of his fellow men could not be thought of as a Master. Though ignorant of the true nature of all mankind, his desire and effort to alleviate suffering would remain with him, the good karma of which would bring him into contact with those who in the world of men had some knowledge of the true; from this point onward he might strive in the right direction with greater knowledge. A Master of Wisdom is one far beyond the ordinary human conception.

Q. The chapter speaks of Masters and Adepts; is there a difference?

A. There is a great difference: an adept is one on the way to Mastership; there are many degrees of Adeptship. Masters are, in consequence of evolution and great effort continued through many lives, now at the point physically, mentally and spiritually where Adepts, and others striving, will be in the distant future. They are living men, only higher and holier than we are. While They are truly living men, They may not be understood to be like ourselves. They have bodies, but these bodies are made of the most highly refined and spiritualized matter—matter of which we have but slight conception. In those bodies all of the forces belonging to man, and these mean the very highest expression of the great forces of nature, constantly play, and must have corresponding effect upon anyone who may come in Their direct range. With such a conception of the nature of Their bodies, we may be able to dimly perceive to what a pitch of power and glory Their inner natures have been raised. If we thus dimly grasp the nature of Masters, we will be able to reverence Them in our hearts, and to endeavor to draw near to Them in our innermost being; nor will we be deceived by claims made by, or for, this or that person, nor take it for granted that books written with the purpose of *defining* Masters' powers, place, or imagined individual characteristics, have any value whatever. All such are mere speculations and an attempt in fact to drag those great Beings down to our plane of terrestrial conceptions—"a misuse of sacred names", as H. P. B. wrote in the "Key to Theosophy." Masters are *facts* in Nature, facts however which our highest ideals will not fully encompass. Let us therefore endow Them with the highest we can conceive of, try to assimilate that "highest" within ourselves, endeavor to draw near to Them in our heart of hearts, and thus form for ourselves that line of communication which They have said They are always ready to help establish; and let us keep that ideal as a sacred thing in the repository of our hearts, not to be

lightly thought of nor spoken of, but as a shrine of our highest aspirations, safely guarded from all intrusion, sacred and secret. Thus and thus only, may we in time come to know Them face to face.

Q. Do Masters come alone?

A. As "the will of the Masters is one", the word "alone" has but a superficial meaning as regards Them. But whether there are one or more of these exalted Personages in the world at any given time, the influence and force of the Lodge flows through its one or several representatives in the world of men. Whether there is one, or more, depends upon the period and the nature of the mission to be performed.

Q. Was Moses a Master?

A. There is evidence pointing to Adeptship in this case as in numbers of others in the distant past; men who were reformers and showed themselves to be possessed of power over the forces of nature. Pharaoh's magicians were adepts of a kind, but Moses was more powerful. There is no evidence of Mastership however in his teaching.

Q. Can Humanity go down? On page 11 it speaks of India and China as being in a backward state?

A. If by "humanity" is meant a civilization or progress in certain directions, it had its beginning and will have its ending; the vast civilizations of the past have disappeared, as the present one will, to be succeeded by another. Any civilization is composed of many egos of different degrees of development. As the progress reaches its zenith, higher classes of egos find conditions suited to their development; but as the mass of mankind reincarnates from life to life with very little change in knowledge and ideal, and the wealth and luxury of a nation increases, ancient ideals are lost sight of and the moral strength decreases; egos of less and less development find conditions suited to them in the descending civilization; developed egos do not incarnate; and the civilization finally dies out. The more developed egos incarnate in another civilization more suited to their natures. There are civilizations at the present day, some in the last stages of dissolution, some passing through the throes of birth, some young and some at maturer age. Progress and stability do not depend upon any form of civilization, but upon the egos which compose it at any given time.

Q. What was the scope of the mission of Jesus?

A. The conditions of any period determine the nature and extent of any mission, but it must be remembered that the Teacher's knowledge cannot be gauged by what the disciples were able to understand. It is evident that his mission was an extremely important one for the West, for the ethics he taught remain throughout the centuries since. A knowledge of the law of cycles, as expressed in the rise and fall of civilizations, shows that Jesus came at the time of a descending cycle and that he concealed far more than he revealed; he taught the multitudes in parables, but to his disciples taught the "mysteries of the kingdom of heaven". These

"mysteries" are not recorded. Christian theology is composed of Jewish exoteric conceptions of Deity and dead-letter text interpretations of the recorded sayings of Jesus. The only record made by Jesus himself was "written upon the sand". It is the ethics that he taught that constitute the real basis of his mission, and these ethics differ in no way from the ethics of all past ages and previous divine incarnations. It has been said that Jesus came to be "a witness upon the scene" of the reality of spiritual knowledge and power, during the centuries of material advancement and spiritual darkness which were to come.

Q. Was the work of Confucius something of the same nature?

A. Confucius was a reformer; his work was of a moral nature among his people in the East.

Q. What is meant by keeping "A Witness on the scene" for future generations?

A. If there was not a fresh statement of such portions of the ancient Wisdom-Religion as the minds of the people could understand—especially on a descending cycle—when materialistic conceptions prevailed in regard to religion and life, as it did at the time of Jesus, and to a great extent does yet—human spiritual conceptions would be gradually lost sight of in the material and intellectual struggle for existence as physical beings. When an age of transition arrives, when peoples, governments, religions and sciences are changing, as they now are, the time arrives for an incomparably greater revealing by Those who Know, of the nature of Man and the laws that govern the evolution of all beings. The one who imparts that knowledge to Humanity is much more than a "witness on the scene."

Q. Why should India and China have retrograded if they still have these old truths?

A. We must not forget that the India of the past, is not the present India. Once the true knowledge existed there, as in China. In India especially the ancient writings have been preserved more than in any other nation; but the caste system based upon *physical* heredity which was later established by egos of a lower grade than those of the earlier days of India's greatness, and the selfish withholding from the lower castes of such knowledge as the Brahmins possessed in no long time caused ignorance and superstition to prevail. From this cause there arose hundreds of sects; religion became a matter of ritual, ceremonies and many degrading customs, and the power of India to influence the world was lost. Both India and China present living examples of the rise and fall of civilizations.

Q. What brings this knowledge back?

A. The Lodge of Masters who preserve it and present as much as can be assimilated again and again at different periods all down the ages. Theosophy is one such presentation and the most complete on record.

Q. On page 12 it speaks of hypnotism as being known to Theosophy long ago: what is hypnotism?

A. Hypnotism is a modern name for a power known for ages. By means of this power, one who has it and uses it on his fellow-men, paralyzes that channel in the brain of his subject through which the subject, as Ego, operates and controls his brain. This action prevents the subject from receiving any other impressions save those suggested by the operator, in ordinary cases. One of the peculiarities of this hypnotic state is that the subject does not know what occurred while in it, and has no memory of what transpired, nor is he aware that any time has elapsed. In this state the subject may be impressed to perform any kind of action at some subsequent time, and will do so. Crimes have been committed under such suggestions, the subject being ignorant of the fact that the suggestion of the operator led to and impelled the act. Occasionally the subject gets beyond the control of the operator and may disclose what are called different "personalities". These may be memories of past existences, or as is more likely, contacts with other beings constituting an obsession; for the state is a defenseless one. This practice is considered to be Black Magic by the Ancient Schools because it is an interference with the free-will of the Ego as regards his bodily instrument. The continuation of the practice upon any subject brings about an increasing tendency to be swayed and thrown off his normal balance by the feelings and suggestions of others about him, as well as by invisible beings, the existence of whom is not yet admitted by Western science. The one who practises this black art, is on the high road to become a Black Magician

Q. Are Hypnotism and Mesmerism the same?

A. No. They are the opposite of each other. In hypnotism, the operator actually passes into the subject some of his ethereal substance which carries with it the qualities good or bad of the operator; this acts upon the capillary veins and nerves from without as a repression—which is one of the characteristics of sleep and death. Whereas in Mesmerism so-called, the effect is from within outwards, an opening up, instead of a contraction and repression; no suggestion is used, and the subject can move in accordance with his own nature and qualities. In neither of these states is any knowledge possible, although subsequent effects may flow uncontrolled and unsuspected by the subject. Self-control is the great desideratum and neither of these states leads to it, but on the contrary tends to destroy it. There may be rare exceptions, where one who knows the nature of Man and the effects that will be produced by any operation upon the subject, when either of these operations may be used for the benefit of the subject, but never for control or out of curiosity.

Q. Mr. Judge speaks of Carbon being in suspension everywhere. I thought that carbon had its place in the mineral kingdom and always remained there?

A. Carbon, like all other precipitated elements known to us, is in suspension everywhere. None of these elements are perceptible to us until in precipitated form. Carbon is a specific form of embodiment for a certain class of intelligence—which is true of all forms. Carbon is carbon, whether in the precipitated form, the vegetable or animal, in solution, or in the air about us. There being an intelligence of a certain kind in carbon, that intelligence has its own specific range of action in its contact with other forms and intelligences. The use of carbon in the human form, for instance, is not because it is carbon so-called, but because of its qualities—in reality, because of its intelligent action. Because of the oneness of source of all beings and forms of matter, there are transmutations going on all the time; the mineral elements might be called “crystallized intelligence” and in that state be dormant, but in commingling with other elements many possible degrees and kinds of activity are released and find play. The dormant or inactive state might be classed as a kind of “devachan” for that kind of consciousness, and the commingling as a period of “manifestation”. In all these comminglings the action of one or more kinds of consciousness upon others imparts to them other trends toward a fuller expression of intelligence through form. Through the commingling of two forms of intelligence a third form for both may be produced; for instance, two parts of Hydrogen to one part of Oxygen—both gases—will, by being fused by the electric spark, produce a third element—Water, entirely unlike the original constituents. This transmutation is continually going on in the evolution of form or embodiments of beings of every grade, and is the result of the Evolutionary impulse given to substance by intelligent beings of every degree. The Universe is embodied Consciousness.

Q. Mr. Judge speaks of Telepathy: when is that possible?

A. Telepathy is possible when two people are attuned to the same thought, will and feeling at the same time. In such case the thought of one will reach the other wherever he may be.

Q. So many people who read the “Ocean” say that it is hard to understand: why is this, when the book is written in such simple terms?

A. It would be difficult to write a book that would give an outline of the Universal Science in simpler terms than those used in the “Ocean.” The difficulty in understanding does not lie in the modes of expression used in the book, but in the minds of would-be students, whose hard and fast conclusions as to men, things and methods stand in the way of their grasping the meaning of the ideas so simply expressed. No doubt those who find the “Ocean” difficult would call themselves intelligent people, but the intelligence usually displayed is merely an acquaintance with what scientists, religionists, materialists and others have said or written, and is not a direct use of thinking power; the minds of such are simply store-houses for the thoughts, ideas and acts of others. In order to really understand Theosophy all that has been stored up in the way of previous

conceptions and prejudices has to be laid aside for the time being, especially during the time of reading or study, in order that the meaning of the Teacher may be fully grasped by the mind. In order to gain a knowledge of that Science which is a synthesis of all Life and Nature, the mind must be clear and clean, free from all preconceptions and prejudices, and devoted wholly to the acquisition of the Science, if one would learn and know it. As a preliminary to this study, the Three Fundamental Propositions of Theosophy should be well learned, understood, and applied to the problems of life, as well as to the detailed philosophy which the "Ocean" presents.

A BRIEF SUMMARY

A brief summary of the first chapter presents certain facts: (a) that Evolution is from within outwards and is the inherent law and tendency that rules the development of all beings; (b) that Those referred to in the chapter as Masters of Wisdom have become so under that law, and have reached a stage of perfection in wisdom and power far beyond ordinary ideas of human possibility.

These Masters reached Their high estate during past civilizations, and have consciously retained and carried forward all the knowledge gained through immensities of time. Many citations are given in the chapter in order to point to the existence of such Beings at certain periods of human history; the object being to clear the mind of the student from any idea that may exist that Theosophy is a theory or speculation of human beings, and to emphasize the idea that the knowledge presented in the following chapters is to be regarded as emanating from the Masters, representing statements of fact in regard to the evolutionary processes through which all beings have passed or must eventually pass.

While students may mentally appreciate and accept the statements made in this book as records of law and fact, it would be well if in addition they should try to understand the nature of Masters, and draw near to Them in their hearts, and so open up a channel for themselves between them and the Masters which will permit of that inner help which is always ready to be given when the student is in that relation which will permit it.

The chapters following give first, Fundamental principles; then, those principles applied to our Earth in particular; then, the same principles as applied to Man and his various constituents as an evolved being. Students should note this consecutive treatment which proceeds from Universals to particulars, and should apply those laws to every statement made in the book, for it was published as a preliminary preparation to a study of the Secret Doctrine. The intention is to arouse in Man a knowledge of himself, a knowledge which is absolutely barred by false ideas in regard to Life and its great purpose.

[Students of the "Ocean of Theosophy," no matter where located, are invited to send in questions on the chapter under consideration in the current issue of THEOSOPHY, at any time.]

AROUND THE TABLE

THE "Visiting Adept" has been with us for a few days upon one of his rare and exceedingly welcome sojourns. We have all had such a good time together that the members of the Family are finding it rather difficult to settle down to mundane, workaday affairs again. As Spinster regretfully remarked, "After one of Quammy's visits I always want to quote those lines from Whittier—Maud Muller, I think:

. took up the burden of life again, only
saying, 'It might have been'."

For "Quammy" and the "Visiting Adept" are one and the same person—the first phonetically representing Student's baby name for our old and well-loved Family friend, and the second a felicitous characterization by the Doctor, brought out in a whimsical argument one day years ago—and never forgotten. We all love Quammy for himself—cultivated, genial, genuine and refreshing. But every one of the Family gives a different reason for the affectionate regard bestowed. Mother says she likes Quammy because his manners are so perfect. Spinster joys in his sympathetic knowledge of music and his still beautiful voice. Student loves him because he is "Quammy", and always will be "Quammy" to her. Doctor dotes on his contradictions, and Mentor is always interested because, as he puts it, "One never knows where old Quammy will break loose next."

For Quammy always has a new mystery on hand, occultly speaking. He is always and forever finding some new clue, or "Key", or person, or book, or system—by which he is at last to arrive on the heights of wisdom. To be sure, Quammy's "finds" always explode, or wither away, or turn out to be quite something else; but that is a mere detail to Quammy, who always turns up smiling and eager with some new discovery.

"Mystery to me about Quammy," Doctor often remarks. "In everything else old Q. is as shrewd and clever as he can be—just look at the friends he has, at his business sagacity, at his genuine culture. But in matters 'occult' he is as credulous as a child; anybody can take him in. He has been 'done', and done brown, times without number—still believes all he hears or reads, along these lines, regardless of the source, or his own experiences. What do you call it, Mentor?"

And then Mentor sometimes answers, "Did you ever read Mr. Judge's allegory, 'The Wandering Eye'? Read it again, Doctor, and then you'll understand just what is the matter with Quammy—and get a fuller notion of how Karma sometimes works, too, Doctor; for Quammy must have been the same old 'Quammy' in other lives, and will be in lives to come, until he at last wakes up".

Quammy arrived for luncheon of a Tuesday and everybody was glad to see him. Doctor arranged his practice for a free afternoon

and evening; Student "flew home" from the University, as she expressed it "too see her Quammy"; and there was a very merry dinner indeed. It was over the coffee, served in the living room that our "Visiting Adept" at last waxed confidential, and trotted out his latest hobby for the Family's delectation and lasting benefit. For Quammy declared that at last he had found the real thing—nothing less than a book that gave precise and definite information about the Masters.

"Just what I've been looking for all these years", he declared. "Oh, you needn't smile in that superior way, Doctor; it's based on Madame Blavatsky's teaching—some of it very esoteric, of course—the writer says so. It tells in a simple, straightforward way just the line of effort to which each of the ten Masters mentioned devotes himself; and gives a whole lot of information about Them—does away with a lot of this silly mystery".

"Ten"! gasped Spinster, open mouthed.

"Teachings of H. P. B."! snorted Doctor incredulously.

Mentor looked at our old Quammy delightedly for an instant, for the latter's perennial capacity for believing things is a never-ceasing source of amusement. Then his face turned very stern for a moment, softening into a pitying seriousness as he remarked, "Gently, Quammy, gently! The term 'Master' is a very sacred one to students—some of them, at least—and not to be bandied about in such a reckless way. Those who reverence Masters as ideals and facts in nature carry ever in their hearts the warning of H. P. B. regarding the 'Abuse of Sacred Names'. What is this book you speak of—have you it with you?"

"Why it's from H. P. B.'s own teachings, I tell you", declared Quammy warmly, "and no offense or irreverence intended at all, I assure you . . . the book is on the table beside my bed. Student dear, will you get it for me, please?"

There was a tendency to silence around the table as Student left to get Quammy's book. Mother tactfully broke it by pouring a "wee bit" more coffee for Mentor, who was smiling by this time. Doctor gave vent to an almost soundless chuckle now and then. Spinster turned uneasily in her chair.

But Quammy was not in the least disturbed, grasped the book as Student brought it to him, and handed it triumphantly to Mentor, saying, "There you have it, Mentor, *The Work of the Masters*, tells about ten or so of them, based on the writings of H. P. B.—just read the introduction".

Mentor took the book and began to run it over, while Quammy continued to expatiate on the value of his find. "I just knew how much you'd want to get hold of this", our guest went on, "knowing how much you reverence H. P. B. and her teachings". And then he began to tell us where he found the book and something of what was in it—and Quammy is so beautifully enthusiastic and tells things so delightfully that quite half an hour had passed in this way before the Family realized it. Mentor was still running over the

book when a pause came in the talk. "Well, what do you think of it?" asked Quammy, looking over at his old friend.

"Seventy-eight pages", remarked Mentor quizzically, "printed on good paper and excellently bound, Quammy—that's the way Mr. Judge once 'reviewed' a book that was supposed to be very wonderful in his *Path* magazine. I'm not going to characterize this book, Quammy, for denunciation never yet got us anywhere, and is no part of our duty, except to say that perhaps one is better off to know very little than to have so much information about so many things 'that ain't so'. Let's talk about the book a bit and perhaps you will see more what I mean as we go along".

"But it's from H. P. B.", interrupted Quammy.

"Just hold on a moment", replied Mentor, opening the book. "Now, let's be fair: the writer says in the Introduction, 'I am merely offering my conceptions of these ideals as I have come to look upon them through reading the works of H. P. Blavatsky, and by the traditions which have been current among one group of esoteric students who look to her as their teacher'. And then he goes on to tell of different 'Masters', their 'differing ideals' and their 'work'. Of course, the implication here is that what he writes is in accord with Theosophy as set forth in the writings of H. P. B., and as such the book is a misrepresentation, whether the writer is conscious of that fact or not. For there is nothing in Her writings to justify, even by inference, what this writer imputes to Her works as authority for his statements. Nor is there any 'group of esoteric students', who really 'look to H. P. B. as their teacher', who would for one instant countenance the farrago of speculation and misconception that follows in the book. How any sane person could possibly expect to palm off this kind of mis-information upon anybody who is really familiar with H. P. B.'s writings is the greatest 'mystery' about the book."

"How about the *ten* Masters the book mentions?" asked Spinster, as Mentor paused for a moment.

Mentor laughed, in spite of himself.

"Ten fiddlesticks"! snorted Doctor. And then to Quammy, who was beginning to squirm uneasily in his chair, "Why, Quammy, you old innocent, only *two* Masters are specifically mentioned at all by H. P. B.—and She gave mighty little of what you would call 'information' about them."

"That is so", confirmed Mentor. "She wrote somewhere of *Adepts*, I think three in all were mentioned in a specific way. One was a Copt, another a Venetian, and another—well, I don't remember, but it doesn't matter anyway. Two Masters, and two only, are specifically mentioned by Her. Adepts, you know, represent many degrees of development, but a Master is beyond all that. Why, what do you think a Master is, Quammy?"

But Quammy was not at all certain. He "supposed" and "presumed" rather weakly, and at last frankly admitted he really had no clear idea of what the term means.

"Neither has the writer of your remarkable book, Quammy", rejoined Mentor. "Just listen to this, for instance:

"'This ideal differs with the Master, and the perfect man in the consciousness of K. H. is not at all the perfect man in the consciousness of, say, Hilarion'.

"Or again: 'The Masters themselves are often bewildered'. What do you think of that, Doctor? Doesn't this writer know the Theosophical teachings at all"?

"Why, a Master is a full seven-principled being, as I understand it," replied Doctor. "His consciousness is *universal* so far as this solar system is concerned".

"Certainly, that will do for a working basis," said Mentor. "Now, fancy such a being 'often bewildered', as this writer puts it. Why, there is as great a gulf between our range of consciousness and that of a Master as there is between our own and that of an animal. And yet this writer proceeds to tell us quite definitely about Them and Their 'bewilderment' and Their 'work', and so on."

"It's like a bug trying to tell the other bugs about the basis and activities of human beings, isn't it?" remarked Student.

Quammy laughed. His "mystery" exploded, he was already beginning to enjoy the conversation, with that wonderful capacity to rebound that makes him "Quammy".

"What particularly interests me", said Doctor thoughtfully, "is where this writer could possibly have secured the matter out of which he made his book. In the light of H. P. B.'s writings, both exoteric and esoteric, it reads like sheer invention; but does it seem probable that anybody—let alone a decent and well-meaning man as this writer undoubtedly is—would knowingly make up something out of 'whole cloth'? Or does it seem likely either", he added, with a smile, "that he would use the names of H. P. B. and Mr. Judge so openly and casually in a book that hundreds of well-posted students of Their writings would see, unless he himself *thought* his statements were in line with these Teachers?"

"Guess you didn't get the full significance of that reference to a 'group of esoteric students', Doctor," replied Mentor. "This writer is gullible, that is all," he continued. "He has been fooled to the top of his bent by a lot of talkative students of some of the various Theosophical Societies. It is just the kind of thing that happens if one credits the various 'say-so's' of the 'mysterious' type of student—especially those who were in the Movement when H. P. B. and W. Q. J. were alive and working. Why, I have heard the most impossible statements you can imagine attributed to Them—not only in disagreement with the Teachers' own writings, but quite out of character and completely ridiculous. Yet the 'old-time' student who repeats them gives them to you as serious *facts*, told to you as a special favor. The world is full of students who go about distributing their 'H. P. B. told me's', and 'Mr. Judge said that's'—with the utmost confidence in the world. They expect to be believed,

and they *are* believed by many hearers—who go their ways and repeat what has been told them, with their own conscious or unwitting variations, until quite a legend, or ‘tradition’ as this writer calls it, has been built up—a farrago of mis-information, superstition, speculation and nonsense.”

“What is the safeguard for the student in these matters, Mentor?” asked Spinster.

“The safeguard for the sincere student, his bulwark in fact, lies in the study and application of the Teachers’ known writings”, was the answer. “Their writings give full directions and contain a synthetic, self-proving philosophy. We don’t need to depend upon the statements of any living persons. We have the Teachers’ own statements in black on white”.

“And *They* enjoined *no beliefs whatever*”, broke in Doctor emphatically, “not even in what *They* themselves gave out as Theosophy: *They* told us to test and prove for ourselves, reiterating that such a course was the only road to knowledge.”

“But about the book, Mentor?” asked Student, bringing the talk back to the subject under discussion.

“To take up and comment upon the chapters *seriatim*”, Mentor began again, “would be giving the book more attention than it deserves. But it may be interesting to say something—always bearing in mind that the writer imputes his statements to what he has gained from H. P. B.’s works!—

“Chapter I, about ‘K. H.’: he says this Master ‘is the inspirer of all philosophers and scientists’. There is nothing anywhere in H. P. B.’s writings to support the statement. But the writer goes on to say, ‘We may thus look upon the Scranton Correspondence schools and Cambridge University, . . . Leipzig University . . . and Harvard University, as all parts and centres of the activity of K. H.’ Can you well imagine a more gross materialization of even his own mistaken idea?

“Chapter II, about ‘Morya’: he says this Master ‘is in the work of all diplomats whose energies are directed to the unity of nations, and many of these great diplomats and statesmen are his disciples and very close to his council’. Nothing of this in H. P. B.’s writings; and no evidence whatever that it is true.

“Chapter III, about ‘Hilarion’. This personage, as a Master, was never mentioned in H. P. B.’s writings at all. Mr. Judge mentions the name incidentally just once—but doesn’t call him a ‘Master’.

“Chapter IV, about ‘The Austrian’. The writer begins, ‘H. P. Blavatsky and W. Q. Judge referred to this Master as the Austrian . . .’. He carefully refrains from giving book and page references, however.

“But what’s the use?”—continued Mentor, laying down the book, “Quammy, if you *will* go on believing and believing, nobody can stop you; but don’t you come here and try to burden dear old

H. P. B. with the responsibility of your fictions. We have all Her writings and we know them well."

There was a laugh at this, in which our "Visiting Adept" heartily joined.

"You'll have to sing for us now, Quammy", said Spinster, "just to take the taste out of our mouths, you know".

* * * * *

And so there was music—real music, for Quammy knows how—and reminiscence and story-telling, until it was late indeed.

But next morning at the breakfast table old Quammy was seen to note carefully in his address book something he took down from the classified advertising section of one of the newspapers.

"What have you there, Quammy?" asked Doctor innocently.

"Oh, just something I saw", answered our guest, "rather, an address I wanted", he corrected, looking almost sheepish—if Quammy can ever be said to look "sheepish". And then he added confidentially to Mentor, as if of course Mentor would sympathetically understand:

"These psychics and mediums are so interesting, you know!"

SECRET DOCTRINE EXTRACTS*

What says the esoteric teaching with regard to fire? "Fire," it says, "is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine 'SUBSTANCE.' Thus, not only the FIRE-WORSHIPPER, the Parsee, but even the wandering savage tribes of America, which proclaim themselves "born of fire," show more science in their creeds and truth in their superstitions, than all the speculations of modern physics and learning. The Christian who says: "God is a living Fire," and speaks of the Pentecostal "Tongues of Fire" and of the "burning bush" of Moses, is as much a fire-worshipper as any other "heathen." The Rosicrucians, among all the mystics and Kabalists, were those who defined Fire in the right and most correct way. Procure a six-penny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles, and fires of the whole globe without diminishing that flame. If the Deity, the radical One, is eternal and an infinite substance ("the Lord thy God is a consuming fire") and never consumed, then it does not seem reasonable that the Occult teaching should be held as unphilosophical when it says: "Thus were the Arupa and Rupa worlds formed: from ONE light seven lights; from each of the seven, seven times seven," etc., etc.

* From the Original Edition Vol. I, pp. 121-122; see Vol. I, pp. 146-147 Third Edition.

THE NEGATORS OF SCIENCE*

II.

ON AUTHORITIES IN GENERAL, AND THE AUTHORITY OF MATERIALISTS, ESPECIALLY.

IN assuming the task of contradicting "authorities" and of occasionally setting at nought the well established opinions and hypotheses of men of Science, it becomes necessary in the face of repeated accusations to define our attitude clearly at the very outset. Though, where the truth of our doctrines is concerned, no criticism and no amount of ridicule can intimidate us, we would nevertheless be sorry to give one more handle to our enemies, as a pretext for an extra slaughter of the innocent; nor would we willingly lead our friends into an unjust suspicion of that to which we are not in the least prepared to plead guilty.

One of such suspicions would naturally be the idea that we must be terribly self-opinionated and conceited. This would be false from A to Z. It does not at all stand to reason that because we contradict eminent professors of Science on certain points, we therefore claim to know more than they do of Science; nor, that we even have the benighted vanity of placing ourselves on the same level as these scholars. Those who would accuse us of this would simply be talking nonsense, for even to harbour such a thought would be the madness of conceit—and we have never been guilty of this vice. Hence, we declare loudly to all our readers that most of those "authorities" we find fault with, *stand in our own opinion immeasurably higher in scientific knowledge and general information than we do.* But, this conceded, the reader is reminded that great scholarship in no way precludes great bias and prejudice; nor is it a safeguard against personal vanity and pride. A Physicist may be an undeniable expert in acoustics, wave-vibrations, etc., and be no Musician at all, having no ear for music. None of the modern bootmakers can write as Count Leo Tolstoi does; but any tyro in decent shoemaking can take the great novelist to task for spoiling good materials in trying to make boots. Moreover, it is only in the legitimate defence of our time-honoured Theosophical doctrines, opposed by many on the authority of materialistic Scientists, entirely ignorant of psychic possibilities, in the vindication of ancient Wisdom and its Adepts, that we throw down the gauntlet to Modern Science. If in their inconceivable conceit and blind Materialism they will go on dogmatizing upon that about which they know nothing—nor do they want to know—then those who do know something have a right to protest and to say so publicly and in print.

* This article by H. P. Blavatsky was left unfinished at her passing. It first appeared in *Lucifer* for April, 1893.

Many must have heard of the suggestive answer made by a lover of Plato to a critic of Thomas Taylor, the translator of the works of this great Sage. Taylor was charged with being but a poor Greek scholar, and not a very good English writer. "True," was the pert reply; "Tom Taylor may have known far less Greek than his critics; but *he knew Plato far better than any of them does.*" And this we take to be our own position.

We claim no scholarship in either dead or living tongues, and we take no stock in Philology as a modern Science. But we do claim to understand the living spirit of Plato's Philosophy, and the symbolical meaning of the writings of this great Initiate, better than do his modern translators, and for this very simple reason. The Hierophants and Initiates of the Mysteries in the Secret Schools in which all the Sciences inaccessible and useless to the masses of the profane were taught, had one universal, Esoteric tongue—the language of symbolism and allegory. This language has suffered neither modification nor amplification from those remote times down to this day. It still exists and is still taught. There are those who have preserved the knowledge of it, and also of the arcane meaning of the Mysteries; and it is from these Masters that the writer of the present protest had the good fortune of learning, howbeit imperfectly, the said language. Hence her claim to a more correct comprehension of the arcane portion of the ancient texts written by avowed Initiates—such as were Plato and Iamblichus, Pythagoras, and even Plutarch—than can be claimed by, or expected from, those who, knowing nothing whatever of that "language" and even denying its existence altogether, yet set forth authoritative and conclusive views on everything Plato and Pythagoras knew or did not know, believed in or disbelieved. It is not enough to lay down the audacious proposition, "that an ancient Philosopher is to be interpreted from himself (*i. e.*, from the dead-letter texts) and *by the contemporary history of thought*" (Prof. Jowett); he who lays it down has first of all to prove to the satisfaction, not of his admirers and himself alone, but of *all*, that modern thought does not woolgather in the question of Philosophy as it does on the lines of materialistic Science. Modern thought denies Divine Spirit in Nature, and the Divine element in mankind, the Soul's immortality and every noble conception inherent in man. We all know that in their endeavours to kill that which they have agreed to call "superstition" and the "relics of ignorance" (*read* "religious feelings and metaphysical concepts of the Universe and Man"), Materialists like Prof. Huxley or Mr. Grant Allen are ready to go to any length in order to ensure the triumph of their soul-killing Science. But when we find Greek and Sanskrit scholars and doctors of theology, playing into the hands of modern materialistic thought, pooh-poohing everything *they* do not know, or that of which the public—or rather Society, which ever follows in its impulses the craze of fashion, of popularity or unpopularity—disapproves, then we have the right to assume one of two things: the scholars who act on these lines are either moved by

personal conceit, or by the fear of public opinion; they dare not challenge it at the risk of unpopularity. In both cases they forfeit their right to esteem as authorities. For, if they are blind to facts and sincere in their blindness, then their learning, however great, will do more harm than good, and if, while fully alive to those universal truths which Antiquity knew better than we do—though it did express them in more ambiguous and less scientific language—our Philosophers will still keep them under the bushel for fear of painfully dazzling the majority's eyes, then the example they set is most pernicious. They suppress the truth and disfigure metaphysical conceptions, as their colleagues in Physical Science distort facts in material Nature into mere props to support their respective views, on the lines of popular hypotheses and Darwinian thought. And if so, what right have they to demand a respectful hearing from those to whom TRUTH is the highest, as the noblest, of all religions?

The negation of any fact or claim believed in by the teeming millions of Christians and non-Christians, of a fact, moreover, *impossible to disprove*, is a serious thing for a man of recognized scientific authority, in the face of its inevitable results. Denials and rejections of certain things, hitherto held sacred, coming from such sources, are, for a public taught to respect scientific data and *bulls*, as good as unqualified assertions. Unless uttered in the broadest spirit of *Agnosticism* and offered merely as a personal opinion, such a spirit of wholesale negation—especially when confronted with the universal belief of the whole of Antiquity, and of the incalculable hosts of the surviving Eastern nations in the things denied—becomes pregnant with dangers to mankind. Thus the rejection of a Divine Principle in the Universe, of Soul and Spirit in man and of his Immortality, by one set of Scientists; and the repudiation of any Esoteric Philosophy existing in Antiquity, hence, of the presence of any hidden meaning based on that system of revealed learning in the sacred writings of the East (the *Bible* included), or in the works of those Philosophers who were confessedly Initiates, by another set of "authorities"—are simply fatal to humanity. Between missionary enterprise—encouraged far more on political than religious grounds¹—and scientific Materialism, both teaching from two diametrically opposite poles that which neither can prove or disprove, and mostly that which they themselves take on blind faith or blind hypothesis, the millions of the growing generations must find themselves at sea. They will not know, any more than their parents know now, what to believe in, whither to turn for truth. Weightier proofs are thus required now by many than the mere personal assumptions and negations of religious fanatics and irreligious Materialists, that such or another thing exists or has no existence.

¹ We maintain that the fabulous sums spent on, and by, Christian missions, whose propaganda brings forth such wretched moral results and gets so few renegades, are spent with a political object in view. The aim of the missions, which, as in India, are only said to be "*tolerated*" (*sic*) seems to be to *pervert* people from their ancestral religions, rather than to *convert* them to Christianity, and this is done in order to destroy in them every spark of national feeling. When the spirit of patriotism is dead in a nation, it very easily becomes a mere puppet in the hands of the rulers.

We, Theosophists, who are not so easily caught on the hook baited with either salvation or annihilation, we claim our right to demand the weightiest, and to us *undeniable* proofs that truth is in the keeping of Science and Theology. And as we find no answer forthcoming, we claim the right to argue upon every undecided question, by analyzing the assumptions of our opponents. We, who believe in Occultism and the archaic Esoteric Philosophy, do not, as already said, ask our members to believe as we do, nor charge them with ignorance if they do not. We simply leave them to make their choice. Those who decide to study the old Science are given proofs of its existence; and corroborative evidence accumulates and grows in proportion to the personal progress of the student. Why should not the negators of ancient Science—to wit, modern Scholars—do the same in the matter of their denials and assertions; *i. e.*, why don't they refuse to say either *yea* or *no* in regard to that which they really *do not know*, instead of denying or affirming it *a priori* as they all do? Why do not our Scientists proclaim frankly and honestly to the whole world, that most of their notions—*e. g.*, on life, matter, ether, atoms, etc., each of these being an unsolvable mystery to them—are *not scientific facts and axioms*, but simple “working hypotheses.” Or again, why should not Orientalists—but too many of them are “Reverends”—or a Regius Professor of Greek, a Doctor of Theology, and a translator of Plato, like Professor Jowett, mention, while giving out his personal views on the Greek Sage, that there are other scholars as learned as he is who think otherwise. This would only be fair, and more prudent too, in the face of a whole array of evidence to the contrary, embracing thousands of years in the past. And it would be more honest than to lead less learned people than themselves into grave errors, by allowing those under the hypnotic influence of “authority,” and thus but too inclined to take every ephemeral hypothesis on trust, to *accept as proven* that which has *yet* to be proved. But the “authorities” act on different lines. Whenever a fact, in Nature or in History, does not fit in with, and refuses to be wedged into, one of their personal hypotheses, accepted as Religion or Science by the solemn majority, forthwith it is denied, declared a “myth,” or, *revealed* Scriptures are appealed to against it.

It is this which brings Theosophy and its Occult doctrines into everlasting conflict with certain Scholars and Theology. Leaving the latter entirely out of question in the present article, we will devote our protest, for the time being, but to the former. So, for instance, many of our teachings—corroborated in a mass of ancient works, but denied piecemeal, at various times, by sundry professors—have been shown to clash not only with the conclusions of modern Science and Philosophy, but even with those passages from the old works to which we have appealed for evidence. We have but to point to a certain page of some old Hindû work, to Plato, or some other Greek classic, as corroborating some of our peculiar Esoteric doctrines, to see—

H. P. B.

THE MEANING OF OM*

MANDUKYA UPANISHAD.

THE unchanging Om is the All. Its expansion is, what has been, what is, what shall be. And what is beyond the three times, is also Om. For all this is the Eternal; and this Self is the Eternal; and this Self has four steps.

Standing in Waking Life; perceiving outwardly; sevenfold; with nineteen mouths enjoying gross things; manifested as Earthly Fire;—this is the first step.

Standing in Dream Life; perceiving inwardly; sevenfold; with nineteen mouths enjoying subtle things; manifested as the Luminous;—this is the second step.

When, finding rest, he desires no desires and dreams no dreams, this is Dreamless Life; finding union; knowing uniformly; blissful; an enjoyer of bliss; whose mouth is knowledge; who is manifested as Intuition;—this is the third step. This is the All-ruler; this is the All-knower; this is the Inner Guide; the womb of all; the manifestor and withdrawer of lives.

Nor perceiving inwardly nor perceiving outwardly, nor perceiving in both ways; nor uniformly perceiving; nor perceiving nor not perceiving. Unseen, intangible, unseizable, unmarked, unimaginable, unindicable; whose Self is its own proof; in whom the fivefold world has ceased; restful, blessed, secondless; this they count the fourth step; this is to be known as the Self.

This Self is as the unchanging Om, and as its measures; the steps of the Self are as the measures; the measures are as the steps. These measures are: A—U—M.

The Earthly Fire, that stands in Waking Life, is as 'A', the first measure from its arising first, and attaining. He attains all desires, and arises first, who knows it thus.

The Luminous, that stands in Dream Life, is as 'U', the second measure, from being upward, and from uniting both. He raises upward the continuation of knowledge, nor has he a son ignorant of the Eternal, who knows it thus.

The Intuitive, that stands in Dreamless Life, is 'M', the third measure; from being the measurer, and of the same nature. He measures all, and becomes of the same nature, who knows it thus.

Unmeasured is the fourth, the intangible, where the fivefold world has come to rest; the bright, the secondless. Thus Om is as the Self. By the Self he wins the Self, who knows it thus.

CHHANDOGYA UPANISHAD

III, 18.

Let Mind be regarded as the Eternal; this for the microcosm. Then, in the macrocosm, Shining Ether is the Eternal. Thus both are taught, the microcosmic and the macrocosmic.

* This article was printed by Wm. Q. Judge in the *Oriental Department papers*, May, 1894.

This Eternal has four steps. Productive Voice is a step; Vitality is a step; Seeing is a step; Hearing is a step. Thus in the microcosm.

Then in the macrocosm. Earthly Fire is a step; Air is a step; Sun is a step; eternal Space is a step. Thus both are taught, the microcosmic and the macrocosmic.

Productive Voice is one of the Eternal's four steps. It gleams and glows through Earthly Fire as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Vitality is one of the Eternal's four steps. It gleams and glows through Air as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Seeing is one of the Eternal's four steps. It gleams and glows through Sun as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

Hearing is one of the Eternal's four steps. It gleams and glows through eternal Space as its light. He gleams and glows in fame, glory, and eternal light, who knows thus.

WAKING, DREAM, DREAMLESS LIFE.

The work of translating, always difficult, is doubly difficult in the case of the Upanishads. For every word, first thrown out as the glowing symbol of some great reality felt by the heart, has there a flavor and color of its own; a halo of thought, making it luminous in the minds of those who first conceived or heard the symbol.

But when translated,—unless by the happiest choice,—the whole flavor and aroma of the word, and all the depth of reality that lies behind it, may be lost. We can only restore the real meaning to the translated word by weaving round it the same vesture of thought, and endowing it with the same color and life; till our translation gradually comes to represent the original truly.

This is particularly true of the Mandukya, briefest and most concise of all the Upanishads. Every word is brimful of history, brimful of thought; so that no translation can give more than a pale and imperfect outline of the original.

It falls naturally into two sections: the fourfold—seeming Eternal, and its fourfold symbol, Om. The first section begins with the unity of the Eternal, the Self of all beings. Through that power that Shankara the Teacher calls Beginningless, Ineffable Illusion, this Eternal appears in four modes or forms of consciousness: Waking, Dream, Dreamless Life; and, lastly, pure Divinity. Waking is the life of this world. Dream is the life of the world between earth and heaven. Dreamless life is the life of heaven. And pure Divinity is the life of the Eternal itself, free from the last shadow of illusion.

The lowest and outermost of the four modes or states of consciousness is Waking Life; where the Eternal, mirrored in the Self, gleams and glows as Earthly Fire, in the quaint words of another Upanishad. In this outward physical life, the vehicle and vesture

of the Self is the physical body; and the endless variety of animal, physical life is here summed up in half a dozen words. It perceives outwardly, 'eating outward things with nineteen mouths'; meeting the outward world through nineteen powers: the five perceptive powers that 'hear, see, smell, touch, and taste'; the five active powers that 'speak, take, enjoy, put forth, and move'; the five vital powers; and the four inward powers, the wandering soul, the doubting soul, the affirming soul, and the physical self-consciousness; that is, five perceptions, five active, five vital, and four inward powers; 'nineteen mouths' in all.

In the mystical symbol Om, this outward life of the senses is represented by the first letter or measure. And this at once gives us a clue to the fifth answer of the Vedic Master, in the Upanishad of the Questions:

If he meditate on Om with one measure, he is quickly re-born in the world. He comes to the human world and enjoys greatness.

To meditate on one measure of the symbol Om thus means to live completely in the outward life of the senses, the life of the natural physical world. And the Vedic Master tells us that those who live thus are quickly reborn in the human world. This Waking Life, represented by the first measure of Om, is the first mode or state of consciousness, the first step of the Self which is the Eternal. It is the life of outward day; it is also the whole outward life of a single birth, a day in the life of the Eternal.

Then the passage to Dream Life, the second step, again in the words of the Vedic Master:

As the rays of the setting sun are all gathered up in his luminous circle, and come forth again when he rises, so all this is gathered up in the higher brighter one, Mind. So that the man neither hears nor sees nor smells nor tastes, nor speaks nor takes nor enjoys, nor puts forth, nor moves. He sleeps, they say.

So this bright one, Mind, enjoys greatness in Dream. Things seen he sees again. Things heard he hears again. Things perceived he perceives again. Things seen and unseen. Things heard and unheard. Things real and unreal. He sees it all; as All he sees it.

In Dream Life, the Self meets the world of dream in a vesture fashioned by the mind after the model of the body. A body of dream, with active, perceptive, vital, and inner powers, made by the imagination after the outward model. He sleeps, they say; and this is not only the sleep of a single night but the long sleep of death that separates birth from birth. In the mystical syllable Om, this sleep is the second letter, the second measure.

And he who meditates on two measures of Om gains Paradise, the world between earth and heaven. This is the lunar world, and after enjoying brightness in the lunar world he is born again.

Need we say here that the lunar world is used as a symbol; that it is really that world of changing dreams, of reflected light, that the soul enjoys in Paradise, where it is still one step from the true light, the spiritual sun? After enjoying greatness there, it is born again. The Self, in its vestures of dream and sense wakes again to the morning of another day. So far the Paradise of dream; the second vesture of the Self; the second step of the Eternal. Again the Vedic Master teaches:

But when Mind is wrapped by the Shining One, then he dreams no dream; then within him that Bliss arises. And as the birds come to rest in the tree, so all this comes to rest in the Higher Self. For this Self is at once seer, toucher, hearer, smeller, taster, knower, doer.

This is Dreamless Life, the third step of the Self. In the life that is beyond dream, the Self no longer meets the outer world in a vesture modelled like the body; no longer perceives through a fivefold avenue of senses; no longer acts through a fivefold avenue of powers. The perceptive powers are united into one, the pure power of knowing, 'at once the seer and hearer, toucher and taster.' The active powers are united into one, the pure power of will. Thus in Dreamless Life, the Self 'finds union and knows uniformly'. It is also an 'enjoyer of bliss'.

For if one were to choose a night in which he dreamed no dream at all, and to compare it with all other nights and days of his life, and then had to say how many days and nights of his life were better and happier than that night, I think that he would not find them hard to count. And this not only for a simple man, but even the great King himself. And if death be like this, I say it is a wonderful gain.

Thus in Dreamless Life, the Self is 'blissful, an enjoyer of bliss'. It is pure will and knows purely as Intuition. In this Dreamless Life, says Shankara the Teacher, its vesture is woven only of the ineffable illusion, which hides from the Self its absolute Oneness with the Eternal. And this thin web of illusion, the Causal Vesture, as he calls it, stands throughout the whole circle of births and rebirths; putting forth again and again the lower bodies in which the same Self learns its lessons in dreaming and outward life. Therefore it is, in the words of the Upanishad, 'the womb of all; the manifester and withdrawer of lives.' This third mode of consciousness is symbolized by the third measure of Om.

And if one meditates on the three measures, and through this unchanging Om meditates on the highest Spirit; he, endowed with the Shining, with the Sun, puts off all sin as a snake puts off its slough.

And as the lunar world is the changing paradise of the emotions, shining with reflected light, so the Sun is the steady self-shining of the perceiving Self.

And this perceiving Self rests in the higher unchanging Self, which is the fourth step of the Eternal. Here, above the waves of

the ocean of birth and rebirth, beyond the three times—what was, what is, what shall be—the divine life of the Self is perfected in quiet eternity. Here will and wisdom are one. There is no division between knower and what is known. Therefore there is no knowledge, but yet there is the divine and perfect essence of all knowledge. There is no division between will and what is willed; between doer and the thing done. Therefore there is no will and no doing, and yet there is the divine and perfect essence of all will and all doing; for the Self has become one with the Eternal; has renewed its immemorial oneness with the Eternal; and there is no room for limit or division or anything less than the Eternal.

Thus the fourfold-seeming Eternal, and the fourfold-seeming Self, which is the Eternal.

The Eternal appears in four modes; first the outer world; second, the inner world between earth and heaven; third, the divine world, heaven; fourth, its own ineffable, divine Self.

And the Self appears in four modes; first waking, outward life, of a single day or a single birth; second, dream-life, of a single night, or a single period of paradise between two births; third, the dreamless life, the life beyond the dreams of night and the dreams of paradise; and, fourth, the divine life as the Eternal.

And these four modes of the Eternal, and the four modes of the Self that is the Eternal; their fourfold seeming, and their real unity, are symbolized by the mystic Om and its measures. This is part of the meaning of the mystic symbol Om, the theme of the Mandukya Upanishad.

But we shall only give the true and final meaning of this teaching, of the four modes of consciousness, and the four steps of the Self, when we recognize that they are really four great stages of culture; four great spaces on the path of life, that the soul must pass on its homeward journey to the Eternal. The first, outward or waking life, is the life of the innocent animal man; where the divine Self, hidden under the thickest and heaviest vesture, learns the eternal lessons, gains the eternal powers, through outward nature; and comes in contact with the lasting realities hidden under sky and mountain, rock and river, sunshine and storm. This innocent animal man lives without reflection, dies without fear, and is reborn without dreams of paradise, to take up his work again. His animal, physical life is entirely innocent and admirable, so long as it does not bar the way to any higher and more divine mode of the Self.

Then the second step, the great dream, begins when the dawning mind learns to wring their meaning from the stars and seas, the rivers and rocks; the life of thought and emotion, of imagination and fear, religion and poetry, is gradually built up with symbols gathered from the flowers, the thunder-storms, the sunlit waves of the sea, the quiet laughter of the stars.

Then human life begins; the life of hope and fear, of love and hate, of desire and disappointment, of this outward world and paradise; a shining dream, a dream that lasts for ages.

After dream comes the awakening; the awakening from hope and fear; from love and hate; from desire and disappointment; from the feasts of this world and paradise.

What then of the awakening, after the fair dream of life? Instead of hope and fear—the hope to win, and the fear to lose—there is perfect possession; instead of love and hate—love with its terrible shadow, separation; hate with its terrible shadow, fear—there is perfect unity that knows no separation; that laughs at the transparent shadows of space and time. Instead of the feasts of this world and paradise, there is the perpetual presence of the divine essence of both; a perpetual dwelling in the world the seers tell of, above the ocean of birth and rebirth. This is the true dreamlessness; and if a man were to compare that dreamlessness with all the days and nights of his life, he would be constrained, I think, to say how much better and happier that dreamlessness is. And this not only for a simple man, but even for the great king himself.

The secret of the Eternal is, that there is an awakening from dream; but *not* a rude awakening to hard realities. For fair as the dream may be, the reality is fairer; only the seers can tell of it, and even they, with broken words. In the hall of our dream, the lamps will burn themselves out; the poor flowers, cut from their roots, will fade and wither; but we shall have instead the eternal sunlight, the fresh air of the mountain-tops, the silent joy of the everlasting hills. Yet the dream is still with us; and in the early dawn, before the sunlight comes, there is a brief moment of longing for the shadows, that vanish into the full light of day.

These are the three measures. Measureless is the fourth, the unseizable, into which the fivefold world has ceased, the benign and secondless. By the Self he reaches the Self, who knows it thus.

THE DAY OF JUDGMENT

We need not be afraid of the *last* day of judgment. That will be entirely in our favour for the reason that we shall then have brought ourselves into perfect harmony with the Law, and *thereby* made it the last. The Law is simple,—

“With what measure ye mete,
it shall be measured to you.”

Each day carries with it the results of our conduct on all previous days. These results are the “Judgment,” and may be made an Annuity of Happiness for life, or an ever-accumulating indebtedness which must be paid “to the uttermost farthing.”

The days and the judgment vary with the individual,—but for each and all it pays to pay as you go.

KARMIC PROVISION*

“O WING to circumstances still unknown,” says Mr. H. T. Buckle in his famous *History of Civilization*, “there appear from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation it can do no present service but must hide its time until the minds of men are ripe for its reception. . . . Every science, every creed has had its martyrs. *According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts, and a little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders how they could ever have been denied.*”

Mr. Buckle believed that there are definite, if obscure, laws governing the genesis, the rise and fall, of nations and of civilizations, as of individuals, and devoted the active forty years of his life to a study of the ascertainable facts of history in the endeavor to discover those laws. His remarkable work is, however, as he himself said, but an introduction, a mere preliminary survey of the material amassed. He died before he was able to do more than draw up his field notes.

The “circumstances still unknown” to Mr. Buckle and to other Western writers and students are in fact *Karmic provision*, and the law which he sought to find and explore is the Law of Cycles. The nation or the race is but a collection of individuals, and the flower of the race or the nation is always one, or at most a very few individuals, who learn the lessons of the experiences all pass through, and are thus the treasury of the knowledge gained, and in whom is safeguarded and preserved the divine seed. The mass of men pass through the same experiences, but gain from them no more than the changing excitements and feelings of gain and loss, pleasure and pain, victory and defeat, and carry forward to succeeding births no more than tendencies to repeat the same or similar experiences. Their horizon is always limited to the present life, the present circumstances, the present moment with its immediate sensations. They are always the actor bound up in the action, or the “victim of circumstances” which they cannot con-

*The term “Karmic Provision” is one used by H. P. B. and refers to the works of advanced thinkers who lay down a basis of thought and action, subsequently accepted by others, and finally by the mass of men.

trol. They are never the spectator, the observer, the student. Their reflections never take any other channels than the desire to preserve present possessions, the longing for what is past or the desiring more to come. The present sensation, with its associations, floods the whole area of their life and drowns all knowledge and all possibility of a higher vision or a greater perspective.

Is it any wonder, then, that the "great thinkers" who, because they have learned the lessons of life, are able to anticipate the progress of the race, are looked upon by the great majority of their fellows as idle or visionary dreamers, or mere fanatics or charlatans, when they produce, or rather, reproduce a religion or a philosophy from the eternal memory? For this memory is lost, unseen, uncredited by mankind, which contents itself at all times with naming or with characterizing what it does not understand and therefore does not perceive. The memory in the acorn which enables, rather than causes it to reproduce the oak tree, is to them an insignificant because a familiar phenomenon. The memory everywhere present which enables all things to reproduce after their kind excites in them no attention, arouses no deep or abiding interest and questioning. They call it "heredity," or "instinct," or "passion," whatnot. They do not see in it the unresting action of spirit; therefore they declare that it has no spirit. They do not see in the divine reproduction the mode of spiritual action, and therefore deny the universal prevalence of law. They do not see in truth that all action arises in the Universal memory, and every action in the individual memory; therefore they deny that the Universe has any truth in it; therefore they believe that creatures are produced alone through the union of the sexes, and that all is for enjoyment only. The only memory they know, admit or imagine to be possible, is the association of ideas aroused by the present sensation; therefore to them the only real life is the present personal one, and where they speak of soul it is as of something unreal, vague, ghostly, a mere shadow or dream of the physical.

The great thinker reproduces the ancient eternal truths regarding the spirit, the soul, the mode of its action and its creations in the manifested universe, visible and invisible, under the same law that governs the tides in the ocean, the formation of the atoms, the reproduction of plant and animal life, the birth and death of man, the rise and fall of nations, with all their infinite host of varieties and variations.

All these are but the differing ascendant or descendant degrees of the eternal memory, its awakening into action,—reproduction, experience, sensation, life, knowledge, *being*: the whole constituting the phenomena of the One Consciousness. These are the "seven principles" of Theosophy in nature, in man, in all forms of the One Self. The eternal basis and substratum of all inheres in the One Consciousness, forever breathing forth the Present out

of the channels of the Past, action from memory, the Manifested from the Unmanifested, Being from Non-Being.

This eternal progression of the Soul is not atomic, beginning at a point and ending at another point. It is not lineal, dragging its weary length from a visible entrance to an invisible exit; nor planary, a mathematical extension in metaphysical space; nor physical, slowly solidifying from monad to mineral, from moneron to man. It is not one dimensional, nor two, nor three, nor four, nor seven. Nor yet is it from zero to zero; that is but its horizon's edge of vision. These all are but the steps, the stages, and the means of locomotion, not the journey. The expansion from within without which constitutes the evolution of the Soul does not refer to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. The progression of the Pilgrim-Soul is ceaseless, cyclic: it travels as a wheel travels, going forward by ever returning upon itself; repetition, transformation, metempsychosis, reincarnation, reproduction—all these are but words and names signifying the cyclic return of impressions, which in turn is but a phrase indicative of the re-awakening of the eternal memory at the centre of action—the hub of the great wheel, *Anupadaka*. The wheel goes forward by returning ever upon itself, never resting, never returning twice upon itself in the same place or condition.

The spiritual Soul is one, universal, boundless and impartite, whose rays, nevertheless, we in our ignorance call the individual souls of men. We think this Soul becomes a stone; the stone becomes a plant; the plant, a beast; the beast, a man; the man, a spirit; the spirit, a god—and we call that religion and science and philosophy. We do not perceive that in all this we have taken note of but a few of the steps and vehicles of the Soul and have named them with the name of the eternal journey and the eternal soul.

But the Great Thinkers see both the Pilgrims and the Pilgrimage, no less than the mere litter and circumstance of the travel. They know that the generation to which they come is not ripe for the reception of the truths which they reproduce and replant. They know that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Complete in the lessons learned, strong in the knowledge gained, serene in the single purpose to which their life is devoted, they labor for the brighter morrow, content to bide their time until the minds of men are ready for the reception of the Karmic provision they embody. They know that every science, every religion, every philosophy, has its martyrs, and, for the sake of all souls of all men, they willingly and knowingly write upon their shields the hail of the Roman gladiator to the Caesar of public opinion: MORITURUS TE SALUTAT!

H. P. Blavatsky and the few real Occultists who partly understood or understand Her message and her mission stand arraigned by public opinion, which still holds high the banners of inductive Science and orthodox Religion. Old and time-honoured errors—such as become with every day more glaring and self-evident—stand arrayed in battle order, now, as always. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth which knocks for admission. That this proves in every case *moral death* to the revealers, who bring to light any of these old, old truths, is as certain as that it gives LIFE and REGENERATION to those who are fit to profit even by the little that is revealed to them. But all the time the faculty of perception is awakening in some enabling them to descry these facts and truths beyond the ordinary ken. And cyclic law will but repeat itself in a few generations when these very truths will be looked upon as commonplace facts, and a little later declared to be necessary, and even the dumbest intellects will wonder how they could ever have been denied.

THE MOTHER OF THE VEDAS*

Rig Veda: III, 62, 10.

The Gâyatri, the most sacred Indian verse, the Mother of the Vedas, is taken from the third of the ten cycles of hymns, the cycle of the Râjaputra Sage Vishvâmitra. This is its original form, preceded by the four sacred syllables:

Om Bhûr Bhuvah Svah!
 Tat Savitur varenyam
 Bhargo devasya dhimahi
 Dhiyo yo nah prachodayât.

Taken word for word, it may be translated:

Om Earth Mid-World Heaven!
 That Life-Sun's adorable
 Light,—god's,—let-us-think-on,
 Souls who for-us may-quicken.

Or, rendered more freely: Let us keep in mind the adorable light of that divine Sun of Life, who may illumine our souls.

* Reprinted from the "Oriental Department" papers, May, 1895.

ON THE LOOKOUT

"There is no existence for that which does not exist; neither is there any non-existence for what exists." There is neither creation nor destruction of anything, but only ceaseless transformation under the never-resting action of eternal consciousness. Things come within the horizon of our perception—and we say "creation" has taken place. They pass the farther border of our sight and we say they have "ceased to be." The idea of the mortality, the annihilation, of anything, and the conception of birth or the "beginning" of anything, are nothing but the opposed phases of the limitation of our vision, our acquired experience. Krishna's words are but a statement of undying truth. Solomon said the same thing in other words: "That which is, hath been and shall be," and the life of H. P. B. was devoted to striking one single note, namely, that there is one eternal unchanging Reality and that everything that is partakes of Its nature, came from It, exists in It, and sooner or later shall return into It. "E'en wasted smoke," she wrote, "remains not traceless. Causes sown each hour bears each its harvest of effects. A harsh word spoken in past lives is not destroyed, but ever comes again." Intuitionists have more than once sensed this fountain head of all true observation and experience, though they, the same as the devout religionists, have ever failed to recognize its all-inclusive scope and application, so that the world has been little benefited either by their flashes of genius or by the virtues of the pietists.

An interesting recurrence of the same flash of soul-perception is shown in an editorial article in the Los Angeles Daily *Times* of April 21. Using the thrilling title of "Voices Buried in the Air" this writer takes note of certain presently inexplicable phenomena connected with wireless telegraphy—"sounds of voices, music, tramping of crowds, and explosions of sound for which they cannot account," makes him think "we may indeed be on the eve of an electric miracle. It may be possible that in the future the voices of the past will be brought back to us on the waves of the air." He concludes that these phenomena cannot be "accounted for on any other ground than that of some phenomena connected with the lingering vibrations of other days." Thus once more we see a close approach to the occult teachings of man and nature. But it is much more than an "electric miracle," much more than the phenomena of wireless, or of "voices buried in the air." Some day we shall recognize that *all* phenomena have the same basis—the action of consciousness; and that the rationale of wireless, of telepathy, of spiritualism, of all those mysterious events at present so wonderful and so baffling, are no more so and no different from the phenomena of birth and death or any "physical" happening. The source is the same, the laws are the same—the action of conscious intelligence; the variations are of instrument and process. All earthly perceivable events spring from the "astral light" which H. P. B. called *the memory of God*. The universe is *embodied consciousness*, and some day we will study the workings of consciousness, the cause, instead of matter, the effect.

In a recent notice of a Theosophical book the writer of the review quotes a statement which he attributes to "the Master Hilarion": "Abstain because it is right to abstain, not that yourself shall be kept clean." Now, the Lookout finds this statement in the little book "Light on the Path" (page 20), a volume well known to most students—and wonders upon just what purported "authority" it is attributed to "the Master Hilarion". In the

writings of the two Teachers, H. P. Blavatsky and Wm. Q. Judge, the name "Hilarion" is scarcely mentioned—the Lookout is reasonably familiar with all the known writings of the Teachers and recalls having seen the name "Hilarion" mentioned in an incidental way just once. No known books or writings are anywhere attributed to "Hilarion" either by H. P. B. or W. Q. J. Both stated to persons who are still living, known to us to be in full retention of their mental faculties, that Hilarion had no *direct* connection with the Theosophical Movement, as such, whatever. Yet among Theosophical students we hear that name, "the Master Hilarion", bandied about and his purported writings quoted from, although there is not a scintilla of evidence anywhere in the Teachers' presentations of Theosophy that the personage referred to ever wrote a line that we know as His. On the contrary, there is every evidence, direct and implied, that there were two Masters *directly* concerned with the Theosophical Movement, and two only . . . and They are the only Masters that students have any information about. Neither of these is called "Hilarion".

But some students will remark perhaps, "Oh, but so-and-so *said* that 'Light on the Path' was given out by the Master Hilarion". Is that evidence to any thinking mind? Or does it really make any difference *who* wrote, or "gave out" (we think that is the term ordinarily used by the "mystics") the book, provided the statements are good, and approve themselves to our highest aspirations? People *say* all sorts of things—even that the moon is made of green cheese—but students in judging these things must take some standard or other; and what would be the logical standard in matters Theosophical but *Theosophy itself*, and the statements made and indications given by Those who brought it to the West and exemplified it in Their lives and writings? Of these there were but two, H. P. B. and W. Q. J. Both *demonstrated* Their power and knowledge. This cannot be said in truth of present-day students who stand before the public as exponents of Theosophy, and who tell us so much about "Masters" of various names and powers, and designate Their writings so precisely. All students will doubtless agree that in the ordinary affairs of life no statements or actions are more generally respected and really admired than those qualified by a vigorous and persistent exercise of common-sense. Why not make the application, then, to matters Theosophical? If we are to spread the philosophy among intelligent people—and they are the class of minds that can help the Movement most—let us try to bring to the promulgation in every department the same sound judgment we would endeavor to use in those other activities of ours that we are wont to term "practical".

In this connection a word may be said in regard to the various statements which go the rounds among some students to the effect that H. P. B. has again incarnated. These statements are common today; they were common twenty-five years ago. In fact the physical H. P. B. was scarcely cold in death before some busy students began to speculate about Her reincarnation, and many declared that She actually had taken another physical body. None of the students really *knew* anything about the matter then; none of them *know* anything about it today. Some Theosophical "pundit" or another remarks in a lecture or writes in a book that H. P. B. has reincarnated, and immediately a flock of sheep-like students repeat the statement as if it were a fact well-known to them. Ask them definitely for their reasons—where they secured their information—and they will answer with the most conclusive air in the world, "Why, Mrs. — says so", or "Mr. — tells us about it . . . isn't it wonderful to be able to see like that!" The hard-headed listener who has acquired what little he knows by his own efforts, through observation and experience, answers more likely than not, "Yes, it is indeed 'wonderful'", and lets the matter go at that, and wonders, perhaps, where the word "common-sense" comes into circles Theosophical.

One remarkable student who talked with the Lookout not long ago possessed sufficient hardihood to state not only that H. P. B. had reincarnated, but that she (the speaker) *had herself offered H. P. B. her body to use*—but that fortunately H. P. B. had declined the offer. Shall we call this “hallucination”? It is no worse, nor better, than much of the speculation, misinformation, misunderstanding and astral gossip that is rampant in certain of the more prominently known “theosophical societies”. This lady said she was a member of the Besant society. Furthermore she had been to India, and naturally that fact gave her preeminence among her kind. All she needs to do now is to get a few people to believing her, and she, too, will have a following. Perhaps some reader of THEOSOPHY will hereupon ask, “Well, do you think H. P. B. *has* reincarnated?” To which this answer may be made in all truth, “If She has, She certainly has not announced Herself”—with the further suggestion, surprisingly logical it seems to us, that any true announcement of the return of H. P. B. would not be likely to come through persons or Societies who have for years belittled Her and Her work and have actually and persistently travelled in directions that are the exact *opposite* of those lines clearly indicated by the Masters—and to be found precisely and accurately stated in the writings of H. P. B. The Teacher’s writings, as printed by Her in the original editions, are still in the world and available to students. How many students of today are able to point out the *changes* that have been embodied in the later editions—those produced *since* H. P. B.’s death—and how many have understood the implication that is behind these changes? Surprises are in store for students who do this; and perhaps less dependence upon the “say-so’s” of present-day “leaders” and “teachers”.

“Whether I always existed or not, I do not know. *The Theosophists may answer.* But this I know: I did not always exist as I now am. And the Power that either gave me life or called me from the realm of spirits to walk the earth for a little time can be trusted to preserve me, *if I am worth preserving*, after my earthly pilgrimage is done. So I have no fear, either for myself or for my friends.”

The quotation is from a sermon on “The Question of Immortality,” by the Rev. Carl F. Henry at the Universalist Church in Pasadena, California, as reported in the Pasadena *Star-News* of April 1. In his discussion of the great question Mr. Henry goes on to say, “If a man could say, ‘I have survived death, my body has died and disintegrated but I still live; I am the same *person* that I was before my body returned to dust,’ he would himself be convinced of his own immortality. Well, I can say that in all honesty, and so can you; you who have reached middle life have survived the death and disintegration of not one body only, but of six or eight. And I have no doubt that I, who have survived these succeeding physical deaths and disintegrations that have claimed one after another my bodies of flesh shall survive the death of the body that I am now wearing and of the next and of the next, if I shall need so many, and stand forth at length clothed in that spiritual body of which the seer spake.”

Mr. Henry’s sermon was from the text, “Why is it judged incredible with you if God doth raise the dead?” The subject and its treatment were looked upon by the newspaper as “news” important enough in the midst of daily events to be given a prominent display heading and full quotations. Is there not in all this something of much more than passing significance to theosophical students, committed by the very nature of their faith to help on the progress of the race? It seems so to us for many reasons. There was here no question of creed, sect or party; no selfish view or appeal, nor any

bigotry or intolerance. Tacitly there is the recognition that in Theosophy may be found the hidden causeway leading to knowledge of which the saviors, seers and mystics of all time have spoken in the veiled language of symbology. There is the consideration of some at least of the analogies and inferences common to the experience of the most ordinary man which point in the direction from which alone comprehension and understanding of the divine mystery of all life and being can come. One can hear throughout Mr. Henry's spoken meditation some broken echoes of the Word spoken by Krishna more than fifty centuries ago: "Never was time when I was not, nor thou, nor all these princes of the earth, nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass. As a man throweth away old garments and putteth on new, even so the dweller in the body having quitted its old mortal frames, entereth into others which are new."

Nor need there be regret that such sermons and questionings are echoes only and fragmentary perceptions, or that they are intermixed with errors and misconceptions of the complex nature of man. These things are not merely inevitable; they are part and parcel of the process and evolution of the Soul. It suffices that the question is raised; that it is seriously pondered; that some light dawns, some fire of knowledge burns. In that light will be perceived how great is the darkness in which it burns, and the undying essence within will drive ceaselessly to further questioning and further search. And again, from the standpoint of the teachings of Theosophy and the lesson to be acquired from such applications as Mr. Henry was able to make, students of the Wisdom-Religion may perceive that their own work is a leavening one. H. P. B. did not come only to found a Society, only to impart instruction and give guidance to a favored few. Her work was the parable of the Sower once more exemplified and ours to emulate her example. As we study, assimilate, *live* Theosophy and spread its teachings broadcast, the ideas and principles of the great philosophy will enter minds open to receive them, germinate, root and grow in hearts everywhere melowed whether by their own throes and sorrows or by sympathy with the world's woes, till little by little the great mind and heart of Humanity will be leavened with the leaven of the great doctrines of Unity, of Brotherhood, of Karma and Reincarnation, of the perfectibility of Man. In four little centuries America has been changed from a savage wilderness to a populous civilization. This is a physical transformation, it is true, and at best represents but a wrestling and a stage, but it is a type and a symbol of psychical and soul transformation, a ground-work made and laid in physical evolution for the expression of its inner and more perfect mental and spiritual complements. We must not forget that evolution is triple and that as in its individual units, so in a wider and more universal sweep that material civilization in the midst of which we are embedded is but the body of the race and within it, as within the body of man, the race soul and the race spirit are incarnate and ceaselessly giving the impulse to truer co-ordination. So students of H. P. B. are, in a spiritual and soul sense, pioneers, as were the early and hardy forbears of our generation, working in the wilderness of materialism and superstition, doing the primeval work of clearance, sowing the seed, making ready for the future, as they are making that future possible.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VI

JULY, 1918

No. 9

"Our old lion of the Punjab is not so far off, but all the same is not in the place some think, or in the condition either."

—WM. Q. JUDGE.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

ਅਮਰ

That pure, great light, which is radiant; that great glory; that verily which the gods worship, by means of which the sun shines forth—that eternal divine being is perceived by devotees. His form has no parallel, no one sees him with the eye. Those who apprehend him by means of the understanding and also the mind and heart, become immortal.

—Sanatsugatiya.

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

GIORDANO BRUNO

More than one great scholar has stated that there never was a religious founder who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one of those grand verities—actualities visible only to the eye of the real Sage and Seer—out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the MYSTERIES and by personal transmission—they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism. Confucius is shown as saying: "I only hand on; I cannot create new things. I believe in the ancients and therefore I love them."

The writer loves them too, and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it.

—H. P. BLAVATSKY: *The Secret Doctrine*.

THESE words of H. P. Blavatsky, taken from the *Introductory* of the *Secret Doctrine*, contain in a few sentences the key to the great mysteries and problems of humanity. They point to the purpose and perfection of eternal evolution, the great doctrine of Cyclic Law, or *Karma*; its flower and achievement in Masters, Saviours or Sages, the perfected product of all evolution. They indicate the Source of all Life and its endless progression through all forms and grades of intelligence from the lowest to the highest; they point no less clearly to the Source of all religions and philosophies in the periodic coming among men of one or another of these Masters, who "become in all things like unto us," in order that They may impart to mankind some one or more of the truths which to

They are *actualities*, under the veil of symbolism and parable. Whatever the forms and interpretations, the truths conveyed are the same statements of the eternal verities; transmissions, a "handing on of that which was known before," not inventions of the authors, for They all belong to one Body and They all possess a single Doctrine.

Probably the oldest authentic scripture in the world, judged from the standpoint of unbroken and unpolluted transmission from generation to generation, and the unbroken reverence in which it has been held by successive myriads of people, is the *Bhagavad-Gita* of ancient India. In the Fourth chapter of that teaching, Krishna, the transmitter of that day, now more than fifty centuries gone by, says to his disciple:

This exhaustless Doctrine I formerly taught unto Vivaswat; Vivaswat communicated it unto Manu and Manu made it known unto Ikshwaku; and being thus transmitted from one unto another it was studied by the Rajarshees, until at length in the course of time the mighty art was lost. It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee *because thou art my devotee and my friend*.

Here we find the identical expression of facts contained in the words of H. P. B. which we have quoted, and they may be verified by any student to any extent that he desires by pondering the meaning of the facts and traditions of human history.

Though Krishna speaks of the Doctrine as becoming lost in the course of time, he can mean only that it becomes lost to humanity. It was not lost to Krishna, or other Masters, or otherwise he and They could not communicate it to those who love and believe in Them. And H. P. B. goes on to say, after the statement that these truths were *orally* revealed to man in the beginning and preserved and perpetuated in the *adyta* of the Mysteries, through initiation and by personal transmission, and after the statement that they are again and again restored and revealed to the masses by Transmitters—she goes on to say *how* they become lost to humanity:

These truths, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical guise.

This is but repeating in her own words what Krishna said so many centuries earlier, and what any one who looks can see for himself has taken place in the case of every great religion of all times; just as any one who studies the facts can see that all these religions and philosophies are identical and in agreement fundamentally, whether as to teachings, mode or manner of inculcation on the part of the Founders; however they later, "in the course of time," became hidden and concealed under the misleading guise of a philosophical cultus or the Pantheon of sects and dogmas of established creeds.

Further, the words of H. P. B. convey, to those who can see the meanings of words and facts, the revelation of the true nature of H. P. BLAVATSKY as one of those very Transmitters, Sages, Seers or Initiates of whom she speaks, and point to her as one of the long, long line of Those 'who walk in the footsteps of the Prede-

cessors." But to see this one must have not merely studied for information's sake, nor even with an eye to see the meaning of things: one must "believe in the ancients and love them," as Confucius did, and as she did; and one must have towards Her and her Mission the same attitude that Krishna says has enabled him to *communicate* this Doctrine to Arjuna, though to others it was lost: "*Because thou art my devotee and my friend.*" To all others there is no real *communication* of the Secret Doctrine; it merely becomes to them in the course of time a philosophical cultus or one more in the pantheon of creeds.

Once a century, in the West, said H. P. B., Transmitters have come and will continue to come. She said the Next Messenger of the Great MASTERS would not come until 1975, and those who are Her devotees and Her friends, are working and will continue to work, inspired by Her communication and by Her example, to "preach, promulgate and practice" the philosophy She transmitted until the next Messenger shall come. It may some part help us in that devotion to consider from time to time the identity of aim, purpose and teaching of earlier Messengers from the same great Source of inspiration and effort.

One such was Giordano Bruno, born about 1548 and departing in "fire, light, day, the fortnight of the waxing moon, six months of the sun's northern course," for he was burned at the stake by the Inquisition on the seventeenth February, 1600, at Rome. Martyrdom, in one form or another, is the price paid by all those who seek to restore to humanity that which was lost.

Of Bruno's life little is known; almost as little as of the life of Christ or of Apollonius of Tyana. He was born in Italy. He entered in youth the order of the Dominicans. He went to Geneva, to France, to England, to Wittenberg, to Prague, and thence back to Italy to meet his fate, his mission having been accomplished.

In the sordid, sensual, savage civil, social and religious generation in which his work was done he could be but little more than "the witness on the scene." But he held high the torch of truth to "all those who would accept it," and his philosophy and high courage had a profound, though even yet but scantily recognized, influence in and on scholasticism, science, philosophy and religion, and blazed some part of the obstacles from the path of the Renaissance of human liberty of thought in the following century, even though that liberty degenerated into the deadly licenses of intellectual atheism and sectarian superstitions.

In his successive locations he visited, talked, lectured and wrote in the then centres of Calvinism, Lutheranism, and the other protestant rebellions against the devilish hierarchy which in the name of Jesus and the Christ sat astride the conscience and the mind of Christendom, and enforced the mandates of the Vice-Gerent of God on earth by dungeon, rack and stake.

More than this, he turned again the attention of those who in secret longed and looked for some reconciliation of God and Na-

ture, to the presentations of the Wisdom-Religion embodied and preserved in the teachings of Pythagoras, of Plato, of the Neoplatonists of the Alexandrian School—teachings then more distantly removed, because buried completely out of sight, than are the suns and planets of space from our astronomers. He taught them something better than the stones and chaff of Aristotle and the bones of empiricism of the Peripatetics. He defended the Copernican discoveries and deductions. He taught them to look for themselves at the nobility of the Universe, with eyes unclouded by the mists of authoritative philosophies or the smoke of Church superstition and faggots. He put the little Jewish miracles and the snuffy pretenses of the orthodox saints on the same level with the myths of all creeds. He taught that judgment is the high principle of all progress, not their belief in this or that catechism. He proclaimed Intelligent Law as the supreme Governing Power, and that the sole end and aim of all “is the good of mankind,” which is but another way of saying that nature exists for the Soul’s sake, and that down to the smallest atom all is soul and spirit ever evolving under the rule of law inherent in the whole. He denied “particular providences,” boldly affirmed the uselessness of prayer, showed the Unity of Free-will and Necessarianism—another way of affirming the sway of *Karma*—and taught that in Man, reason is the apprehension of Law, law the manifestation of Wisdom, and wisdom the comprehension of both *liberty of action* and *necessity of law*; the third and second fundamental propositions of the *Secret Doctrine*.

Consciously as well as unconsciously Descartes, Spinoza and Leibnitz, who gained wide hearings for their philosophical and speculative studies and teachings, were indebted to Bruno for their fundamental principles and ideas, and these have in their turn affected and influenced the minds of myriads who could not otherwise have been helped to any intellectual or ethical growth in perception. For we have to remember that though a single sun illuminates the whole earth and makes possible all growth upon it, yet its rays do not strike upon all alike, nor are all growths beneficent or normal. This is not from any partiality of the sun’s shining, for “it shines on all alike,” but rather because of the differences of seeds, of soil, of distance, and of zone, or inclination toward or from the direct rays—which again, are all but modes and processes of the operations of *Karma*.

After this preliminary “survey of arms and of armies”—to quote again from the ancient and honorable words of the *Bhagavad-Gita*—we may consider the actual beliefs and teachings of Bruno, chiefly in his own words as these have come down to us from his “Confession” before the Inquisition, as well as from the “Accusation” which Mocenigo made “by order of his confessor.”

Bruno’s and Spinoza’s doctrines are nearly identical, though the words of the latter are more veiled, and far more cautiously chosen than those of the author of the *Causa Principio et Uno*. Both Bruno who confesses that the source of his inspiration was Pythagoras, and Spinoza, who, without acknowledging it as frank-

ly, allows his philosophy to betray the secret, view the First Cause from the same standpoint. With them, God is an entity totally *per se*, an Infinite Spirit. As well as the Hindu *Svabhavikas*, erroneously called Atheists, Spinoza and Bruno were led to the conclusion that *God is to be sought for within nature and not without*.

We can leave Spinoza out of the question, and even allow him to remain in the eyes of his critics an utter atheist and materialist; for the cautious reserve which he placed upon himself in his writings makes it extremely difficult for one who does not read him between the lines, and is not thoroughly acquainted with the hidden meaning of the Pythagorean metaphysics, to ascertain what his real sentiments were. But as for Giordano Bruno, if he adhered to the doctrines of Pythagoras he must have believed in another life, hence, he could not have been an atheist whose philosophy offered him no such "consolation," as Professor Draper thinks, who thereby betrays a very superficial knowledge of the true belief of the philosophers. Bruno's accusation and subsequent confession, as given by Professor Domenico Berti, in his *Life of Bruno*, and compiled from original documents since published, prove beyond doubt what were his *real* philosophy, creed and doctrines. In common with the Alexandrian Platonists, and the later Kabalists, he held that Jesus was a magician in the sense given to this appellation by Porphyry and Cicero, who call it the *divina sapientia* (divine knowledge), a term identical in significance with the Sanskrit *Gupta Vidya*, or Secret Doctrine of the Initiates of all ages. The Magi are described by Philo Judaeus as the most wonderful inquirers into the hidden mysteries of nature, not in the degrading sense given to the word magic in our century. In his noble conception, *the Magi were holy men, who, setting themselves apart from everything else on this earth, contemplated the divine virtues and understood the divine nature of the gods and spirits, and more clearly; and so, initiated others into the same mysteries, which consist in one holding an uninterrupted intercourse with these invisible beings during life*.

But we will show Bruno's inmost philosophical convictions better by quoting fragments from the *accusation* and his *own confession*.

The charges in the denunciation of Mocenigo, his accuser, are expressed in the following terms:

"I, Zuane Mocenigo, son of the most illustrious Ser Marcantonio, denounce to your very reverend fathership, by constraint of my conscience and by order of my confessor, that I have heard say by Giordano Bruno, several times when he discoursed with me in my house, that it is a great blasphemy in Catholics to say that the bread transubstantiates itself into flesh; that he is opposed to the Mass; that no religion pleases him; that Christ was a wretch (*untristo*), and that if he did wicked works to seduce the people he might well predict that He ought to be impaled; that there is no distinction of persons in God, and that it would be an imperfection in God; that the world is eternal, and that there are infinite worlds.

and that God makes them continually, because, he says, He desires all He can; that Christ did apparent miracles and was a *magician*, and so were the apostles, and that he had a mind to do as much and more than they did; that Christ showed an unwillingness to die, and shunned death all He could; that there is no punishment of sin, and that souls created by the operation of nature pass from one animal to another, and that as the brute animals are born of corruption, so also are men when after dissolution they come to be born again."

Perfidious as they are, the above words plainly indicate the belief of Bruno in the Pythagorean metempsychosis, which, misunderstood as it is, still shows a belief in the *survival* of man in one shape or another. Further, the accuser says:

"He has shown indications of wishing to make himself the author of a new sect, under the name of '*New Philosophy*.' He has said that the Virgin could not have brought forth, and that our Catholic faith is full of blasphemies against the majesty of God; that the monks ought to be deprived of the right of disputation and their revenues, because they pollute the world; that they are all asses; that we have no proof that our faith has merit with God, and that not to do to others what we would not have done to ourselves suffices for a good life, and that he laughs at all other sins, and wonders how God can endure so many heresies in Catholics. He says that he means to apply himself to the art of divination, and make all the world run after him; that St. Thomas and all the Doctors knew nothing to compare with him, and that he could ask questions of all the first theologians of the world that they could not answer."

To this, the accused philosopher answered by the following *profession of faith, which is that of every disciple of the ancient Masters*:

"I hold, in brief, to an infinite universe, that is, an effect of infinite divine power, because I esteemed it a thing unworthy of divine goodness and power, that, being able to produce besides this world another and infinite others, it should produce a finite world. Thus I have declared that there are infinite particular worlds similar to this of the earth, which, with Pythagoras, I understand to be a star similar in nature with the moon, the other planets, and the other stars, which are infinite; and that all those bodies are worlds, and without number, which thus constitute the infinite universality in an infinite space, and this is called the infinite universe, in which are innumerable worlds, so that there is a double kind of infinite greatness in the universe, and of a multitude of worlds. Indirectly, this may be understood to be repugnant to the truth according to the true faith.

"Moreover, I place in this universe a universal Providence, by virtue of which everything lives, vegetates and moves, and stands in its perfection, and I understand it in two ways; one, in the mode in which the whole soul is present in the whole and every part of the

body, and this I call nature, the shadow and footprint of divinity; the other, the ineffable mode in which God, by essence, presence, and power, is in all and above all, not as part, not as soul, but in mode inexplicable.

"Moreover, I understand all the attributes in divinity to be one and the same thing. Together with the theologians and great philosophers, I apprehend three attributes, power, wisdom, and goodness, or, rather, mind, intellect, love, with which things have first, being, through the mind; next, ordered and distinct being, through the intellect; and third, concord and symmetry, through love. Thus I understand being in all and over all, as there is nothing without participation in being, and there is no being without essence, just as nothing is beautiful without beauty being present; thus nothing can be free from the divine presence, and thus by way of reason, and not by way of substantial truth, do I understand distinction in divinity.

"Assuming then the world caused and produced, I understand that, according to all its being, it is dependent upon the First Cause, so that it did not reject the name of creation, which I understand that Aristotle also has expressed, saying, 'God is that upon whom the world and all nature depends,' so that according to the explanation of St. Thomas, whether it be eternal or in time, it is, according to all its being, dependent on the First Cause, and nothing in it is independent.

"Next, in regard to what belongs to the true faith, not speaking philosophically, to come to individuality about the divine persons, the wisdom and the son of the mind, called by philosophers intellect, and by theologians the word, which ought to be believed to have taken on human flesh. But I, abiding in the phrases of philosophy, have not understood it, but have doubted and held it with inconstant faith, not that I remember to have shown marks of it in writing nor in speech, except indirectly from other things, something of it may be gathered as by way of ingenuity and profession in regard to what may be proved by reason and concluded from natural light. Thus, in regard to the Holy Spirit in a third person, I have not been able to comprehend, as ought to be believed, but, according to the Pythagoric manner, in conformity to the manner shown by Solomon, I have understood it as the soul of the universe, or adjoined to the universe according to the saying of the wisdom of Solomon: 'The spirit of God filleth all the earth, and that which contains all things,' all of which conform equally to the Pythagorean doctrine explained by Virgil in the text of the *Æneid*:

Principio coelum ac terras camposque liquentes,
Lucen-
temque globum Lunae, Titaniaque astra Spiritus intus alit,
totamque infusa per artus Mens agitat molem;*

and the lines following.

* Heaven and Earth, and the watery plains, and the Moon's lucid ball, and Titan's starry fires are kept alive by a spirit within: a mind pervading each limb stirs the whole frame and mingles with the mighty mass.

"From this spirit, then, which is called the life of the universe. I understand, in my philosophy, proceeds life and soul, which, moreover, I understand to be immortal, as also to bodies, which, as to their substance, are all immortal, there being no other death than division and congregation, which doctrine seems expressed in *Ecclesiastes*, where it is said that 'there is nothing new under the sun; that which is is that which was.'"

Furthermore, Bruno confesses his inability to comprehend the doctrine of three persons in the godhead, and his doubts of the incarnation of God in Jesus, but firmly pronounces his belief in the *miracles* of Christ. How could he, being a Pythagorean philosopher, discredit them? If, under the merciless constraint of the Inquisition, he, like Galileo, subsequently recanted, and threw himself upon the clemency of his ecclesiastical persecutors, we must remember that he spoke like a man standing between the rack and the faggot, and human nature cannot always be heroic when the corporeal frame is debilitated by torture and imprisonment.

For Bruno lay for seven long years in the dungeons of the Inquisition before the final *consummatum est* of his martyrdom, and it requires but little knowledge of the terrible methods used upon its prisoners by that incarnation of Black Magic to understand that the Soul of Bruno gave what mercy it could to the tortured personality upon which alone the Inquisition could bring to bear its horrid refinements of savagery.

Bruno was the contemporary in part of Robert Fludd, the English Theosophist, and of Jakob Boehme or Behmen, the German mystic, both of whom were born in 1575, and were at the maturation of their natures before Bruno expired in the midst of the flames. Their teachings were identical with those of Bruno, however differently veiled in symbolism and language, and however different their environment. For Fludd was by profession a physician and Boehme by occupation a shoemaker. All three influenced powerfully the most enlightened minds of their own and succeeding generations. Since nature and man are both a trinity of the mystic principles of Spirit, Soul and Mind, the "three qualities" of the *Bhagavad-Gita*, and the "essence, presence, and power" of Giordano Bruno, who can say but that this same Trinity should have its mystic influx among mankind in the periodic appearance of Three Messengers of the Great Lodge of Masters, recognized or unrecognized. And some think that Bruno, Fludd and Behmen were the three Agents of their century.

If one asks, How can it be known that there is a Lodge of Masters, or even Masters; that They periodically incarnate among men; that their unbroken continuity can be followed through the closing years of every Western century; that They can be recognized? it may in one way be answered by a consideration, not of their garments of body, speech, or environment, nor yet by what this one or that one, friend or foe, follower or critic, says of them,

but by regarding closely the *identity* of Nature's processes, rather than the processes; the purposiveness and law underlying and uniting all of nature however infinite her artifices and modes and varieties; and the corresponding and analogous identity of aim, purpose and teaching of those who bring us the keys to Nature's mysteries, and the fate that befalls them. In other words: by the consideration that we may know the Messenger by the Message, and the Message by its light upon ourselves and upon all nature.

On the scene of Bruno's martyrdom there was erected in 1889, three centuries later, a monument to this brave, devoted and loyal friend "of that great orphan—Humanity." And to the lasting honor of Robert G. Ingersoll, iconoclast and foe of religious bigotry and superstition, and ceaseless warrior for the liberty of thought and conscience for all men, be it remembered that he aided mightily in America, both in the procuring of funds for Bruno's monument and in arousing a world-opinion that overcame the fierce opposition of Romanism to this mark of belated recognition. But a better, truer, and nobler monument is the recognition in our hearts that had it not been for the deathless and death-defying devotion of Giordano Bruno and others like him, we of to-day could not have nor hold that freedom of thought, opinion and expression which is ours to enjoy, to use or abuse, according as we have or have not absorbed the "mind, intellect, love," for which Bruno lived and for which he gave his life.

SECRET DOCTRINE EXTRACTS*

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the *INDIVIDUALITY*. The "Angel" of that Star, or the Dhyani-Buddha will be either the guiding or simply the presiding "Angel," so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder "twin Soul," and they know it, calling it "Father-Soul," and "Father-Fire." It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image." How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides*?

* From the Original Edition Vol. I, pp. 572-573; see Vol. I, p. 626 Third Edition.

CONVERSATIONS ON OCCULTISM*¹

STUDENT. What is Occultism?

Sage. It is that branch of knowledge which shows the universe in the form of an egg. The cell of science is a little copy of the egg of the universe. The laws which govern the whole govern also every part of it. As man is a little copy of the universe—is the microcosm—he is governed by the same laws which rule the greater. Occultism teaches therefore of the secret laws and forces of the universe and man, those forces playing in the outer world and known in part only by the men of the day who admit no invisible real nature behind which is the model of the visible.

Student. What does Occultism teach in regard to man, broadly speaking?

Sage. That he is the highest product of evolution, and hence has in him a centre or focus corresponding to each centre of force or power in the universe. He therefore has as many centres or foci for force, power, and knowledge as there are such in the greater world about and within.

Student. Do you mean to include also the ordinary run of men, or is it the exceptions you refer to?

Sage. I include every human being, and that will reach from the lowest to the very highest, both those we know and those beyond us who are suspected as being in existence. Although we are accustomed to confine the term "human" to this earth, it is not correct to confine that sort of being to this plane or globe, because other planets have beings the same as ours in essential power and nature and possibility.

Student. Please explain a little more particularly what you mean by our having centres or foci in us.

Sage. Electricity is a most powerful force not fully known to modern science, yet used very much. The nervous, physical, and mental systems of man acting together are able to produce the same force exactly, and in a finer as well as subtler way and to as great a degree as the most powerful dynamo, so that the force might be used to kill, to alter, to move, or otherwise change any object or condition. This is the "vril" described by Bulwer Lytton in his *Coming Race*.

Nature exhibits to our eyes the power of drawing into one place with fixed limits any amount of material so as to produce the smallest natural object or the very largest. Out of the air she takes what is already there, and by compressing it into the limits of tree or animal form makes it visible to our material eyes. This is the power of condensing into what may be known as the ideal limits, that is, into the limits of the form which is ideal. Man has this

* This article was first printed in *The Path* by Wm. Q. Judge, October, 1894.

¹ See *Path* v. 3, pp. 17, 54, 94, 125, 164, 187, 219, for former articles under this title. [Reprinted in *THEOSOPHY*, Vol. 1, pp. 374, 406, 476, 515; Vol. 2, pp. 41, 78, 135.—Editors *THEOSOPHY*.]

same power, and can, when he knows the laws and the proper centres of force in himself, do precisely what Nature does. He can thus make visible and material what was before ideal and invisible by filling the ideal form with the matter condensed from the air. In his case the only difference from Nature is that he does quickly what she brings about slowly.

Among natural phenomena there is no present illustration of telepathy good for our use. Among the birds and the beasts, however, there is telepathy instinctually performed. But telepathy, as it is now called, is the communicating of thought or idea from mind to mind. This is a natural power, and being well-understood may be used by one mind to convey to another, no matter how far away or what be the intervening obstacle, any idea or thought. In natural things we can take for that the vibration of the chord which can cause all other chords of the same length to vibrate similarly. This is a branch of Occultism, a part of which is known to the modern investigator. But it is also one of the most useful and one of the greatest powers we have. To make it of service many things have to combine. While it is used every day in common life in the average way—for men are each moment telepathically communicating with each other—to do it in perfection, that is, against obstacle and distance, is perfection of occult art. Yet it will be known one day even to the common world.

Student. Is there any object had in view by Nature which man should also hold before him?

Sage. Nature ever works to turn the inorganic or the lifeless or the non-intelligent and non-conscious into the organic, the intelligent, the conscious; and this should be the aim of man also. In her great movements Nature seems to cause destruction, but that is only for the purpose of construction. The rocks are dissolved into earth, elements combine to bring on change, but there is the ever onward march of progress in evolution. Nature is not destructive of either thing or time, she is constructive. Man should be the same. And as a free moral agent he should work to that end, and not to procuring gratification merely nor for waste in any department.

Student. Is Occultism of truth or of falsehood; is it selfish or unselfish; or is it part one and part the other?

Sage. Occultism is colorless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive. good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for judgment: "By their fruits ye shall know them. Do men gather grapes of thorns

or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be anytime. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.

Student. Where should I look for the help I need in the right life, the right study?

Sage. Within yourself is the light that lighteth every man who cometh here. The light of the Higher Self and of the Mahâtma are not different from each other. Unless you find your Self, how can you understand Nature?

DO THE RISHIS EXIST?*

FOLLOWING the example of the Parsi Gentleman whose letter you published in the *Theosophist* of January 1882, I am induced to enquire if there are Hindu Mahatmas among the Himalayan BROTHERS. By the term Hindu, I mean a believer in Vedas and the Gods they describe. If there are none, will any Brother of the 1st Section¹ be so kind as to enlighten the Hindu Community in general and the Hindu Theosophists in particular whether any Hindu Rishis of old still exist in flesh and blood? The adept Himalayan BROTHERS having explored the unseen universe must necessarily know the Rishis if they exist now. Tradition says that particularly the following seven are immortal, at least for the present kalpa.

Ashwathama, Bali, Vyasa, Hanuman, Vibhisana, Kripa, Parasuram.

A HINDU THEOSOPHIST.

Editor's Note:—In reply to the first question we are happy to inform our correspondent that there are Mahatmas among the Himalayan Brothers who are Hindus—*i. e.*, born of Hindu and Brahmin parents and who recognize the *esoteric* meaning of the Vedas and the Upanishads. They agree with Krishna, Buddha, Vyasa, Suka, Goudapatha and Sankaracharya in considering that the *Karma kanda* of the Vedas is of no importance whatsoever so far as man's spiritual progress is concerned. Our questioner will do well to remember in this connection Krishna's celebrated advice to Arjuna. "The subject matter of the Vedas is related to the three Gunas; oh Arjuna, divest thyself of these gunas". Sankaracharya's uncompromising attitude towards Purwamimansa is too well known to require any special mention here.

* This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1883.

¹ No chela need answer this, except the editor. A. H. T.

Although the Himalayan Brothers admit the esoteric meaning of the Vedas and the Upanishads, they refuse to recognize as Gods, the powers and other spiritual entities mentioned in the Vedas. The language used in the Vedas is allegorical and this fact has been fully recognized by some of the greatest Indian Philosophers. Our correspondent will have to prove that the Vedas really "describe Gods" as they exist, before he can fairly ask us to declare whether our Masters believe in such gods. We very much doubt if our correspondent is really prepared to contend seriously, that *Agni* has four horns, three legs, two heads, five hands and seven tongues as he is stated to possess in the Vedas; or that Indra committed adultery with Goutama's wife. We beg to refer our learned correspondent to Kulluka Bhatta's explanation of the latter myth (and it is a mere myth in his opinion) and Patanjali's remarks on the profound esoteric significance of the four horns of Agni, in support of our assertion that the Vedas do not in reality describe any gods as our questioner has supposed.

In reply to the second question we are not prepared to say that "any Hindu Rishis of old still exist in flesh and blood" although we have our own reasons to believe that some of the great Hindu Adepts of ancient times have been and are reincarnating themselves occasionally in Tibet and Tartary; nor is it at all easy for us to understand how it can ever reasonably be expected that our Himalayan Brothers should discover Hindu Rishis "in flesh and blood" in their explorations in the "Unseen Universe," since "astral" bodies are not usually made up of those earthly materials.

The tradition alluded to by our correspondent is not literally true; then, what connection is there between the seven personages named and the Hindu Rishis? Though we are not called upon to give an explanation of the tradition in question from our own standpoint, we shall give a few hints which may enable our readers to ascertain its real significance from what is contained in Ramayana and Maha Charata.

Aswathama has gained an *immortality of infamy*.

Parasurama's cruelty made him immortal but he is not supposed to live in flesh and blood now; he is generally stated to have some sort of existence in fire though not necessarily in what a Christian would call "hell."

Bali is not an individual properly speaking. The principle denoted by the name will be known when the esoteric meaning of *Thirvikrama Avatar* is better comprehended.

Vyasa is *immortal in his incarnations*. Let our respected Brother count how many Vyasas there have been from first to last.

Hanuman was neither a human being nor a monkey: it is one of the powers of the 7th principle of man (Rama).

Vibhisana. Not a Rakshasa really but the personification of *Satwaguna* which is immortal.

Kripa's association with *Aswathama* will explain the nature of his immortality.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER II.

Q. What does it mean on page 14 when it says "until all the units of the race which are ready are perfected"?

A. If we have understood that "all is soul and spirit ever evolving", every form that exists is the embodiment of an acquired intelligence. Before our earth began there were present all the beings of every grade who had reached their various stages of development on the previous "earth". Among those beings would be some who had reached a stage of spiritual development and perfection of knowledge of the evolutionary stream from which they had emerged; such beings would pass out of the system to higher planes or worlds perhaps; whereas those who had not reached that stage would have to continue with beings like themselves and all others below them (who in their totality constitute the earth—or field of experience) until they in their turn had reached the highest point. Evidently those who had so far progressed as to reach the highest stage "were ready". One would not expect the incipient human units which emerged from the animal kingdom when the period of the preceding planet had closed to have had the same experience as those who were self-conscious when that preceding earth began. There are always those who pass out of any system through advancement in knowledge and wisdom, and those who remain to perfect their experience, while still others come up from the kingdoms below.

Q. Do not all the Egos of this Manvantara have to be ready before we leave this earth?

A. As before said, there are beings at the end of every pralaya and before re-manifestation who have progressed far enough to pass out of that system; this implies that they have performed their whole duty towards the particular evolution from which they emerge. It would be natural to suppose that when there are others in any system who arise to the place held by the highest units, the latter should move on to wider fields in a higher system. The conclusion would be that all the Egos do not "have to be" perfected. An Ego is self-conscious, and must progress by self-induced and

self-devised efforts; the period of earth manifestation might close before perfection was reached, and likely will for most.

Q. Then this earth will last until there is none here to use it?

A. It will last as long as there is a Man to need it. The period of the earth's duration is greater than that of any entity or race upon it. The Moon still exists although decaying, while Man, whose habitation it was, has now the present earth as his field.

Q. "The universe evolves from the unknown, into which no man or mind, however high, can inquire, on seven planes or in seven ways or methods". Will you state the meaning of the "seven ways"?

A. Theosophy shows that all evolution is septenary in its nature and processes; it is the understanding of this septenary nature that gives us the key to a comprehension of the evolutionary processes, the nature of Man, and of all beings and forms. All planets, as well as all solar systems, have a beginning and an ending, and all of them are the products of progressive intelligences of innumerable degrees of development. Our earth is the resultant of a previous earth and its beings, whereon the course of septenary evolution had reached the limit of its possibility. Each septenary evolution has as a starting point all the knowledge and experience gained in previous evolutions, and of necessity in the succeeding evolution proceeds in a septenary manner, method, or way. As examples we have the seven "globes" of the earth; seven principles; seven great races of men; seven sub-races of each; seven sounds; seven colors, etc. (See S. D. Vol. I, pp. 289-292, Original Edition; pp. 309, 310, 311, Third Edition.)

Q. When a being is perfected on this earth, does he begin at the bottom on a higher sphere?

A. When a being is perfected he is at the top. It should be borne in mind that evolution does not begin at the bottom, but at the top always. The process is one of the action of intelligence gradually working downwards in more and more concrete productions and expressions. When the lowest point has been reached all that has been gained there in experience and knowledge is raised up one step of the "stairway of descent", is then fully assimilated there, then raised to the next highest step, and so on up to the "top" which forms the basis for the next evolutionary effort.

Q. The chapter speaks of the seven-fold divisions of the Universe as being "The Absolute, Spirit, Mind, Matter, Will, Akasa or Ether, and Life"; can their relation to each other be defined?

A. The Absolute is the Causeless Cause, the Root and Sustainer of All. Spirit, represents consciousness or intelligence arising from and within the Absolute. Mind is the intelligence of all beings in action—the creative or constructive power. Matter is substance, from the most ethereal to the most concrete: *products* of the interaction and inter-relation of the various classes of beings involved. Will is the *force* of any and all degrees of intelligence; it is inherent in consciousness as "the power to act"; determination

to act makes it operative. Akasa is an element, a form of substance, a production of the creative intelligences. Life, is the power to perceive, and to give expression, of any degree of intelligence, upon any plane of substance.

Q. Why is it impossible for the mind of man to understand the Absolute? That does not mean that we can never understand it, does it?

A. The Ocean says, "The universe evolves from the unknown, into which *no man, or mind, however high, can inquire.*" The statement stands as one made by a Teacher and should have full consideration. Nevertheless, we should be able to understand why it is correct. The Absolute is the opposite of the Relative; the Absolute includes all things and all beings, and being the substratum of all, past, present or future, cannot be inquired into by any being who exists *in* It, not *from* It.

The word Absolute denotes that which is without qualities or attributes of any kind, therefore how can any being understand That which has no form and exhibits no qualities whatever?

We are familiar with the word Life, and can understand that it is expressed in all forms whether visible or invisible to us; we use the term "the One Life" to indicate Its presence in all things and everywhere. As beings, we cannot inquire into that power of infinite expression which *each one is*; each can only express It according to his range and quality of expression. No being can express Life, without being *in essence* Life Itself.

We can say of the Absolute only that "It is", as we can say of ourselves only, "I am". How can we inquire into That which does not depend upon any expressions great or small, but upon the fact of *Its Universal Presence*?

We should also be able to perceive and understand that each one of us is both Being and Non-Being; our power to perceive is Non-Being; our assimilated and embodied perceptions constitute Being.

The Absolute is a name for the One Reality, the Infinite, Unchanging basis of All. All the rest is "Maya"—that is, the ever-changing modes, expressions, degrees of intelligence and their forms, ever approaching the Light, but never touching the Flame; for the Real in each being *is the Flame itself*.

Q. "The first differentiation—speaking metaphysically as to time—is Spirit". What does "metaphysically as to time" mean?

A. Time can only be reckoned by action and reaction, and until there is action there is no time. Before there can be action there must be those beings who are in pralaya awaiting the dawn of the new Day of manifestation. Spirit is the emergence from inactivity into activity of the intelligences; from the first "action" Time begins. (See Stanza I, S. D. Vol. I.)

Q. What is meant by "real matter"?

A. The Wisdom-Religion teaches that Spirit and Matter are without beginning; in other words, there exists together with Spirit

or Consciousness, homogeneous substance—primordial matter. It is from this primordial substance that all subsequent states of matter are produced by the action of the mass of beings involved. This homogeneous primordial substance is what is called "real matter".

Q. Why is our terrestrial plane of matter of so much importance?

A. Because we are at the bottom of the arc of descent, and at that point where Spirit, or Consciousness, and concrete Matter meet. It is the turning point where all past efforts and adjustments of the downward cycle from homogeneity to heterogeneity meet and have their field of rectification and co-ordination. We cannot avoid these adjustments; the work must be done before we can go forward. In the struggle there is but one place of calmness and steadiness—the unmoved and unchanging Self—the Higher Self of each who is the real Warrior, and Who from his innermost seat of wisdom must be free to conduct the battle, the lower self being but His soldier in the field.

Q. What is meant by the words "The plan was laid down in Universal Mind"?

A. "Universal Mind" includes all the various kinds of intelligence that were evolved in a previous planet or solar system. When manifestation ceased, each unit of intelligence had reached its own particular degree and kind of development under the inter-relation and inter-action of all the beings involved. From this general advance a co-ordination is brought about which provides the succeeding lines along which further evolution will proceed.

Q. What does it mean by "Great Being"? (page 16).

A. By "Great Being" is meant the sum of all beings, the totality of all intelligences involved.

Q. How can there always be matter in the lowest grade to be evolved, and where does it come from?

A. An understanding of the evolution of beings can only be had by bearing in mind that Spirit, or Consciousness, with its "power to perceive", is the producer of all degrees of substance and the cause of all changes. During manifestation evolution is going on all the time and consequently from the first glimmerings of perception there must be a corresponding substantial or material expression of it. Substance, or Matter, is a product of Spirit, or Consciousness, and this includes all the elements of Nature—so-called, known or yet to be known or produced.

Q. What becomes of the forms used by lower intelligences after these intelligences have arisen higher?

A. Every form, high or low, having been established, remains as a matrix in the astral substance and can be availed of by such intelligences as have arrived at a point which makes such use possible. The Unity of all beings and the economy of progress demands this; "no effort is lost, no labor is in vain". Just as the line of physical heredity reproduces itself from parents to children, and conditions of various kinds are brought about and Egos incarnate

under the conditions provided according to their karma or "fitness", so with the lower kingdoms in advancing to higher forms of expression, they assume the established forms used by their predecessors. The matrices of all forms that have ever been still exist in the Astral Light.

Q. On page 17 we have mention of the British inch and Piazzi Smyth; to what does that refer?

A. Piazzi Smyth was a F. R. A. S. who investigated, studied and measured the Great Pyramid. Being a very patriotic Englishman, as well as a very Orthodox Christian, he evolved and promulgated the theory that the geometric measurements of the Great Pyramid proved that the scientific basis of its construction was to demonstrate that the British inch, and not the metric system, is the true standard of linear measurement; and further, that the religious purpose in building the Pyramid was to enforce the Orthodox idea of the Sabbath and a warning against the Continental Sunday.

Q. Why is it said that "with the Orientals is the truth" about the age of the world?

A. Because the conceptions of the West in regard to the age of the world have been based upon theological deductions drawn from the misunderstood and unrelated manuscripts which make up the Christian Bible. The idea that the world is some few thousands of years old has been very generally accepted by Christendom, and Geologists who are the creatures of their generation have found themselves restricted in their speculations as to actual age. It is true that within the last century a greater freedom of expression and speculation has been indulged in, for discoveries of various kinds keep throwing farther and farther back such speculations, so that from a hundred thousand to a million years have been stated as the possible age of the earth. All those making such statements consistently admit that they are but guesses and matters of opinion. Where Western Science fails by reason of the basis of its thinking, Eastern Science, based upon the records of past ages and the ascertained laws of the evolution of the earth and Man, possesses not only the ancient records, but a knowledge of the laws by which the records themselves can be substantiated. In Theosophy, a knowledge of these laws and their workings is attainable by every student who takes advantage of the opportunity and pursues the necessary course. In secret places among a living people these records are sacredly preserved; Theosophy as given to the world is a portion of that accumulated wisdom and knowledge.

Q. Why is it that we are so much behind spiritually than what we were thousands of years ago?

A. Because the consciousness of mankind became so immersed in external terrestrial pursuits that the intellect, the power of reasoning from premises to conclusions, grew at the expense of the spiritual perceptions. The desire for an accentuation of physical sentient existence leads directly away from the consciousness of being spirit. Unless we regain the consciousness of spiritual being—a purposeful existence in spirit, not matter—we will

remain bound by our self-created conditions of physical existence. Intellect comes from seeing differences and comparing them; once gained, it may be used to perpetuate material existence with all its disadvantages, or as an instrument of the spirit in guiding and controlling the lower lives that constitute the kingdoms below Man.

Q. What were the "materials" that "had to be found, gathered together and fashioned in other and distant places"?

A. At the end of a Great Period, like that of a planet, all coarser forms of matter have been resolved back into the primordial substance from and within which they were formed; the experiences of the many classes of evolved beings are retained. At the next "going forth" new combinations and correlations arise from the greater knowledge acquired during the previous period of evolution, and a new construction or evolution of forms begins, based upon the advance already made. Necessarily the experience gained by the various classes of beings in fashioning form remains, and as the "material" is in a homogeneous state, formation begins in that state and is made more and more concrete as the ages roll on. All this in general. Theosophy teaches that our Moon was the planet upon which our evolution had its immediately previous field, and that as the Earth has been builded, the Moon has shrunk and disintegrated. From this we may imagine that "material" from the Moon has been and is being used in the building of the Earth and Earth forms, and that this will go on until our Seventh Round when the Moon will have disappeared. This may be taken as one of the "distant places"; and others may be understood if we bear in mind that in this vast universe of which our planet forms a small part, and under the law of Unity which pervades the whole, our planet is related to and connected with all other planets in our system. As the great purpose is the Evolution of Soul, the great reservoir of ethereal substance must be available to those Intelligences whose knowledge and power can select and guide.

Q. If we have seven planes of being, is Karma made on all of them?

A. Karma operates on all planes and upon every being. Consciousness and Life on any plane imply perception and action, and these mean Karma. There are three lines of Evolution: the Spiritual, Intellectual and Physical, and these are inter-blended at every point. Progress on all planes is possible only by action. It is incorrect to imagine that Karma pertains only to the physical plane.

Q. Why is it said that Masters express Karma?

A. Because They know the ultimate results of all the actions They institute, whether these be spiritual, psychical or physical, and because all Their efforts are for the advancement of the whole mass of beings.

Q. On page 19 it is stated that "When this day opens, cosmic evolution, so far as relates to this solar system, begins and occupies between one and two billions of years in evolving the very ethereal first matter before the astral kingdoms of mineral, vegetable, animal and men are possible". Can this be explained?

A. There must be for each Manvantara a specific primordial substance from and within which the subsequent differentiations are formed. Each beginning of a Manvantara must have as its basic substance what might be called a differentiation within the One Infinite Universal Substance, as a result of the operation of Intelligence upon it; this is brought about by the inter-action and inter-relation of all the beings involved in the previous evolutionary stream, and as a preliminary to further differentiation.

SUMMARY.

The First Chapter treats of the Masters of Wisdom who are the results of Evolutionary progress, and the custodians of accumulated wisdom of the past. The Second Chapter presents the general principles that govern the cosmos. The seven-fold differentiation of the system is shown to be universal in its operation, every atom as well as every being having seven principles, either latent or expressed as the case may be. Mind, or Intelligence, represents the acquired knowledge of the totality of beings involved, the higher intelligences being the guides and impellers of the lower. Each great period of evolution has its specific beginning based upon past achievements, and has its ending in order to co-ordinate the general advance and form a new basis for another great period; these periods are called the Days of Brahma, each such period being followed by a Night of similar duration for assimilation and readjustment. Evolution is accomplished solely by the self-conscious Egos within, who guiding and impelling the lower lives—the builders of form—finally occupy those forms when they are ready. The story of the building of Solomon's Temple is that of the evolution of Man "wherein no sound of hammer, nor voice of workman is heard". Each of the seven principles of Man is derived from one of the seven great Divisions of the Universe; he therefore is directly connected with and related to every state of substance and every plane of being through these principles. Man is *not* his principles: they are his instruments or embodiments. "For the Soul's sake alone the Universe exists".

FROM THE SECRET DOCTRINE*

Matter is *Eternal*. It is the *Upadhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or *dead* matter in nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason. Whatever Science may think, however—and *exact* Science is a fickle dame, as we all know by experience—Occultism knows and teaches differently from time immemorial—from *Manu* and *Hermes* down to Paracelsus and his successors.

* From the Original Edition Vol. I, pp. 280-281; see Vol. I, p. 301, Third Edition.

AROUND THE TABLE

“PLEASANT to sit and talk this way”, remarked Doctor, stifling a yawn, “but we ought to be asleep, every one of us, this very minute.”

It was in fact getting a bit late for busy people to be unnecessarily awake. The Family had attended a theosophical meeting that evening, and now lingered in the comfortable living-room to “talk things over.” Mentor was as alert as ever, for the clock never seems to exist for him. Mother had picked up her knitting, utilizing every moment as is her habit. Spinster was unusually bright-eyed, declaring that sleep had no immediate charms for her.

“Funny thing I heard tonight”, remarked Doctor, with a reminiscent chuckle—“a pitiful thing, too”, he continued more soberly. “One man I talked with after the meeting was an old-time student of the philosophy, he said, and came out to the West to join a certain group of students who have established a community here. He found things so different from what he expected, so completely out of line with the common-sense teachings of Theosophy that he at last left the community, poorer in health and purse.”

“I don’t see why you call that ‘funny’,” said Mother warmly, as the Doctor paused in his remarks. “For a man long past middle life to break away from his friends and old associations and then meet such a bitter disappointment seems to me anything but ‘funny’.”

“The amusing part comes later, Mother”, resumed Doctor. “I gave you the pitiful part first. This man told me that the woman who was pointed to as the ‘occult head’ of this group of students, used to go into some sort of a trance now and then, and imitate what she supposed to be H. P. B.’s tone and manner. The implication was, of course, that this ‘medium’ was getting messages from H. P. B. And the students believed it, swallowed it as readily as a child takes candy. Can you credit such a thing among theosophical students in this day and age, Mentor?”

“I haven’t the slightest doubt of it, Doctor”, answered Mentor gravely. “For I have heard before of this particular case you mention. There are plenty of credulous people in the ranks of the Theosophical organizations today—this fact indeed keeps most of these societies in existence.”

“But would you think that anything so crudely pretentious could possibly fool people intelligent enough to grasp even the simplest theosophical concepts?” insisted Doctor earnestly.

“The fact remains that it does”, was the answer, “and students will thus permit themselves to be deceived as long as they continue to follow persons, and refuse to stand upon the philosophy itself as their basis.

“Somebody writes a few cryptic sentences, signs a pen name to them and prints them in a theosophical magazine”, continued Mentor with a smile. “The matter itself is either a weak rearrangement of

some of the true old writings, or perhaps a bit of twaddle of the 'sweetness and light' type. 'Ah! here is a message from the Master', cry some sentimental students, and no denial being made, all writings that appear thereafter over that pen name are accredited to some high and holy source."

"It's old human superstition coming to the surface, isn't it", remarked Spinster interestedly. "Why, I read something of the sort not long ago in a theosophical magazine. The implication was that the Masters had communicated the article through some personal channel, that They were struggling for the right in this world war, and so forth—all that silly kind of sentimentality, you know", she continued with a gesture of gushing words running on and on—"quite out of line with H. P. P.'s and W. Q. J.'s teachings, direct and indirect, in regard to Masters. Why, you'd think to read it that They were actually struggling with 'dark powers' on the 'astral plane'—it was almost as materialistic as some of Mr. Sinnett's later writings", she ended with a smile.

"What's the cause of that kind of nonsense, Mentor?" asked Doctor, earnestly.

"Two human tendencies", answered the latter briefly: "the desire of some people to appear as possessing high occult preferment; and the great capacity of average human nature to believe anything and everything read or heard. If students would only take to heart what Mr. Judge pointed out in regard to these various 'messages'—utilize the same kind of good common-sense they employ in ordinary matters of life—there would be more real Theosophy, and less of 'astral gossip', in theosophical circles."

"Why, he said the message itself told its own story, didn't he, Mentor?" remarked Doctor briskly. "Seems to me I remember the advice he gave to students condenses to just about that."

"Well, I'll tell you a true incident", answered Mentor, with a reminiscent smile, "and you can draw your own deductions from it. I was myself present at the meeting I will describe, together with Mr. Judge and a half dozen or more students—their names do not matter. The place was Chicago; the year 1894, or thereabouts.

"A prominent member in Chicago", Mentor continued, "had received a 'message', and at the meeting I am speaking of asked Mr. Judge if he would say whether it was a genuine Master's message, or not. Mr. Judge, after examining the paper, handed it to a lady sitting near him and asked her to state if the message were genuine. This lady was a very prominent theosophical worker whose writings had helped thousands of students and who was considered by many as very 'far advanced' in an occult way. She took the paper, held it against her solar plexus for a few moments, looking very intently off into space—quite with the air of a seeress—emerging from 'the silence' with an audible sigh and declaring the message 'genuine'.

"Mr. Judge then handed the paper to another student—a professional man of high standing who was devoting his life and fortune to theosophical work, was widely known as a lecturer, and who

was considered by many a deeply versed 'esotericist'. This student placed the paper against his forehead, closed his eyes, looking very solemn and impressive for quite a few moments. He then declared the message *not* 'genuine'.

"Several other students were then asked to pronounce upon the matter; and each of them went through some sort of performance like those I have mentioned: one held the paper behind his back against his spine, I remember—please understand, Family, I am not romancing, but describing what went on before my own eyes—and Mr. Judge was as grave and serious through it all as you can imagine.

"Well, opinions were conflicting and about equally divided in regard to the paper, when Mr. Judge handed it to another student—this one, a man of no pretensions but considerable common-sense. I remember he had a high, thin, piping voice, and I can hear him now as clearly as if he were presently speaking. He took the paper, read it, and handed it back to Mr. Judge. 'What do *you* say?' asked the latter. 'Why, I don't know', was the answer, 'but the advice in it seems excellent'. His thin piping voice fairly shrilled through the room.

"'*That's good*, Louie', said Mr. Judge—and went on talking about other matters, as if the question of the message were at last settled. He had been serious and unsmiling through all the psychic 'flip-flaps' and posturings of the students present, but I caught the glint of a twinkle in his eye now and then. A little later some of the students asked him if the message were indeed genuine. 'What difference does it make', was his answer, 'it may be or may not be; but as Louie has said, the advice in it seems excellent'; and with this remark the incident closed."

"I wonder how many of those students got the lesson", chuckled Doctor.

"Did Mr. Judge ask *you*, Mentor, to pass upon the genuineness of the message?" Mother enquired innocently.

Mentor laughed delightedly. "No, he did not, Mother—but 'Louie' had been doing theosophical work under my direction for some five or six years", he added, "if that information helps you any."

There was a general laugh at this, and the Family group broke up, to get some much needed rest.

"I never hear *you* 'giving out' any messages, Mentor", said Spinster, turning back at the door for a moment, with a little appreciative smile for her old friend.

"No, my dear", was the answer, "they're all given out—that is, the genuine ones. And you'll find them in the standard theosophical books—the writings of H. P. B. and W. Q. J. Full directions there for any and every student who wants to get on his own feet, theosophically speaking. We sure won't get any special 'messages' from Masters until we take full advantage of the general and easily accessible ones to be found in the printed words."

ANIMATED STATUES*

TO whatsoever cause it may be due matters little, but the word *fetich* is given in the dictionaries the restricted sense of "an object selected temporarily for worship," "a small idol used by the African *savages*," etc., etc.

In his "Des Cultes Anterieurs à l'Idolatrie," Dulaure defines Fetichism as "the adoration of an object considered by the ignorant and the weak-minded as the receptacle or the habitation of a god or genius."

Now all this is extremely erudite and profound, no doubt; but it lacks the merit of being either true or correct. Fetich may be an *idol* among the negroes of Africa, according to Webster; and there are weak-minded and ignorant people certainly who are fetich worshippers. Yet the theory that certain objects—statues, images, and *amulets* for example—serve as a temporary or even constant habitation to a "god," "genius" or *spirit* simply, has been shared by some of the most intellectual men known to history. It was *not* originated by the ignorant and weak-minded, since the majority of the world's sages and philosophers, from *credulous* Pythagoras down to sceptical Lucian, believed in such a thing in antiquity; as in our highly civilized, cultured and learned century several hundred millions of Christians still believe in it, whether the above definitions be correct or the one we shall now give. The administration of the Sacrament, the mystery of Transubstantiation "in the *supposed* conversion of the bread and wine of the Eucharist into the body and blood of Christ," would render the bread and wine and the communion cup along with them *fetiches*—no less than the tree or rag or stone of the savage African. Every miracle-working image, tomb and statue of a Saint, Virgin or Christ, in the Roman Catholic and Greek Churches, have thus to be regarded as *fetiches*; because, whether the miracle is supposed to be wrought by God or an angel, by Christ or a saint, those images or statues *do* become—if the miracle be claimed as *genuine*—"the receptacle or dwelling" for a longer or shorter time of God or an "angel of God."

It is only in the "Dictionnaire des Religions" (Article on *Fetichisme*) that a pretty correct definition may be found: "The word *fetich* was derived from the Portuguese word *fetisso*, "enchanted," "bewitched" or "charmed;" whence *fatum*, "destiny," *fatua*, "fairy," etc.

Fetich, moreover, was and still ought to be identical with "idol;" and as the author of "The Teraphim of Idolatry" says, "Fetichism is the adoration of *any object*, whether inorganic or living, large or of minute proportions, *in which*, or, *in connection with which*,—any "spirit"—good or bad in short—an invisible intelligent power—has manifested its presence."

* This article was first printed in *The Theosophist* for November, 1886.

Having collected for my "Secret Doctrine" a number of notes upon this subject, I may now give some of them *apropos* of the latest *theosophical* novel "A Fallen Idol," and thus show that work of fiction based on some very occult truths of Esoteric Philosophy.

The images of all the gods of antiquity, from the earliest Aryans down to the latest Semites—the Jews,—were all idols and fetiches, whether called *Teraphim*, *Urim* and *Thummim*, Kabeiri, or cherubs, or the gods *Lares*. If, speaking of the *teraphim*—a word that Grotius translates as "angels," an etymology authorized by Cornelius, who says that they "were the symbols of *angelic* presence"—the Christians are allowed to call them "the mediums through which *divine presence* was manifested," why not apply the same to the idols of the "heathen"?

I am perfectly alive to the fact that the modern man of science, like the average sceptic, believes no more in an "animated" image of the Roman Church than he does in the "animated" fetich of a savage. But there is no question, at present, of belief or disbelief. It is simply the evidence of antiquity embracing a period of several thousands of years, as against the denial of the XIXth century—the century of Spiritualism and Spiritism, of Theosophy and Occultism, of Charcot and his hypnotism, of psychic "suggestion," and of unrecognized BLACK MAGIC all round.

Let us Europeans honour the religion of our forefathers, by questioning it on its beliefs and their origin, before placing on its defence pagan antiquity and its grand philosophy: where do we find in Western sacred literature, so-called, the first mention of idols and fetiches? In chapter xxxi (*et seq*) of Genesis, in Ur of the Chaldees in Mesopotamia, wherein the ancestors of Abraham, Serug and Terah, worshipped little idols in clay which they called their *gods*; and where also, in Haran, Rachel stole the images (*teraphim*) of her father Laban. Jacob may have forbidden the worship of those gods, yet one finds 325 years after that prohibition, the Mosaic Jews adoring "the gods of the Amorites" all the same (Joshua xxiv. 14, 15). The *teraphim*-gods of Laban exist to this day among certain tribes of Mussulmans on Persian territory. They are small statuettes of tutelary genii, or gods, which are consulted on every occasion. The Rabbis explain that Rachel had no other motive for stealing her father's *gods* than that of preventing his learning from them the direction she and her husband Jacob had taken, lest he should prevent them from leaving his home once more. Thus, it was not piety, or the fear of the Lord God of Israel, but simply a dread of the indiscretion of the gods that made her secure them. Moreover, her mandrakes were only another kind of sortilegious and magical implements.

Now what is the opinion of various classical and even sacred writers on these *idols*, which Hermes Trismegistus calls "statues foreseeing futurity" (*Asclepias*)?

Philo of Biblos shows that the Jews consulted *demons* like the Amorites, especially through small statues made of gold, shaped as nymphs which, questioned at any hour, would instruct them what the querists had to do and what to avoid ("Antiquities"). In "More Nevochim" (1. iii) it is said that nothing resembled more those *portative* and *preserving* gods of the pagans (*dii portatiles vel Averrunci*) than those tutelary gods of the Jews. They were "veritable phylacteries or *animated* talismans, the *spirantia simulacra* of Apuleius (Book xi), whose *answers*, given in the temple of the goddess of Syria, were heard by Lucian personally, and repeated by him. Kircher (the Jesuit Father) shows also that the *teraphim* looked, in quite an extraordinary way, like the pagan *Serapises* of Egypt; and Cedrenus seems to corroborate that statement of Kircher (in his vol. iii., p. 494, "Œdipus," etc.) by showing that the *t* and the *s* (like the Sanskrit *s* and Zend *h*) were convertible letters, the *Seraphim* (or *Serapis*) and the *teraphim*, being absolute synonyms.

As to the use of these idols, Maimonides tells us ("More Nevochim," p. 41) that these gods or images passed for being endowed with the prophetic gift, and as being able to tell the people in whose possession they were "all that was useful and salutary for them."

All these images, we are told, had the form of a baby or small child, others were only occasionally much larger. They were statues or regular idols in the human shape. The Chaldeans exposed them to the beams of certain planets for the latter to imbue them with their virtues and potency. These were for purposes of astro-magic; the regular *teraphim* for those of necromancy and sorcery, in most cases. The spirits of the dead (elementaries) were attached to them by magic art, and they were used for various sinful purposes.

Ugolino* puts in the mouth of the sage Gamaliel, St. Paul's master (or *guru*), the following words, which he quotes, he says from his "Capito," chap. xxxvi: "They (the possessors of such necromantic *teraphim*) killed a new-born baby, cut off its head, and placed under its tongue, salted and oiled, a little gold lamina in which the name of an *evil* spirit was perforated; then, after suspending that head on the wall of their chamber, they lighted lamps before it, and prostrate on the ground they *conversed with it*."

The learned Marquis de Mirville believes that it was just such ex-human *fetiches* that were meant by Philostratus, who gives a number of instances of the same. "There was the head of Orpheus"—he says—"which spoke to Cyrus, and the head of a priest-sacrificer from the temple of Jupiter Hoplosmius which, when severed from its body, revealed, as Aristotle narrates, the name of its murderer, one called Cencidas; and the head of one

* Ugolino—"Thesaur"—Vol. xxiii., p. 475.

Publius Capitanus, which, according to Trallianus, at the moment of the victory won by Acilius the Roman Consul, over Antiochus, King of Asia, predicted to the Romans the great misfortunes that would soon befall them, &c. ("Pn. des Esprits," Vol. iii., 29 Memoir to the Academy, p. 252.)

Diodorus tells the world how such idols were fabricated for magical purposes in days of old. Semele, the daughter of Cadmus, having, in consequence of a fright given premature birth to a child of seven months, Cadmus, in order to follow *the custom of his country* and to give it (the babe) a *supermundane* origin *which would make it live after death*, enclosed its body within a gold statue, and made of it an idol for which a special cult and rites were established." (Diodorus, lib. i. p. 48.)

As Freret, in his articles in the "Memoires de l'Academie des Inscriptions," Vol. xxiii, p. 247—pointedly remarks, when commenting upon the above passage: "A singular thing, deserving still more attention, is that the said *consecration* of Semele's baby, which the *Orphics* show as having been the custom of Cadmus' ancestors—is *precisely the ceremony described by the Rabbis*, as cited by Seldenus, with regard to the *teraphim* or household gods of the Syrians and the Phœnicians. There is little probability, however, that the Jews should have been acquainted with the *Orphics*."

Thus, there is every reason to believe that the numerous drawings in Father Kircher's *Œdipus*, little figures and heads with metallic laminae protruding from under their tongues, which hang entirely out of the heads' mouths, are real and genuine *teraphims*—as shown by de Mirville. Then again in Le Blanc's "Religions," (Vol. iii, p. 277), speaking of the Phœnician *teraphim*, the author compares them to the Greco-Phrygian *palladium*, which contained human relics. "All the mysteries of the apotheosis, of orgies, sacrifices and magic, were applied to such heads. A child young enough to have his innocent soul still united with the *Anima Mundi*—the Mundane Soul—was killed," he says; "his head was embalmed *and its soul was fixed in it, as it is averred, by the power of magic and enchantments*." After which followed the usual process, the gold lamina, etc., etc.

Now this is terrible BLACK MAGIC, we say; and none but the *dugpas* of old, the villainous sorcerers of antiquity, used it. In the Middle Ages only several Roman Catholic priests are known to have resorted to it; among others the apostate Jacobin priest in the service of Queen Catherine of Medici, that faithful daughter of the Church of Rome and the author of the "St. Bartholomew Massacre." The story is given by Bodin, in his famous work on Sorcery "Le Demonomanie, ou Traité des Sorciers" (Paris, 1587); and it is quoted in "Isis Unveiled" (Vol. ii, p. 56). Pope Sylvester II was publicly accused by Cardinal Benno of sorcery, on account of his "Brazen Oracular Head." These heads and other

talking statues, trophies of the magical skill of monks and bishops, were fac-similes of the *animated* gods of the ancient temples. Benedict IX, John XX, and the VIth and VIIth Popes Gregory are all known in history as sorcerers and magicians. Notwithstanding such an array of facts to show that the Latin Church has despoiled the ancient Jews of all—aye, even of their knowledge of *black art* inclusively—one of their advocates of modern times, namely, the Marquis de Mirville, is not ashamed to publish against the modern Jews, the most terrible and foul of accusations!

In his violent polemics with the French symbolists, who try to find a philosophical explanation for ancient Bible customs and rites, he says: "We pass over the symbolic significations that are sought for to explain all such customs of the idolatrous Jews, (Their *human* teraphim and severed baby-heads), because we do not believe in them (such explanations) at all. But we do believe, for one, that 'the head' consulted by the Scandinavian Odin in every difficult affair was a *teraphim* of the same (magic) class. And that *in which we believe still more*, is, that all those *mysterious disappearances and abductions of small (Christian) children*, practised at all times and even in our own day by the Jews—are the direct consequences of those ancient and barbarous *necromantic practices*. . . . Let the reader remember the incident of Demas and Father Thomas." ("Pneum des Esprits," Vol. iii, p. 254.)

Quite clear and unmistakable this. The unfortunate, despoiled Israelites are plainly charged with abducting Christian children to behead and make *oracular* heads with them, for purposes of sorcery! Where will bigotry and intolerance with their *odium theologicum* land next, I wonder?

On the contrary, it seems quite evident that it is just in consequence of such terrible malpractices of Occultism that Moses and the early ancestors of the Jews were so strict in carrying out the severe prohibition against graven images, statues and likenesses in any shape, of either "gods" or living men. This same reason was at the bottom of the like prohibition by Mohammed and enforced by all the Mussulman prophets. For the *likeness of any person*, in whatever form and mode, of whatever material, *may be turned into a deadly weapon against the original by a really learned practitioner of the black art*. Legal authorities during the Middle Ages, and even some of 200 years ago, were not wrong in putting to death those in whose possession small wax figures of their enemies were found, for it was *murder contemplated*, pure and simple. "Thou shalt not draw the *vital spirits* of thy enemy, or of any person into his *simulacrum*," for "this is a heinous crime against nature." And again: "Any object into which the *fiat* of a spirit has been drawn is dangerous, and must not be left in the hands of the ignorant. . . . An expert (in magic) has to be called to purify it." ("Pract. Laws of Occult

Science," Book v., Coptic copy.) In a kind of "Manual" of Elementary Occultism, it is said: "To make a bewitched object (*fetich*) harmless, its parts have to be reduced to atoms (broken), and the whole buried in damp soil"—(follow instructions, unnecessary in a publication).*

That which is called "vital spirits" is the astral body. "Souls, whether united or separated from their bodies, *have a corporeal substance inherent to their nature*," says St. Hilarion ("Comm. in Matth." C. v. No. 8). Now the astral body of a living person, of one unlearned in occult sciences, may be forced (by an expert in magic) to animate, or be drawn to, *and then fixed within* any object, especially into anything made in his likeness, a portrait, a statue, a little figure in wax, &c. And as whatever hits or affects the astral reacts by repercussion on the physical body, it becomes logical and stands to reason that, by stabbing the likeness in its vital parts—the heart, for instance—the original may be sympathetically killed, without any one being able to detect the cause of it. The Egyptians, who separated man (*exoterically*) into three divisions or groups—"mind body" (pure spirit, our 7th and 6th prin.); the spectral soul (the 5th, 4th, and 3rd principles); and the gross body (*prana and sthula sarira*), called forth in their theurgies and evocations (for divine *white magical* purposes, as well as for those of the black art) the "spectral soul," or astral body, as we call it.

"It was not the soul itself that was evoked, but its *simulacrum* that the Greeks called *Eidolon*, and which was the middle principles between soul and body. That doctrine came from the East, the cradle of all learning. The Magi of Chaldea as well as all other followers of Zoroaster, believed that it was not the *divine* soul alone (spirit) which would participate in the glory of celestial light, but also the *sensitive* soul." ("Psellus, in Scholiis, in Orac.")

Translated into our Theosophical phraseology, the above refers to Atma and Buddhi—the vehicle of spirit. The Neo-Platonics, and even Origen,—*"call the astral body Augoeides and Astroeides, i. e., one having the brilliancy of the stars"* ("Sciences Occultes," by Cte. de Resie, Vol. ii, p. 598-9.)

Generally speaking, the world's ignorance on the nature of the human phantom and vital principle, as on the functions of all man's principles, is deplorable. Whereas science denies them all—an easy way of cutting the gordian knot of the difficulty—the churches have evolved the fanciful dogma of one solitary principle, the Soul, and neither of the two will stir from its respective pre-conceptions, notwithstanding the evidence of all antiquity and its most intellectual writers. Therefore, before the question can be

* The author of "A Fallen Idol."—whether through natural intuition or study of occult laws it is for him to say—shows knowledge of this fact by making Nebelsen say that the *spirit* or the *tirthankar* was paralyzed and torpid during the time his idol had been buried in India. That *Eidolon* or Elementary could do nothing. See p. 295.

argued with any hope of lucidity, the following points have to be settled and studied by our Theosophists—those, at any rate, who are interested in the subject:

1. The difference between a physiological hallucination and a psychic or spiritual clairvoyance and clairaudience.

2. Spirits, or the entities of certain invisible beings—whether *ghosts* of once living men, angels, spirits, or elementals,—have they, or have they not, a natural though an ethereal and to us invisible body? Are they united to, or can they assimilate some fluidic substance that would help them to become visible to men?

3. Have they, or have they not, the power of so becoming infused among the atoms of any object, whether it be a statue (idol), a picture, or an amulet, as to impart to it their potency and virtue, and even to *animate* it?

4. Is it in the power of any Adept, Yogi or Initiate, to fix such entities, whether by *White* or *Black* magic, in certain objects?

5. What are the various conditions (save Nirvana and Avitchi) of good and bad men after death? etc., etc.

All this may be studied in the literature of the ancient classics, and especially in Aryan literature. Meanwhile, I have tried to explain and have given the collective and individual opinions thereon of all the great philosophers of antiquity in my "Secret Doctrine." I hope the book will now very soon appear. Only, in order to counteract the effects of such humoristical works as "A Fallen Idol" on weak-minded people, who see in it only a satire upon our beliefs, I thought best to give here the testimony of the ages to the effect that such *post-mortem* pranks as played by Mr. Anstey's sham ascetic, who died a sudden death, are of no rare occurrence in nature.

To conclude, the reader may be reminded that if the astral body of man is no *superstition* founded on mere hallucinations, but a reality in nature, then it becomes only logical that such an *eidolon*, whose individuality is all centred after death in his *personal* Ego—should be attracted to the remains of the body that was his, during life;* and in case the latter was burnt and the ashes buried, that it should seek to prolong its existence vicariously by either possessing itself of some living body (a medium's), or, by attaching itself to his own statue, picture, or some familiar object in the house or locality that it inhabited. The "vampire" theory, can hardly be a superstition altogether. Throughout all Europe, in Germany, Styria, Moldavia, Servia, France and Russia, those bodies of the deceased who are believed to have become *vampires*, have *special exorcismal rites* established for them by their respective Churches. Both the Greek and Latin religions think it beneficent to have such bodies dug out and transfixed to the earth by a pole of aspen-tree wood.

* Even burning does not affect its interference or prevent it entirely—since it can avail itself of the ashes. *Earth* alone will make it powerless.

However it may be, whether truth or superstition, ancient philosophers and poets, classics and lay writers, have believed as we do now, and that for several thousand years in history, that man had within him his astral counterpart, which would appear by separating itself or oozing out of the gross body, during life as well as after the death of the latter. Till that moment the "spectral soul" was the vehicle of the divine soul and the pure spirit. But, as soon as *the flames had devoured* the physical envelope, the spiritual soul, separating itself from the *simulacrum* of man, ascended to its new home of unalloyed bliss (Devachan or Swarga), while the spectral eidôlon *descended* into the regions of Hades (*limbus*, purgatory, or *Kama loka*). "I have terminated my earthly career," exclaims Dido, "my glorious spectre (astral body), the IMAGE of my person, will now descend into the womb of the earth.*

"*Et nunc magna mei sub terras ibit imago*" ("Eneid," lib. iv. 654.)

Sabinus and Servius Honoratus (a learned commentator of Virgil of the VIth cent.) have taught, as shown by Delris, the demonlogian (lib. ii, ch. xx and xxv, p. 116) that man was composed, *besides his soul*, of a shadow (*umbra*) and a body. The *soul* ascends to heaven, the *body* is pulverized, and the *shadow* is plunged in *Hades*. . . . This phantom—*umbra seu simulacrum*—is not a *real* body, they say: it is the *appearance* of one, that no hand can touch, as it avoids contact like a breath. Homer shows this same shadow in the phantom of Patroclus, who perished, killed by Hector, and yet "Here he is—it is *his face*, his voice, his blood still flowing from his wounds!" (See "Iliad," xxiii, and also "Odyssey," i, xi.) The ancient Greeks and Latins had two souls—*anima bruta* and *anima divina*, the first of which is in Homer the animal soul, the image and the life of the body, and the second, the immortal and the divine.

As to our *Kama loka*, Ennius, says Lucrecius—"has traced the picture of the sacred regions in Acherusia, where dwell *neither our bodies nor our souls*, but only our simulacres, whose pallidity is dreadful to behold!" It is amongst those *shades* that divine Homer appeared to him, shedding bitter tears *as though the gods had created that honest man for eternal sorrow only*. It is from the midst of that world (*Kama loka*), which *seeks with avidity communication with our own*, that this *third* (part) of the poet, his *phantom*—explained to him the mysteries of nature. . . .¹

* Which is not the interior of the earth, or *hell*, as taught by the anti-geological theologians, but the cosmic matrix of its region—the astral light of our atmosphere.

Esse Acherusia templa
Quo neque permanent animae, neque corpora nostra,
Sed quaedam simulacra, modis pallentia miris,
Unde sibi exortam semper florentis Homeri
Commemorat speciem lacrymas et fundere salsas
Coepisse, et rerum naturam, expandere dictis.

Pythagoras and Plato both divided soul into two representative parts, independent of each other—the one, the rational soul, or *λόγον*, the other, *irrational*, *ἄλογον*—the latter being again subdivided into two parts or aspects, the *θυμχόν* and the *ἐπιθυμχόν*, which, with the divine soul and its spirit and the body, make the *seven* principles of Theosophy. What Virgil calls *imago*, “image,” Lucretius names—*simulacrum*, “similitude” (See “De Nat. rerum” I), but they are all names for one and the same thing, the *astral body*.

We gather thus two points from the ancients entirely corroborative of our esoteric philosophy: (a) the astral or materialized figure of the dead is neither *the soul*, nor the *spirit*, nor the *body* of the deceased personage, but simply the *shadow* thereof, which justifies our calling it a “shell;” and (b) unless it be an *immortal God* (an angel) who animates an object, it can never be a *spirit*, to wit, the *SOUL*, or real, spiritual ego of a once living man; for these ascend, and an astral shadow (unless it be of a living person) can never be higher than a terrestrial, *earth-bound* ego, or an *irrational* shell. Homer was therefore right in making Telemachus exclaim, on seeing Ulysses, who reveals himself to his son: “No, thou art not my father, thou art a demon, a spirit who flatters and deludes me!”

Οὐστὶν Ὀδυσσεύς ἐσσι πατήρ ἐμὸς ἀλλά με δαίμων
θέλγει

(“Odyssey,” xvi, 194.)

It is such illusive shadows, belonging to neither Earth nor Heaven, that are used by sorcerers and other adepts of the Black Art, to help them in persecutions of victims; to hallucinate the minds of very honest and well meaning persons occasionally, who fall victims to the mental epidemics aroused by them for a purpose; and to oppose in every way the beneficent work of the guardians of mankind, whether divine or—human.

For the present, enough has been said to show that the Theosophists have the evidence of the whole of antiquity in support of the correctness of their doctrines.

H. P. BLAVATSKY.

SECRET DOCTRINE TEACHINGS*

The Occultists, having most perfect faith in their own exact records, astronomical and mathematical, calculate the age of Humanity, and assert that the latter (as separate sexes) has existed in this Round just 18,618,727 years, as the Brahmanical teachings and even some Hindu calendars declare.

* From the Original Edition Vol. I, p. 150, foot note; see Vol. I, p. 174, Third Edition.

THE IDEA OF BEING

THE word "being" is the present participle of the verb *to be*, that is, to have the potentiality of action, for it is to be remembered that a "verb" does not necessarily denote *action*; it may also signify "being, or the state of being." Some think the essence of a verb is predication, or the affirmation that is action, but a little reflection will convince one that the *essence* lies in the potentiality; action is the opposed phase of the verb to potentiality, and is wrapped up in the potentiality, as the lotus is enfolded in the seed; and "state of being" implies what is essential to action, that is to say, the subject who or which acts, and the mechanism of action. For without the subject there is neither action nor state of being, and without the mechanism there is only the subject and the potentiality.

Further, the present participle is that form of the verb which most clearly partakes and is indicative of the threefold nature of the verb. In it are alike the *presence* of the subject, the *subsistence* of the action, and the *modification* or *limitation* that all action requires for its predication. And still further, the present participle implies the perfect participle, and also the predicated future. "Perfect," it is well to remember, always relates to what is past, to what is *finished*, so that when we speak of "perfection," and speak accurately, we are never referring to what is being or is to be enacted, but in fact to a state, the fruit of actions of the past. If we say, "he, or it, is *perfect*," we really imply that the stage of ripeness has been already arrived at, action of growth has ceased, and the "state of being" exists. So when we mention Masters as "perfect" or "perfected" men, we ought to realize that They no longer *act* as men, but are a ripened state, which to us is only a predicated future. Mahatmaship is the continuance of the state of the perfected being, the ever-present subsistence of the subject with the potentiality of any and all modifications, or actions. He is no longer in form, but all forms of action are in Him.

With the old Romans, and indeed with all the elder or "perfected" nations, language had a fineness, a sensitiveness, a delicacy, because a precision of use, that to us is only a potentiality because it appertains to the future; it is a predication, a possibility. Our language is still of action, because it is still growing; theirs, to us, is a past thing, a thing perfected and finished, but to them, in their employment of it, it was a present structure, a mechanism for the action of thought, complex but complete, and almost entirely devoid of duplicities. Our word "verb" is a shard taken from the crumbling ceramics in which the old Romans enclosed their thought, but much of the Latin content of *verbum* has evaporated from our patched vessel of language.

Verbum meant indifferently a word, a name, a verb, *depending on how it was used*. When used as a word merely, there was im-

plicit in it the *reality* behind all names, and the potentiality of action in all realities. When used as a name there was implicit in it the reality of all subjects or words and their potentialities, and not merely those of the particular subject so named. When used as a verb there was implicit in it not merely the definition of action, being and, or, state of being, but all actions, all beings and all states, past, present or to come. From this we may gain some perception of the mighty diapason of Saint John the evangel when he said, "In the beginning was God, and the Verbum was with God, and the Verbum was God."

But Latin, and even Greek, perfected and finished as they are, and therefore models for our imitation and emulation in the perfecting of our use of our own tongue, are but pale shadows of the noble Sanskrit, the perfection of language of the past Race, embodying in it all former perfections since the beginning of speech upon this earth. For Sanskrit, in the days when it was a living tongue, was also the living vehicle of thought. Its sounds, the *active* phase of language, were so entirely the vehicle of meaning, that they conveyed their own definition, and immediately induced in the mind of the listener the exact modification—that is, *the exact state of being*—of the speaker. Misunderstanding by one of another, so universally common and unavoidable in our times, was then unknown, for language was the *living antaskarana* of thought or ideation. The listener not merely heard sounds and words: he heard, he saw, he felt, what was taking place in the mind of the speaker, *as if it were himself*.

That day will come again, and Sanskrit once more become the language of men, as it has been and is, the language of the Gods—or perfected men. To hasten the advent of that day, with all that it implies, was the reason for the coming of H. P. Blavatsky among men, for her writing, teaching, working as she did, and for her interjection into the language of Theosophy of so many Sanskrit terms and ideas.

We may now return to the direct subject of Being, and endeavor to consider with a more opened, because more chastened, mind, what is sought to be conveyed to us by the statements she has recorded of the third of the Great Ideas of the *Secret Doctrine*. This third affirmation of Fundamental Propositions is, in her own words:

The fundamental identity of all Souls with the Universal Over-Soul, the latter itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle—or the OVER-SOUL,—has (a) passed

through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha).

If we are ever to gain anything from the writing and work of H. P. Blavatsky—and her public work and writing were incessant throughout a period of fifteen years—it is absolutely essential that the student shall undertake and achieve three gigantic preliminary tasks: He must recognize and shake off the superficial and inattentive methods of thought and action which have become embedded and ingrained in us all by force of the common ideas and common practices of the race to which we belong; he must gain a clear apprehension of what is sought to be conveyed in the statement of the Three Fundamental Propositions; he must in all his subsequent studies of her voluminous writings, bear unceasingly in mind the *implicit* presence of these three basic ideas as the *foundation*, the *structure*, and the *content*, whatever the elaboration or the detail she may be presently actively discussing.

Isis Unveiled was intended to clear away the rubbish and rubble of ideas with which all are afflicted in the name of religion, science and philosophy, and lay bare the universal foundations upon which all these have been builded. It will infallibly do that work for the individual student who reads and studies it with attention. It is a work of orientation, of getting one's bearings in the sea, the flotsam, and the jetsam of universal and individual experience.

The *Secret Doctrine* is to enable the student to take up the work where *Isis* leaves off. It is for the continuing Soul cleared of the *Kama Rupa* of former erroneous ideas, preconceptions and prejudices, ready to reincarnate in the new and pure womb of thought provided. It is not for those still clothed in the kamaloka or the devachan of prevailing ideas, circumstances or conditions. The study of the *Secret Doctrine* is the cycle of incubation, the prelude to the metempsychosis.

The Esoteric writings of H. P. B. are for those who have begun to be born again on to the higher plane of life, that breezy and well-lit plateau from whence the eyes see intelligently and regard the world with a new insight. There the mind no longer transmits its fluctuations, its partial knowledge, its unreliable information to the Soul. In that inner and higher world there leaps into flame the light of actual knowledge.

And here a word of warning. Not only the esoteric writings of H. P. B. are so in fact. There is a profound and deeply hidden *esotericism* in her most public writings; deeply and profoundly veiled of necessity, because of their accessibility. But there, and he who acquires even the first faint and tender indications of the com-

mencement of true actual life, the awakening of the intuition, can read with eager eyes layer after layer of meaning hidden within her words. All these are missed, as the manifold meaning of life and its events are missed, by those who do not recognize the necessity and undertake the achievement of the three preliminary tasks of the student. Well did Mr. Judge say, "the *authority* of the *Secret Doctrine* must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic."

H. P. B. advised all who might enter upon the survey of *Isis Unveiled*: "Our work, then, is a plea for the recognition of the anciently universal Wisdom-Religion as the only possible key to the Absolute in science and theology." She used the word plea in its strict primary and forensic sense of the recital of the facts, arguments and reasons upon which a claim is based. *Isis* is the plea; the Anciently-universal Wisdom-Religion is the claim thus sought to be established in the mind of the student.

H. P. B. advised all who might enter upon the study of the *Secret Doctrine*: "This work is written for the instruction of students of Occultism. The basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows. These few fundamental conceptions underlie and pervade the entire system of thought to which his attention is invited. They are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name. Once that the reader has gained a clear comprehension of them and realised the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven."

In other words, the plea having been read, considered and digested from the survey of *Isis*, and judgment having been pronounced in favor of the Wisdom-Religion in the court of the individual's own conscience and consciousness, he comes now to the study of that Wisdom-Religion itself which before was but a claim, but which, judgment having been pronounced, he now seeks to enforce upon himself. The writ of execution has been issued: its first service lies in the seizure by the mind of a "clear apprehension" of the Fundamental Propositions. "All that follows" is but a partial pointing out of the processes, experiences, and results that may be discerned, because they have already taken place, and the guide to their right and further use and unfoldment, from whence he will *realise* "the light which they throw on every *problem* of life."

We have written in vain in this and in our two preceding articles* on the Great Ideas of Theosophy as recorded by H. P. Blavat-

* "The Idea of God," printed in THEOSOPHY for April, 1918; "The Idea of Law," printed in THEOSOPHY for June, 1918.

sky if there has not risen in the mind of the friendly disposed reader some perception of the Unity of all in Nature; of the *implicit* presence of the First Fundamental in the Second, of the First and Second in the Third; that the Third is explicit of the Second and First; and, finally, some perception and the beginning of recognition that *in him*, as in all other Beings is the embodiment, the actuality, and the presence of the Three Fundamental propositions, the One in Three, and the Three in One, howbeit "under a misleading guise."

This misleading guise of body, action and thought in us all is what is meant by H. P. B. when, after writing what has already been quoted in her own words, she continues:

"The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

That "long series" is already drawing to its close in him who has grasped the divine illumination of the Three Great Ideas of Theosophy. He continues his studies, repeating the sacred Sanskrit affirmation of Being: BUDDHAM, SARANAM GATCHAMI, DHARMAM SARANAM GATCHAMI, SANGHAM SARANAM GATCHAMI. And to all his fellow Souls he repeats without ceasing the divine admonishment of the *Crest Jewel of Wisdom*, with which we also may conclude:

"O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive.

"The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."

TRUE FRIENDSHIP*

From the Hiri Sutta of the Buddhists.

He who transgresses and despises modesty, who says—I am a friend! but undertakes nothing for his friend, know that he is no friend.

Whoever uses soft words to friends without sincerity, him the wise know as one that speaks but acts not.

He is no true friend who always eagerly suspects a breach, and is on the watch for faults, but he is a true friend with whom you dwell as a child at the breast of his mother; from such a friend none can ever divide you.

* Reprinted from the "Oriental Department" papers, September, 1894.

THROUGH THE GATES OF GOLD*

THE most notable book for guidance in Mysticism which has appeared since *Light on the Path* was written has just been published under the significant title of "Through the Gates of Gold." Though the author's name is withheld, the occult student will quickly discern that it must proceed from a very high source. In certain respects the book may be regarded as a commentary on *Light on the Path*. The reader would do well to bear this in mind. Many things in that book will be made clear by the reading of this one, and one will be constantly reminded of that work, which has already become a classic in our literature. Through the Gates of Gold is a work to be kept constantly at hand for reference and study. It will surely take rank as one of the standard books of Theosophy.

The "Gates of Gold" represent the entrance to that realm of the soul unknowable through the physical perceptions, and the purpose of this work is to indicate some of the steps necessary to reach their threshold. Through its extraordinary beauty of style and the clearness of its statement it will appeal to a wider portion of the public than most works of a Theosophical character. It speaks to the Western World in its own language, and in this fact lies much of its value.

Those of us who have been longing for some thing "practical" will find it here, while it will probably come into the hands of thousands who know little or nothing of Theosophy, and thus meet wants deeply felt though unexpressed. There are also doubtless many, we fancy, who will be carried far along in its pages by its resistless logic until they encounter something which will give a rude shock to some of their old conceptions, which they have imagined as firmly based as upon a rock—a shock which may cause them to draw back in alarm, but from which they will not find it so easy to recover, and which will be likely to set them thinking seriously.

The titles of the five chapters of the book are, respectively, "The Search for Pleasure," "The Mystery of Threshold," "The Initial Effort," "The Meaning of Pain," and "The Secret of Strength." Instead of speculating upon mysteries that lie at the very end of man's destiny, and which cannot be approached by any manner of conjecture, the work very sensibly takes up that which lies next at hand, that which constitutes the first step to be taken if we are ever to take a second one, and teaches us its significance. At the outset we must cope with sensation and learn its nature and meaning. An important teaching of *Light on the Path* has been misread by many. We are not enjoined to kill out sensa-

* This review was first printed by Wm. Q. Judge in *The Path* for March, 1887. The book, "Through the Gates of Gold," has not been given much prominence by Theosophists in recent years but, as Mr. Judge indicates, it contains much of value.—[ED. THEOSOPHY.]

tion, but to "kill out *desire* for sensation," which is something quite different. "Sensation, as we obtain it through the physical body, affords us all that induces us to live in that shape," says this work. The problem is, to extract the meaning which it holds for us. That is what existence is for. "If men will but pause and consider what lessons they have learned from pleasure and pain, much might be guessed of that strange thing which causes these effects."

"The question concerning results seemingly unknowable, that concerning the life beyond the Gates," is presented as one that has been asked throughout the ages, coming at the hour "when the flower of civilization had blown to its full, and when its petals are but slackly held together," the period when man reaches the greatest physical development of his cycle. It is then that in the distance a great glittering is seen, before which many drop their eyes bewildered and dazzled, though now and then one is found brave enough to gaze fixedly on this glittering, and to decipher something of the shape within it. "Poets and philosophers, thinkers and teachers, all those who are the 'elder brothers of the race'—have beheld this sight from time to time, and some among them have recognized in the bewildering glitter the outlines of the Gates of Gold."

Those Gates admit us to the sanctuary of man's own nature, to the place whence his life-power comes, and where he is priest of the shrine of life. It needs but a strong hand to push them open, we are told. "The courage to enter them is the courage to search the recesses of one's own nature without fear and without shame. In the fine part, the essence, the flavor of the man, is found the key which unlocks those great Gates."

The necessity of killing out the sense of separateness is profoundly emphasized as one of the most important factors in this process. We must divest ourselves of the illusions of the material life. "When we desire to speak with those who have tried the Golden Gates and pushed them open, then it is very necessary—in fact it is essential—to discriminate, and not bring into our life the confusions of our sleep. If we do, we are reckoned as madmen, and fall back into the darkness where there is no friend but chaos. This chaos has followed every effort of man that is written in history; after civilization has flowered, the flower falls and dies, and winter and darkness destroy it." In this last sentence is indicated the purpose of civilization. It is the blossoming of a race, with the purpose of producing a certain spiritual fruit; this fruit having ripened, then the degeneration of the great residuum begins, to be worked over and over again in the grand fermenting processes of reincarnation. Our great civilization is now flowering and in this fact we may read the reason for the extraordinary efforts to sow the seed of the Mystic Teachings wherever the mind of man may be ready to receive it.

In the "mystery of Threshold," we are told that "only a man who has the potentialities in him both of the voluptuary and the

stoic has any chance of entering the Golden Gates. He must be capable of testing and valuing to its most delicate fraction every joy existence has to give; and he must be capable of denying himself all pleasure, and that without suffering from the denial."

The fact that the way is different for each individual is finely set forth in "The Initial Effort," in the words that man "may burst the shell that holds him in darkness, tear the veil that hides him from the eternal, at any moment where it is easiest for him to do so; and most often this point will be where he least expects to find it." By this we may see the uselessness of laying down arbitrary laws in the matter.

The meaning of those important words, "All steps are necessary to make up the ladder," finds a wealth of illustration here. These sentences are particularly pregnant: "Spirit is not a gas created by matter, and we cannot create our future by forcibly using one material agent and leaving out the rest. Spirit is the great life on which matter rests, as does the rocky world on the free and fluid ether; whenever we can break our limitations we find ourselves on that marvellous shore where Wordsworth once saw the gleam of the gold." Virtue, being of the material life, man has not the power to carry it with him, "yet the aroma of his good deeds is a far sweeter sacrifice than the odor of crime and cruelty."

"To the one who has lifted the golden latch the spring of sweet waters, the fountain itself whence all softness arises, is opened and becomes part of his heritage. But before this can be reached a heavy weight has to be lifted from the heart, an iron bar which holds it down and prevents it from arising in its strength."

The author here wishes to show that there is sweetness and light in occultism, and not merely a wide dry level of dreadful Karma, such as some Theosophists are prone to dwell on. And this sweetness and light may be reached when we discover the iron bar and raising it shall permit the heart to be free. This iron bar is what the Hindus call "the knot of the heart!" In their scriptures they talk of unloosing this knot, and say that when that is accomplished freedom is near. But what is the iron bar and the knot? is the question we must answer. It is the astringent power of self—of egotism—of the idea of separateness. This idea has many strongholds. It holds its most secret court and deepest counsels near the far removed depths and centre of the heart. But it manifests itself first, in that place which is nearest to our ignorant perceptions, where we see it first after beginning the search. When we assault and conquer it there it disappears. It has only retreated to the next row of outworks where for a time it appears not to our sight, and we imagine it killed, while it is laughing at our imaginary conquests and security. Soon again we find it and conquer again, only to have it again retreat. So we must follow it

up if we wish to grasp it at last in its final stand just near the "kernel of the heart". There it has become an iron bar that holds down the heart", and there only can the fight be really won. That disciple is fortunate who is able to sink past all the pretended outer citadels and seize at once this *personal devil* who holds the bar of iron, and there wage the battle. If won there, it is easy to return to the outermost places and take them by capitulation. This is very difficult, for many reasons. It is not a mere juggle of words to speak of this trial. It is a living tangible thing that can be met by any real student. The great difficulty of rushing at once to the centre lies in the unimaginable terrors which assault the soul on its short journey there. This being so it is better to begin the battle on the outside in just the way pointed out in this book and *Light on the Path*, by testing experience and learning from it.

In the lines quoted the author attempts to direct the eyes of a very materialistic age to the fact which is an accepted one by all true students of occultism, that the true heart of a man—which is visibly represented by the muscular heart—is the focus point for spirit, for knowledge, for power; and that from that point the converged rays begin to spread out fanlike, until they embrace the Universe. So it is the Gate. And it is just at that neutral spot of concentration that the pillars and the doors are fixed. It is beyond it that the glorious golden light burns, and throws up a "burnished glow." We find in this the same teachings as in the Upanishads. The latter speaks of "the ether which is within the heart," and also says that we must pass across that ether.

"The Meaning of Pain" is considered in a way which throws a great light on the existence of that which for ages has puzzled many learned men. "Pain arouses, softens, breaks, and destroys. Regarded from a sufficiently removed standpoint, it appears as a medicine, as a knife, as a weapon, as a poison, in turn. It is an implement, a thing which is used, evidently. What we desire to discover is, who is the user; what part of ourselves is it that demands the presence of this thing so hateful to the rest?"

The task is, to rise above both pain and pleasure and unite them to our service. "Pain and pleasure stand apart and separate, as do the two sexes; and it is in the merging, the making the two into one, that joy and deep sensation and profound peace are obtained. Where there is neither male nor female, neither pain nor pleasure, there is the god in man dominant, and then is life real."

The following passage can hardly fail to startle many good people: "Destiny, the inevitable, does indeed exist for the race and for the individual; but who can ordain this save the man himself? There is no clew in heaven or earth to the existence of any ordainer other than the man who suffers or enjoys that which is ordained." But can any earnest student of Theosophy deny, or object to this? Is it not a pure statement of the law of Karma? Does it not agree perfectly with the teaching of the Bhagavad-

Gita? There is surely no power which sits apart like a judge in court, and fines us or rewards us for this misstep or that merit; it is we who shape, or ordain, our own future.

God is not denied. The seeming paradox that a God exists within each man is made clear when we perceive that our separate existence is an illusion; the physical, which makes us separate individuals, must eventually fall away, leaving each man one with all men, and with God, who is the Infinite.

And the passage which will surely be widely misunderstood is that in "The Secret of Strength." "Religion holds a man back from the path, prevents his stepping forward, for various very plain reasons. First, it makes the vital mistake of distinguishing between good and evil. Nature knows no such distinctions." Religion is always man-made. It cannot therefore be the whole truth. It is a good thing for the ordinary and outside man, but surely it will never bring him to the Gates of Gold. If religion be of God how is it that we find that same God in his own works and acts violating the precepts of religion? He kills each man once in life; every day the fierce elements and strange circumstances which he is said to be the author of, bring on famine, cold and innumerable untimely deaths; where then, in The True, can there be any room for such distinctions as right and wrong? The disciple, must as he walks on the path, abide by law and order, but if he pins his faith on any religion whatever he will stop at once, and it makes no matter whether he sets up Mahatmas, Gods, Krishna, Vedas or mysterious acts of grace, each of these will stop him and throw him into a rut from which even heavenly death will not release him. Religion can only teach morals and ethics. It cannot answer the question "what am I?" The Buddhist ascetic holds a fan before his eyes to keep away the sight of objects condemned by his religion. But he thereby gains no knowledge, for that part of him which is affected by the improper sights has to be known by the man himself, and it is by experience alone that the knowledge can be possessed and assimilated.

The book closes gloriously, with some hints that have been much needed. Too many, even of the sincerest students of occultism, have sought to ignore that one-half of their nature, which is here taught to be necessary. Instead of crushing out the animal nature, we have here the high and wise teaching that we must learn to fully understand the animal and subordinate it to the spiritual. "The god in man, degraded, is a thing unspeakable in its infamous power of production. The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength," and we are told that our animal self is a great force, the secret of the old-world magicians, and of the coming race which Lord Lytton foreshadowed. "But this power can only be attained by giving the god the sovereignty. Make your animal ruler over your self, and he will never rule others."

This teaching will be seen to be identical with that of the closing words of "The Idyll of the White Lotus": "He will learn how to expound spiritual truths, and to enter into the life of his highest self, and he can learn also to hold within him the glory of that higher self, and yet to retain life upon this planet so long as it shall last, if need be; to retain life in the vigor of manhood, till his entire work is completed, and he has taught the three truths to all who look for light."

There are three sentences in the book which ought to be imprinted in the reader's mind, and we present them inversely:

"Secreted and hidden in the heart of the world and the heart of man is the light which can illumine all life, the future and the past."

"On the mental steps of a million men Buddha passed through the Gates of Gold; and because a great crowd pressed about the threshold he was able to leave behind him words which prove that those gates will open."

"This is one of the most important factors in the development of man, the recognition—profound and complete recognition—of the law of universal unity and coherence."

THE RACES OF ANCIENT INDIA*

Mahabharata: Shantiparvan 6934.

Of the Brahmans, white is the color; of the Kshattriyas, red; of the Vaishyas, yellow is the color; of the Shudras, black.

There was no difference of colors; formerly all this world was put forth divine by the Evolver; it came to be colored through works.

They who were fond of love and feasts, fiery, warlike, fierce, undutiful, red-limbed,—these twice-born became Kshattriyas.

Those who relied on cattle for a livelihood, who were yellow, who lived by ploughing, who were undutiful,—these twice-born became Vaishyas.

Those who were fond of injury and unrighteousness, greedy, living by any work, black, fallen from purity,—these twice-born became Shudras.

Duty, in these verses, means the station in life to which it pleased the Brahmanical hierarchy to call the other classes.

* Reprinted from the "Oriental Department" papers, June, 1895.

ON THE LOOKOUT

This magazine was started in 1912 with the avowed object of promulgating Theosophy as it was given by those who brought it to the world. In the years that have gone by, the many articles written by H. P. B. and W. Q. J. for the help and guidance of the students have been republished and made accessible to those who want them. No more than a child in the world physical can the seeker for life in the world spiritual thrive and grow without constant effort on his own part and constant readjustment and aid from those wiser and stronger than himself. This growth is by "observation and experience." The profound meaning of the expression is missed by most. Experience—the self-induced and self-devised efforts of the individual soul is essential; but no less essential is observation—the benefit and benefaction of the experience gained by others. Karma is neither universal nor particular; it is *both*. So the phrase "observation and experience" is the expression of that binding Unity which unites all. No being, high or low, can "go it alone" either to heaven or hell. We either benefit or suffer by the associations we make, no less than by the resolutions we form from our experiences, and those associations are in very fact the net resultants of our past experiences and present determination, the two together shifting our future up or down.

Strictly in accord with the purpose of the magazine itself, and the magazine itself an expression of the United Lodge of Theosophists, the spirit of the Theosophical Movement was given further expression by the publication of "Theosophy and the Theosophical Movement," a light in the dark places of theosophical bewilderment. Next came "Conversations on Theosophy," a pamphlet containing much in little. Then Mr. Judge's renditions of the Bhagavad-Gita and Patanjali's Yoga Aphorisms were once more made available for students. Next was reprinted the "Ocean of Theosophy." Of all these, thousands of copies have been distributed and their circulation, as well as that of this magazine, constantly grows. Promulgation, as distinct from proselyting or propaganda, has been rigidly adhered to. Devotion to the cause of Theosophy and loyalty to the Founders and Messengers of the Theosophical Movement has been the key-note of the activities of the Associates of the United Lodge of Theosophists, as opposed to allegiance to any organization or leader or any concern with sects and parties, their dissensions or differences of individual opinion. *Magna veritas est et prevalebit*. The work grows apace.

Now we are happy to announce the reincarnation of two more works of the utmost value both to the inquirer and to the earnest student. They are the *Notes on the Bhagavad-Gita*, and the *Echoes from the Orient*. The former may very truly be called rather the Bhagavad-Gita rendered and clothed in the thought, idea and expression of the present time, than a commentary. It makes the *Krishna* of the misty centuries of old, very near and very clear and very dear to the *Arjuna* of to-day, and who takes into his mind and heart these Notes will find the small old path at hand, accessible, companioned, not desolate nor hidden, nor his aspirations mocked or confused by the clamor of false prophets. *Echoes from the Orient* is perhaps of all treatments ever attempted the one best calculated to afford meaning and direction to those unknown voices of longing and inquiry which begin to rise in thousands of men and women of our day; longings and inquiries which only Theosophy can strengthen, feed and direct to the light that fails not. Its words are so simple, so true, so gentle and wise a cultivation of the first germinal impulsions to a larger life and truer living that we hope *Echoes from the Orient* may come to the attention of all those unnumbered thousands who need it. And this hope can come to fruition if all those students who have been helped and who are to be helped by it, will but take

it upon themselves to do by others as hath been done by them, and thus themselves become Messengers of the Masters by spreading Their Message. We become of Their company by what we give out, not by what we ourselves absorb. To absorb only to assimilate, to assimilate only to help others—that is the Path. "He who can, to any extent, assimilate the Master, to that extent he is the representative of the Master and has the help of the Lodge in Its work."

The opening article in the May *Atlantic Monthly* is a long essay by Winifred Kirkland on "The New Death." The writer notes that death, unavoidable as a fact, has always been shunned by the individual as a subject of thought and reflection, and her new death refers, of course, to the new attitude compelled by the present war. Death is now so present, so compulsorily imminent to myriads, that all who love and suffer the risks of love are bringing themselves to face the consideration of the meaning of death. The significance of the essay does not lie in anything said, for the author makes no pretense of knowledge, but rather in the fact that such an essay should be written and that it should find the leading place in the most intelligent of American magazines. Like babyhood, the significance does not lie in the intelligence of the child, but in the fact of birth, and in its possibilities. Once death is faced as a fact in nature the successive stages of attention to the fact will enlarge knowledge in quite the same way that knowledge grows in the child which steadily faces the fact of life and gives attention to its phenomena. Imagine a child born into the world which from the beginning and throughout its life regarded that life and its incidents as a mystery, as a miracle, as chance, as something taboo, not to be discussed, not to be thought of; to be shunned, to be denied meaning, relation, relevancy, understanding. That is our treatment of death. The ancients knew better than this, for they discriminated between That which suffers birth and experiences life and compasses death, and the Body in which these three incidents take place. They taught, as in the thirteenth chapter of the Bhagavad-Gita, a "meditation upon birth, death, decay, sickness, and error" as the means of discrimination between the Body which perishes and the Soul which is the immortal. The awakening souls to whom and for whom Miss Kirkland speaks are calling for that orientation and direction which Theosophy and Theosophy alone can give.

"Crusts and Crumbs" in the Toronto *Sunday World* continues its mild weekly theosophical apologetics by "Albert Ernest Stafford," a pseudonym for Mr. A. E. S. Smythe, well known to many theosophical students of a generation ago. The article of May 5th is in distant consanguinity to White Lotus Day, and perhaps because of that makes more than usual direct mention of H. P. B. and contains some quotations from her writings. It is curious to note how many students who owe whatever they may possess of knowledge to Theosophy, yet feel constrained to hedge whenever they speak of its teachings or of H. P. B. or Mr. Judge, and so drown whatever of truth they might impart in a sea of inconsequences and timid indirections of statement. Unless they are able to surround what they have to say with a mass of speculations of their own or drawn from the empiricism and empiricists of the day, they either keep silence altogether or give to their writings the appearance of dependence upon current religious or scientific speculation. One would almost think their own conviction of Theosophy to be based upon what is said about it rather than upon what Theosophy has to say. Yet not so was their own knowledge acquired, and not so was Theosophy made available to them. It remains true now, as thirty years ago, that "Theosophy is *sui generis*, is to be given as it is, is to be examined as it is given, if its real meaning is to be grasped, understood and applied." Constantly students whose ability and position is such that they might be of the greatest service to a wide audience, fall into the pitfall of presenting Theosophy as if it were to be examined on the basis of some per-

sonal psychological experience, or on the basis of the religious, scientific or philosophical predilections of the day. This attitude is natural and inevitable to the inquirer, each according to his environment, but for the actual student such an attitude of presentation is fatal, is a vacation and reversal of any possibility of genuine usefulness. To the inquirer Theosophy is a theory to be examined and considered in the light of his present education, experience, and sense of something lacking. But to the student Theosophy is or should be a statement of law in the light of which all things are to be studied. Any other position is "lukewarm," is illogical, is a confession that one is still of "doubtful mind" in regard to the very subject with which he is professing to deal.

Wrote H. P. B. in 1886: "Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for?* Those who start on their journey *Eastward* should proceed by the straight road, without stopping on every side-way and path, seeking to join other 'Masters' and professors often of the Left-Hand Science." Her text was two students, earnest and sincere and devoted, who, after what *they* considered a sufficient degree of "study, mortification and rectitude" to entitle them to direct communication with Masters, turned to *séances*, psychic "practices," and other means of receiving "communications," when those Masters remained silent. The two students in question were not the first, nor by any means the last, who, displeased with the slow "results" accruing in the way of phenomena from the teachings of H. P. B., turned their attention elsewhere to quicker, easier and more productive means for gaining what they wanted. The history of all the theosophical and "occult" Societies and Esoteric Sections from that day to this is full of the efforts of eager students to break through the barriers. Spiritualism has been replaced by psychism, ethics by "practices," philosophy by "meditation," application by the ouija board and automatic writing, but the fact remains the same—Left-hand efforts to attain Right-hand results. Lodge, Crookes, Flammarion, Myers, Hodgson, James, Hyslop, Conan Doyle, and countless others see nothing more incongruous in necromancy rechristened psychic research than did Saul in applying to the "ghost" of Samuel through the witch of Endor. Why not? Saul got what he was looking for; why not they? The results *must* be "spiritual" since they are not physical. Elsa Barker and a host of other "theosophists" are getting "communications" from "living dead men," "Masters" and what not. It is not religious. It is not scientific. It is not material. *Ergo*, it *must* be "occult." The latest soul of theosophical repute turned into a torch for the *ignis fatuus* of necromantic mediumship is Ella Wheeler Wilcox. Twenty-five years ago she was a student of the writings of H. P. B. and Mr. Judge. For years she has been a well known writer for the press of articles flavored with theosophical nomenclature and ideas, calling herself a Theosophist and accepted as such by the world at large. Since the death of her husband, Mrs. Wilcox has announced far and wide that she is now "content, because *I know*." She now has the "absolute proof" of immortality, because she has been receiving communications from her husband through the ouija board. Her "evidence under test conditions" is to be given to a hungry world through Mr. Hearst's *Cosmopolitan* magazine. Why should one consider the life and teachings of Krishna, or Buddha, or Plato, or Christ, or H. P. B., or undertake the pilgrimage in the path laid down by all the Predecessors, when the path of psychic research, of mediumship, of necromancy, of the ouija board is so much more facile, affords such quicker returns, and is equally spiritual?

"Immortality and a Personal God" is the name given to two letters appearing in a recent number of *The Outlook*. The writer of the letters signs himself "W." and addresses himself to "Dear Domine." "Domine," over the name of Lyman Abbott, answers—pardon, *replies*, to the letters in

editorial form. Answer to W. there will be none—in Christian Theology.

W. ought to have a real answer. His problems are real. He is facing life at its worst and is in the midst of death in the shambles of Europe.

Are we snuffed out when we die? Are we our bodies? Is there a God?

W. has read not altogether wisely, and too much. Through it all he has managed to preserve that feeling of immortality which is his birthright; but naturally, having the Western mind, his immortality ends at the beginning, and as there must be a time when it starts, he concludes that we pick up the eternal part at some point, but just *where* his reason has not told him. The question of memory bothers him because his scientist friends tell him that memory is a matter of brain cells only and if he is not to remember he's he, when parted from them, what is the use of being immortal?

He has some constructive thoughts:

"We are sure, moreover, that the earth and all physical life which exists on it must one day vanish. Now is it rational to suppose that the earth's supreme result—personality—is going to vanish, too?

"Can any rational mind picture a rational God or a rational universe which would amuse itself for a watch-tick by creating a dirt-ball, peopling it with strange beings culminating in man, inflicting upon man an infinity of miseries, diseases and uncompensated woes, developing certain of these men to magnificent proportions, and then putting its heel on the tiny affair, lighting a cigarette, and walking away?

"... Nero... was just by comparison to the creator of a world without immortality..."

"Six months of transporting wounded and mutilated soldiers from trenches to hospitals definitely destroyed any incipient belief I might have had in a God who takes the slightest interest in the individual or to whom is due any of the affectionate worship implied in the word Father..."

"By all this I do not mean to say that I deny the existence of an infinite Power or Mind behind the universe. I simply mean that this Power so transcends human thought or imagination that it seems totally useless to waste time on trying to define or grasp it."

It is pitiable that W. has spent so much time on the blind alleys of thought: Ministerial ramblings; (by the way, what are gentlemen of the cloth going to do with their Theological overcoats? They might almost as well take them off; at present they seem to be in the position of wearing them because they won't feel them anyway. It is a little dangerous, Mr. Abbott, is it not, dangerously near to "pagan" doctrine, to admit God as a Universal Presence? However, Dr. Abbott and his ilk are safe in their obscurities. One might as well drive nails in a bowl of junket as oppose a logical argument against their inconsequential meanderings.)—Scientific speculation; that wolf in sheep's clothing, mis-called Spiritualism. Even H. E. Fosdick's worthy book, "The Assurance of Immortality," seems to leave some room for re-assurance despite the brave title.

There is not a question, not a doubt in that fine, honest mind of W.'s that is not completely covered by the philosophy brought to the world by H. P. Blavatsky. It is sad indeed that millions of seekers are held back from the Truths contained in that philosophy by the half answers and half truths of their blind leaders.

One hopes that W. will find the true direction.

W. B. Yeats, whose fine Celtic nature has in it much that could have enriched the world, has, like Maeterlinck, been content to live and enjoy the sunlight of life at the expense of his genius. Coming nigh to the mistress of his dreams he has, like so many others, become so enamoured of the beauty of the goddess that he has forgotten the goddess herself. It is as if a caterpillar drawing near to the time of the heavenly transformation,

self-impregnated and self-immolated, spins her cocoon, and then—ah, then, looking one moment backwards, shuns the coming glory and sets to work to spin its investiture into a gorgeous web of fancy painted with all the exquisite pattern of a butterfly's wings, to the admiration of all beholding caterpillars and to the death of the transformation that might have been and that should have been. Mr. Yeats has recently published a volume of essays, *Per Amica Silentia Lunae*, as beautiful as moon-beams, as illusive and as unsubstantial. They are as friendly as the silent moon, and, alas, as dead, as unproductive and as much reflected lights. When one remembers that Mr. Yeats was in his youth one of that promising band of Irish Theosophists and was near, very near, to the light "which never was on sea or land"—the light of true illumination—and sees him now, striving to keep aglow by setting fire to the last lingering memories of what might have been, one can but sigh. Isis was the goddess of the moon and many are the poor harpers who forsake Isis for the moon. This man, who once was near to H. P. B., has now no other memory of her than to recount how once H. P. B. said of a man of powerful imagination, but who thought the grave the end: "Now that he is dead he cannot throw off that imagination." Some such thought comes to us in regard to Mr. Yeats: once his imagination of genius brought him very near to Reality; now that he is dead he cannot throw off that imagination.

A Service Flag with three stars hangs on the wall of this office. Three members of the Los Angeles Lodge of the United Lodge of Theosophists are in the army of liberty: one of them already in France, another ready to go at this writing, having been in the Service for almost a year, and a third member was called late in May. These young men have met the situation calmly and even cheerfully, recognizing in it an opportunity to serve Humanity and fulfil the Law. Their letters breathe the very spirit of Theosophy and demonstrate how much the philosophy is meaning to them when put to the great test of time, life and circumstance. How many more Members of the U. L. T. are directly engaged in the great struggle we do not know; but we are sure that there must be not a few. This magazine is going out each month to soldiers in our own country, in England, in France, in Egypt and elsewhere—and we hear from them by letter from time to time. All of these men are grateful: grateful to Theosophy, grateful to the Teachers, grateful to those through whom they came into contact with the philosophy in this life. From none of them do we hear any complaints of any kind whatever. There is a chapter in the *Bhagavad-Gita* which begins, "Unto thee who findeth no fault I will now make known this most mysterious knowledge, coupled with a realization of it . . ." and it would seem that this statement has a particular application for those "warrior Theosophists" who are now engaged in the world's struggle for freedom, and who are so calm and uncomplaining about it all. Those who survive and come back to us again will bring a better and fuller understanding of the "mysterious knowledge" of life itself; those who "go out" will find an early incarnation "in a pure and fortunate family, or even in a family of those who are spiritually illuminated", as another *Gita* chapter affirms. They will have uncomplainingly made a great karmic readjustment and performed a service for all the rest. The good Law must then bring them compensation; and what greater compensation for a sincere and earnest student than a deeper and fuller understanding of the science of life, or an opportunity to acquire this? To all students in the Service anywhere THEOSOPHY sends fraternal greeting. We are doing what we can do, and all that we see to do, to help you and the cause in which you are actively engaged. If any of you see opportunities for theosophic service that we can meet, we hope you will let us hear about them as you can; for this is a war of *ideas* as you have recognized, and true ideas sown now wherever there is fertile ground in the minds of your comrades will bring a mighty harvest of brotherhood in that period of reconstruction when the war itself is won and the basis of the future civilization of the world is being laid down.

THEOSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT

THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VI

AUGUST, 1918

No. 10

*"Essentials are the only things on which true occultism
and Theosophy require an agreement. . . ."*

—WM. Q. JUDGE.

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The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

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The being which is the inner self and which is minute, is always migrating in consequence of the connexion with the subtle body. The deluded do not perceive that Lord, primeval and radiant, and possessed of creative power; but devotees perceive him within themselves.—*Sanaṭsugāṭiya*.

THEOSOPHY

Vol. VI

AUGUST, 1918

No. 10

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THIBETAN TEACHINGS*

A LONG-DELAYED PROMISE FULFILLED.

“They who are on the summit of a mountain can see all men; in like manner they who are intelligent and free from sorrow are enabled to ascend above the paradise of the Gods; and when they there have seen the subjection of man to birth and death and the sorrows by which he is afflicted, they open the doors of the immortal.”

—From the *Tched-du brjod-pai tsoms* of the BKAH-HGYUR.

IN THE January number of *The Theosophist* for 1882, we promised our readers the opinions of the Venerable Chohan-Lama—the chief of the Archive-registrars of the libraries containing manuscripts on esoteric doctrines belonging to the Ta-loi and Ta-shü-hlumpo Lamas Rim-boche of Tibet—on certain conclusions arrived at by the author of *Buddha and Early Buddhism*. Owing to the brotherly kindness of a disciple of the learned Chohan, than whom no one in Tibet is more deeply versed in the science of esoteric and exoteric Buddhism, we are now able to give a few of the doctrines which have a direct bearing on these conclusions. It is our firm belief that the learned Chohan's letters, and the notes accompanying them, could not arrive at a more opportune time. Besides the many and various misconceptions of our doctrines, we have more than once been taken severely to task by some of the most intelligent Spiritualists for misleading them as to the real attitude and belief

* This article by H. P. Blavatsky was first published in *Lucifer* for September, 1894.

of Hindus and Buddhists as to "spirits of the departed." Indeed, according to some Spiritualists, "the Buddhist belief is permeated by the distinctive and peculiar note of modern Spiritualism, the presence and guardianship of departed spirits," and the Theosophists have been guilty of misrepresenting this belief. They have had the hardihood, for instance, to maintain that this "belief in the intervention of departed human spirits" was anathema maranatha in the East, whereas it is "in effect, a permeating principle of Buddhism."

What every Hindu, of whatever caste and education, thinks of the "intervention of departed spirits" is so well known throughout the length and breadth of India that it would be loss of time to repeat the oft-told tale. There are a few converts to modern Spiritualism, such as Babu Peary Chand Mittra, whose great personal purity of life would make such intercourse harmless for him, even were he not indifferent to physical phenomena, holding but to the purely spiritual, subjective side of such communion. But, if these be excepted, we boldly reassert what we have always maintained: that there is not a Hindu who does not loathe the very idea of the reappearance of a departed "spirit" whom he will ever regard as impure; and that with these exceptions no Hindu believes that, except in cases of suicide, or death by accident, any spirit but an evil one can return to earth. Therefore, leaving the Hindus out of the question, we will give the ideas of the Northern Buddhists on the subject, hoping to add those of the Southern Buddhists to them in good time. And, when we say "Buddhists," we do not include the innumerable heretical sects teeming throughout Japan and China who have lost every right to that appellation. With these we have nought to do. We think but of Buddhists of the Northern and Southern Churches—the Roman Catholics and the Protestants of Buddhism, so to say.

The subject which our learned Tibetan correspondent treats is based on a few direct questions offered by us with a humble request that they should be answered, and the following paragraph from *Buddha and Early Buddhism*:

"I have dwelt somewhat at length on this supernaturalism, because it is of the highest importance to our theme. Buddhism was plainly an elaborate apparatus to nullify the action of evil spirits by the aid of good spirits operating at their highest potentiality through the instrumentality of the corpse or a portion of the corpse of the chief aiding spirit. The Buddhist temple, the Buddhist rites, the Buddhist liturgy, all seem based on this one idea that a whole or portions of a dead body was necessary. What were these assisting spirits? Every Buddhist, ancient or modern, would at once admit that a spirit that has not yet attained the Bodhi or spiritual awakening cannot be a good spirit. It can do no good thing; more than that, it must do evil things.

"The answer of Northern Buddhism is that the good spirits are the Buddhas, the dead prophets. They come from certain 'fields of the Buddhas' to commune with earth.

Our learned Tibetan friend writes :

"Let me say at once that monks and laymen give the most ridiculously absurd digest of the Law of Faith, the popular beliefs of Tibet. The Capuchin Della Penna's account of the brotherhood of the 'Byang-tsiub' is simply absurd. Taking from the Bkah-hgyur and other books of the Tibetan laws some literal descriptions, he then embellishes them with his own interpretation. Thus he speaks of the fabled worlds of 'spirits,' where live the 'Lha, who are like gods'; adding that the Tibetans imagine 'these places to be in the air above a great mountain, about a hundred and sixty thousand leagues high and thirty-two thousand leagues in circuit; which is made up of four parts, being of crystal to the east, of the red ruby to the west, of gold to the north, and of the green precious stone—lapis lazuli—to the south. In these abodes of bliss they—the Lha—remain as long as they please, and then pass to the paradise of other worlds.'

"This description resembles far more—if my memory of the missionary-school-going period at Lahoula does not deceive me—the 'new Jerusalem coming down from God out of heaven' in John's vision—that city which measured 'twelve thousand furlongs,' whose walls were of 'jasper,' the buildings of 'pure gold,' the foundations of the walls 'garnished with all manner of precious stones' and 'the twelve gates were twelve pearls' than the city of the Jang-Chhub either in the Bkah-hgyur or in the ideas of the Tibetans. In the first place, the sacred canon of the Tibetans, the Bkah-hgyur and Bstan-hgyur, comprises one thousand seven hundred and seven distinct works—one thousand and eighty-three public and six hundred and twenty-four secret volumes—the former being composed of three hundred and fifty and the latter of seventy-seven folio volumes.

"Could they even by chance have seen them, I can assure the Theosophists that the contents of these volumes could never be un'nderstood by anyone who had not been given the key to their peculiar character, and to their hidden meaning.

"Every description of localities is figurative in our system; every name and word is purposely veiled; and a student, before he is given any further instruction, has to study the mode of deciphering, and then of comprehending and learning the equivalent secret term or synonym for nearly every word of our religious language. The Egyptian enchorial or hieratic system is child's play to the deciphering of our sacred puzzles. Even in those volumes to which the masses have access, every sentence has a dual meaning, one intended for the unlearned, and the other for those who have received the key to the records.

"If the efforts of such well-meaning, studious and conscientious men as the authors of *Buddhist Records of the Western World*, and *Buddha and Early Buddhism*—whose poetical hypotheses may be upset and contradicted, one by one, with the greatest ease—resulted in nought, verily then, the attempts of the predecessors and

successors of the Abbés Huc, Gabet and others must prove a sorry failure; since the former have not and the latter have, an object to achieve in purposely disfiguring the unparalleled and glorious teachings of our blessed master, Shākya Thub-pa.

"In *The Theosophist* for October, 1881, a correspondent correctly informs the reader that Guatama the Buddha, the wise, 'insisted upon initiation being thrown open to all who were qualified.' This is true; such was the original design put for some time in practice by the great Song-gyas, and before he had become the All-Wise. But three or four centuries after his separation from this earthly coil, when Asoka, the great supporter of our religion, had left the world, the Arhat initiates, owing to the secret but steady opposition of the Brāhmanas to their system, had to drop out of the country one by one and seek safety beyond the Himālayas. Thus, though popular Buddhism did not spread in Tibet before the seventh century, the Buddhist initiates of the mysteries and esoteric system of the Aryan Twice-born, leaving their motherland, India, sought refuge with the pre-Buddhistic ascetics; those who had the Good Doctrine, even before the days of Shākya-Muni. These ascetics had dwelt beyond the Himālayan ranges from time immemorial. They are the direct successors of those Aryan sages who, instead of accompanying their Brāhman brothers in the pre-historical emigration from Lake Mānasasarovara across the Snowy Range into the hot plains of the Seven Rivers, had preferred to remain in their inaccessible and unknown fastnesses. No wonder, indeed, if the Aryan esoteric doctrine and our Arahāt doctrines are found to be almost identical. Truth, like the sun over our heads, is one; but it seems as if this eternal truism must be constantly reiterated to make the dark, as much as the white, people remember it. Only that truth may be kept pure and unpoluted by human exaggerations—its very votaries betimes seeking to adapt it, to pervert and disfigure its fair face to their own selfish ends—it has to be hidden far away from the eye of the profane. Since the days of the earliest universal mysteries up to the time of our great Shākya Tathāgata Buddha, who reduced and interpreted the system for the salvation of all, the divine Voice of the Self, known as Kwan-yin, was heard but in the sacred solitude of the preparatory mysteries.

"Our world-honoured Tsong-kha-pa closing his fifth Dam-ngag reminds us that 'every sacred truth, which the ignorant are unable to comprehend under its true light, ought to be hidden within a triple casket concealing itself as the tortoise conceals his head within his shell; ought to show her face but to those who are desirous of obtaining the condition of Anuttara Samyak Sambodhi'—the most merciful and enlightened heart.

"There is a dual meaning, then, even in the canon thrown open to the people, and, quite recently, to Western scholars. I will now try to correct the errors—too intentional, I am sorry to say, in the case of the Jesuit writers. No doubt but that the Chinese and

Tibetan Scriptures, so-called, the standard works of China and Japan, some written by our most learned scholars, many of whom—as uninitiated though sincere and pious men—commented upon what they never rightly understood, contain a mass of mythological and legendary matter more fit for nursery folk-lore than an exposition of the Wisdom Religion as preached by the world's Saviour. But none of these are to be found in the canon; and, though preserved in most of the Lamasery libraries, they are read and implicitly believed in only by the credulous and pious whose simplicity forbids them ever stepping across the threshold of reality. To this class belong *The Buddhist Cosmos*, written by the Bonze Jin-ch'an, of Peking; *The Shing-Tao-ki*, or 'The Records of the Enlightenment of Tathāgata,' by Wang-Fuh, in the seventh century, *The Hi-shai Sūtra*, or 'Book of Creation,' various volumes on heaven and hell, and so forth—poetic fictions grouped around a symbolism evolved as an after-thought.

"But the records from which our scholastic author, the monk Della Penna quotes—or I should rather say, misquotes—contain no fiction, but simply information for future generations, who may, by that time, have obtained the key to the right reading of them. The 'Lha' of whom Della Penna speaks but to deride the fable, they who 'have attained the position of saints in this world,' were simply the initiated Arhats, the adepts of many and various grades, generally known under the name of Bhanté or Brothers. In the book known as the *Avatamsaka Sūtra*, in the section on 'the Supreme Atman—Self—as manifested in the character of the Arhats and Pratyeka Buddhas,' it is stated that 'Because from the beginning, all sentient creatures have confused the truth, and embraced the false; therefore has there come into existence a hidden knowledge called Alaya Vi-jñāna.' 'Who is in the possession of the true hidden knowledge?' 'The great teachers of the Snowy Mountain,' is the response in *The Book of Law*. The Snowy Mountain is the 'mountain a hundred and sixty thousand leagues high.' Let us see what this means. 'The last three ciphers being simply left out, we have a hundred and sixty leagues; a Tibetan league is nearly five miles; this gives us seven hundred and eighty miles from a certain holy spot, by a distinct road to the west. This becomes as clear as can be, even in Della Penna's further description, to one who has but a glimpse of the truth. 'According to their law,' says that monk, 'in the west of this world, is an eternal world, a paradise, and in it a saint called Ho-pahme, which means "Saint of Splendour and Infinite Light." This saint has many distinct "powers," who are all called "chang-chub," which—he adds in a footnote—means "the spirits of those who, on account of their perfection, do not care to become saints, and train and instruct the bodies of the reborn Lamas, so that they may help the living."'

"This shows that these presumably dead 'chang-chubs' are living Bodhisatwas or Bhanté, known under various names among Tibetan people; among others, Lha, or 'spirits,' as they are supposed to have

an existence more in spirit than in flesh. At death they often renounce Nirvāna—the bliss of eternal rest, or oblivion of personality—to remain in their spiritualized astral selves for the good of their disciples and humanity in general.

“To some Theosophists, at least, my meaning must be clear, though some are sure to rebel against the explanation. Yet we maintain that there is no possibility of an entirely pure ‘self’ remaining in the terrestrial atmosphere after his liberation from the physical body, in his own personality, in which he moved upon earth. Only three exceptions are made to this rule:

“The holy motive prompting a Bodhisatwa, a Sravaka, or Rahat to help to the same bliss those who remain behind him, the living; in which case he will stop to instruct them either from within or without; or, secondly, those who, however pure, harmless and comparatively free from sin during their lives, have been so engrossed with some particular idea in connection with one of the human māyās as to pass away amidst that all-absorbing thought; and, thirdly, persons in whom an intense and holy love, such as that of a mother for her orphaned children, creates or generates an indomitable will fed by that boundless love to tarry with and among the living in their inner selves.

“The periods allotted for these exceptional cases vary. In the first case, owing to the knowledge acquired in his condition of Anuttara Samyak Sambodhi—the most holy and enlightened heart—the Bodhisatwa has no fixed limit. Accustomed to remain for hours and days in his astral form during life, he has power after death to create around him his own conditions, calculated to check the natural tendency of the other principles to rejoin their respective elements, and can descend or even remain on earth for centuries and millenniums. In the second case, the period will last until the all-powerful magnetic attraction of the subject of the thought—intensely concentrated at the moment of death—becomes weakened and gradually fades out. In the third, the attraction is broken either by the death or the moral unworthiness of the loved ones. It cannot in either case last more than a lifetime.

“In all other cases of apparitions or communications by whatever mode, the ‘spirit’ will prove a wicked ‘bhūta’ or ‘ro-lang’ at best—the soulless shell of an ‘elementary.’ The ‘Good Doctrine’ is rejected on account of the unwarranted accusation that ‘adepts’ only claim the privilege of immortality. No such claim was ever brought forward by any eastern adept or initiate. Very true, our Masters teach us ‘that immortality is conditional,’ and that the chances of an adept who has become a proficient in the Alaya Vijñāna, the acme of wisdom, are tenfold greater than those of one who, being ignorant of the potentialities centred within his Self, allows them to remain dormant and undisturbed until it is too late to awake them in this life. But the adept knows no more on earth, nor are his powers greater here than will be the knowledge and powers of

the average good man when the latter reaches his fifth and especially his sixth cycle or round. Our present mankind is still in the fourth of the seven great cyclic rounds. Humanity is a baby hardly out of its swaddling clothes, and the highest adept of the present age knows less than he will know as a child in the seventh round. And as mankind is an infant collectively, so is man in his present development individually. As it is hardly to be expected that a young child, however precocious, should remember his existence from the hour of his birth, day by day, with the various experiences of each, and the various clothes he was made to wear on each of them, so no 'self,' unless that of an adept having reached Samma-Sambuddha—during which an illuminate sees the long series of his past lives throughout all his previous births in other worlds—was ever able to recall the distinct and various lives he passed through. But that time must come one day. Unless a man is an irretrievable sensualist, dooming himself thereby to utter annihilation after one of such sinful lives, that day will dawn when, having reached the state of absolute freedom from any sin or desire, he will see and recall to memory all his past lives as easily as a man of our age turns back and passes in review, one by one, every day of his existence."

We may add a word or two in explanation of a previous passage, referring to Kwan-yin. This divine power was finally anthropomorphized by the Chinese Buddhist ritualists into a distinct double-sexed deity with a thousand hands and a thousand eyes, and called Kwan-shai-yin Bodhisatwa, the Voice-Deity, but in reality meaning the voice of the ever-present latent divine consciousness in man; the voice of his real Self, which can be fully evoked and heard only through great moral purity. Hence Kwan-yin is said to be the son of Amitabhâ Buddha, who generated that Saviour, the merciful Bodhisatwa, the "Voice" or the "Word" that is universally diffused, the "Sound" which is eternal. It has the same mystical meaning as the Vâch of the Brâhmans. While the Brâhmans maintain the eternity of the Verbas from the eternity of "sound," the Buddhists claim by synthesis the eternity of Amitabhâ, since he was the first to prove the eternity of the Self-born, Kwan-yin. Kwan-yin is the Vâchishvara or Voice-Deity of the Brâhmans. Both proceed from the same origin as the Logos of the neo-platonic Greeks; the "manifested deity" and its "voice" being found in man's Self, his conscience; Self being the unseen Father, and the "voice of Self" the Son; each being the relative and the correlative of the other. Both Vâchishvara and Kwan-yin had, and still have, a prominent part in the Initiation Rites and Mysteries in the Brâhmanical and Buddhist esoteric doctrines.

We may also point out that Bodhisatwas or Rahats need not be adepts; still less, Brâhmans, Buddhists, or even "Asiatics," but simply holy and pure men of any nation or faith, bent all their lives on doing good to humanity.

(To be continued.)

THE PSYCHOLOGY OF DREAMS

THE collectivity of Lives united in a single stream of evolutionary progression makes up indifferently a being, an earth, a planet, a solar system, a universe. In little or in great, each and all of these Lives is a Soul, the out-breathing of the One Life, or Spirit, which manifests periodically for purposes of the collective progress of the countless *lives*.

Each Soul is integral and an indivisible part of an undifferentiated whole. It is eternal, beginningless and endless in its nature. This at once implies that there are two *aspects* of immortality: that of the whole and that of the "parts." The fact is one, but the knowledge of that fact is *inherent* in the whole, not in the parts. The parts, or Souls, have to acquire that knowledge, each for itself. This, then, is the purpose of all action or manifestation—that the parts may acquire the knowledge of the whole; in order that through the *Ever-Becoming*, every Soul in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, re-ascending at each new period higher and nearer the final goal; that each "atom," we say, may reach through individual merits and efforts that plane where it re-becomes the one unconditioned ALL.

Spirit, then, in any and all states, is that collectivity of Souls which has already acquired SELF-consciousness, and Matter is that collectivity of Souls which has not yet acquired it. Neither Spirit (or Consciousness) nor Matter (or unconsciousness) is to be regarded as an independent reality, but as the two aspects or poles of that Absolute Principle which antedates and underlies all conditioned or manifested being: IMMORTALITY, conscious in the one case, unconscious in the other.

Between pure Spirit, or the state of full and complete SELF-consciousness, and Matter, or the state of complete ignorance of the own nature of the Soul, there lies that immense field of the gradations of acquired intelligence ranging all the way from the Spiritual or divine, through the psychic or semi-divine; the intellectual; the passional; the instinctual or *cognitional*; the semi-corporeal, and the purely material or physical natures. All these are included in the term *Fohat* of the *Secret Doctrine*.

These septenary degrees of intelligence cover all and everything in manifested existence, and all such terms as "the evolution of Soul and Spirit under the rule of law *inherent in the whole*;" "the seven principles;" "the seven Hierarchies of Being;" "the seven states of matter;" "the seven planes of cosmos;" "the seven states of consciousness," and a multitude of other words and phrases—all these refer to the varying actions and inter-actions which proceed from the infinite Hosts of Souls engaged in the *expression* of the

intelligence so far acquired, and the receiving of the *impression* of further intelligence. All these evolve and progress *cyclically*, that is, passing from one into another, in a *double*, centrifugal and centripetal, way, *one* in their essence, *seven* in their aspects.

Each is Atman, or SELF, each is Buddhi, or the impressions already received, the intelligence of the whole so far acquired; each is Manas, the intelligence so far acquired expressing itself in action in, on, and through the others. It is not Atman *and* Buddhi *and* Manas; it is *Atma-Buddhi-Manas*, one and inseparable, now and forever, in each Soul.

Evolution, therefore, is triple: the Atman in each clothed in Buddhi; the Buddhi in each clothed in Manas; the Manas in each clothed in "matter" or ignorance, with which it struggles; everywhere and always the One expressing Itself through the many; the many receiving everywhere the impress of the One. Or, putting it in another form of words, evolution is always, at one and the same time in each Soul, Spiritual, or Monadic; intellectual or psychic; and physical or material.

In a collective way humanity as at present constituted is a visible representation of the Intellectual or psychic evolution working in and on the physical; and invisibly, a representative of the spiritual or monadic evolution working in, on, and through the intellectual and physical. For the basis of the activities here of that collectivity of Souls called Man is "mind," or mentality—the so far developed expression of Manas on the plane of materiality; Manas, urged forward by Buddhi which *knows*, seeking further elevation of itself and further uplifting of those lesser and more ignorant Souls that we denominate "matter," but which are none the less lives or Souls which have in them all our potentialities, and which will become "men" in the enormously distant future, and which the Buddhi in them, no less than the Buddhi in ourselves, binds together, so that we may give, and they may gain, the right impetus along the "path of perfection." Thus, to borrow the graphic phrase of Mr. Judge, to each Life all other Lives are *the Sheaths of the Soul*.

There is, consequently, no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane of Mind, which has in its turn an appropriate smaller plane for every "form" of Life, from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, one and the same *Atma-Buddhi-Manas*, differing only in its "incarnations," i. e., its changes of "form," internal and external, changes of body and changes of intelligence. It is not merely a passage of the impersonal Monad or Soul through many and various forms of matter, as in the case of external evolution, but a journey of the "Pilgrim-Soul" through various *states of not only matter* but Self-consciousness and self-perception, or of *perception* from *apperception*. Thus the evolution of the internal or real MAN or Soul is purely spiritual.

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Paranirvana, he reigns unconditionally.

Therefore it is, that from the standpoint of *Psychology*—the consideration of things and actions from the standpoint of Soul, not the consideration of the soul from the standpoint of actions and things—that the Universe and everything in it is called *MAYA*—a dream—because all is temporary therein from the ephemeral form and existence of a fire-fly to that of the Sun. Compared to the eternal immutability of the *One Life* and the numberless *Lives*, and the changelessness of that Principle which each Soul is, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp.

Yet, the Universe is real enough to the conscious beings in it, whose intelligence is as unreal as itself, because both are partial, incomplete, thinking the part the whole. Nothing on earth has real *duration*, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals, the Spiritual product of evolution which we call the future, to its Psychic counterpart that we name the past. Thus, Time is only an illusion or "dream" produced by the *succession of our states of consciousness* as we travel through eternal duration. Nothing is permanent except the one hidden absolute existence that each Soul is. The forms belonging to every plane of being, up to the highest Dhyan-Chohans, are, in degree, of the nature of shadows cast by a magic lantern—our Intelligence—on a colourless screen—Matter. This Hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a "Host," truly; each with its separate individuality or life, and its limited freedom of action—the expression of intelligence; and its limited responsibilities—the impression gained of the regnant Unity; each contained in a larger individuality, to which its own "interests" are subservient, and each containing lesser individualities in itself.

Thus it is that *Light on the Path* sayeth: "The whole nature of man must be used wisely by the one who desires to enter the

way. Each man is to himself absolutely the way, the truth, and life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful, complex, separated life exists, then indeed, and then only, he is upon the way."

And thus also it is that the *Karma* of any Soul, or any collection of Souls, whether called a being, an earth, or a Universe, is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding evolutionary stream—the *Buddhi* of every *Manas*, the *Manas* in every form, however simple or however complex. So that there is no *Karma* unless there is a being to make it or feel its effects. The *action*, that of Soul; the reaction, that of *all* Souls: Intelligent Law.

Maya, dreams or illusions, is an element which enters into all finite things, for everything that exists has only a *relative*, not an *absolute*, reality. *Samvritti*—relative knowledge—is called in *The Voice of the Silence* "origin of all the world's delusions," or dreams. It is *samvritti* to imagine that temporal things are permanent, to mistake a part for the whole. These are the appearances which the hidden noumenon assumes; they always depend for any observer upon his power of cognition. We cannot cognize the one hidden absolute reality directly, so long as we have sense instruments which bring only material existence into the field of our consciousness.

Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling, the working aspects of *Atma-Buddhi-Manas*. They are inseparable and convertible aspects and represent *Consciousness in action*.

Dreamless sleep is one of the seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the "mind" comes into action; or, to express it in another way, the individual is conscious in a different plane of his being. Not being remembered in the waking state it *seems* a blank, just as the sleep of the mesmerised subject seems to him an unconscious blank when he returns to his normal condition, although he has been talking and acting as a conscious individual would. During deep sleep, ideation ceases *on the physical plane*, and memory is in abeyance, because the organ through which the Ego manifests ideation and memory on the physical plane, has temporarily ceased to function. For Soul can only act on any plane through an appropriate basis or vehicle. But, whatever the plane our consciousness may be acting in, both we and the things belonging to that plane, are, for the time being, our only "realities." This is what is meant by *maya*. And from the standpoint of the assumed "reality" of the particular plane we may be acting in, we necessarily form all our

opinions, judgments and conclusions as to other planes, and esteem them to be illusions, hallucinations, "dreams." And worse still, on the same false basis of the assumed "reality" of the plane we are acting in, we form our beliefs and dogmas, our creeds and religions, our philosophies and sciences, and our ideas of God, Law, Nature, and ourselves. This is what is meant by *samvritti*.

True psychology, therefore, is the consideration of any and all states from the standpoint of the Soul, the consciousness that evokes, sustains and perceives them. Doing this, we begin to perceive that during the stages through which we have passed we mistook shadows for realities, and that the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last we have reached "reality;" but only when we shall have reached the Absolute Consciousness *and blended our own with it*, shall we be free from the delusions produced by *Maya*—"dreams."

We are now prepared to consider some phases of those states of consciousness known to us in the waking state as "dreams," as well as the composite nature of the waking state itself.

(*To be continued.*)

SECRET DOCTRINE EXTRACTS*

The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature"¹ is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyān Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested *Logos*, and constitutes at one and the same time the *MIND* of the Universe and its immutable *LAW*.

* From the Original Edition Vol. I, pp. 277-278; see Vol. I, p. 298 Third Edition.

¹ Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the *ABSOLUTE* consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals a *consciousness of their own*. All he can say is, that this consciousness is beyond his comprehension.

FIRST STEPS OF DISCIPLESHIP

TRUE knowledge comes slowly and is not easily acquired. This is seen and experienced by every one, in the nursery, in the school, in the affairs of adult life. How much more is it the case with what is generally known as Occultism, or true Theosophy.

Wisdom is not made and it cannot be devised. Each has to acquire it for himself, and it can be acquired in one way only, by study and application. This means self-induced and self-devised efforts. Every student soon becomes keenly and painfully conscious of the tremendous and sustained efforts necessary to overcome the inertia and mental lethargy of his nature, his fears and despondencies.

All of us will act under compulsion—the prick or the stimulus of want, of ambition, of appetite or self-preservation. The fear of loss, the hope or desire for gain, the lust of possession in some form—these are the familiar incentives to effort and study how to increase our ability. But Occultism not only furnishes us no motives comparable with these, it tells us at the very beginning that these incentives must be deliberately and consciously set aside, or we are fore-doomed to failure.

The first step in discipleship, therefore, is not a gain. It is not something added to what we already possess. On the contrary, it sternly calls for the "sacrifice", or throwing away, of the very basis and spring of action that governs all human efforts. We are to study harder than we have ever studied before, we are to work more assiduously than any slave at his tasks. We are denied the consolation in the midst of our fatigues of encouraging ourselves by thinking of the rewards we shall receive and the luxuries we shall enjoy when we shall have triumphed over the obstacles in the path we have chosen. Even we are plainly told that the consolations of religion, of prayer and of peace, are of no avail; that on this path the Gods we have known and relied upon are of no help—more, that such reliance can only result in failure. No babe born into the world is so helpless as the newly born disciple of Occultism. He is weaponless, defenseless, with no tender parents to provide his every need. Instead of having no occupation but to sleep, eat, and croon at the sunlight dancing on the wall, as the babe, he has to fight like a warrior, but with bare hands against an aroused and implacable foe.

What earthly reason, then, is there, that we should become a Disciple; what earthly hope is there for us to succeed? The answer is that there is none. There was no earthly reason why a Buddha or a Christ should have become a Teacher and an exemplar of Occultism. There is no earthly reason why any one should try to follow the path they showed. He must indeed be mad who knows aught of the life of H. P. Blavatsky or William Q. Judge, to

dream for a moment that there is any earthly reason for emulating their example.

If we are to become disciples, then, it will be well for us to examine scrupulously and carefully our reasons for doing so. Unless our examination of history and of ourselves provides us with something higher, deeper, truer and more powerful than any earthly or human motives and reasons whatever, we would better let Occultism severely alone and limit ourselves to the path marked out for those who "fear God and honor the King." For no human incentives to action will sustain us in this fight. Our resolves will melt like those of the aspiring youth in the Grecian myth and we will fall, exhausted, broken winged, bruised and bleeding, back to earth, and our case be pitiful indeed.

Yet there have been Buddhas and Christs in all the ages. There have been and there are now men who have been moved to study their teachings and emulate their example, as They themselves did of others before them. For there must once have been a time when Buddha and Christ were sinning mortals like ourselves; a time when They, too, like ourselves, came to consider the great resolve. Unless They were once like ourselves, what hope for us to succeed, what reasons for us to weigh, to adopt, to risk our all upon the hazard of?

We have to replace the old motives with more profound ones, the old reasons impelling us to action with more valid ones, the old consolations with more powerful ones. We have to leap right away from our present standpoint, the human one, and lay fierce hold on the divine motive, the divine reason, the divine consolation. The initial step is not in a choice of circumstances. It is not in a choice of body or mind, or the addition of a new set of ideas to those we now hold. All these are the results of our former living. They constitute our present world and we are not to try to escape from the world we ourselves have made. That is impossible. Nor can we at once change that world by a wish or resolve. Would that we could, for then Discipleship would be easy, knowledge a gift and all worlds a paradise.

It is something of a consolation to lean on to know that others have made the great choice before us; that from time to time in the world's history others have come amongst us setting the divine example. We shall need all the consolations we can give ourselves, for our wounds will be many and their only salve, their only alleviation for the Disciple in his earlier steps, is that others have been before him. How great and real and sustaining is that consolation, and what reasons it discloses, what motives it inspires and strengthens, is not apparent at first glance, or on a casual reflection.

The fact that they could consider a basis the exact opposite of the moving cause of human action, and that we also are considering the same basis, at once establishes a kinship between us. The fact that they chose the divine basis with full knowledge of what

they were casting aside, is a distinct encouragement to us to make the same choice. That choice made we become conscious of more than a kinship; there passes through us, like the breath of a supernatural springtime, the feeling of Their Brotherhood with us; of our brotherhood with Them. Elder brothers and younger, but brothers. The more this feeling is harbored, the more it is dwelt upon, the more the terrible sense of our desolateness departs, to be replaced by the sense of the nearness of these Elder brothers. We are not alone. We are in the midst of the invisible and silent, but near company of all those who have made the great resolve. We are breathing the same air with them. In that atmosphere there is no sense of loss, nor any sense of gain. Rather there is the swelling gratitude that at last we have found our own, the rising tide of the great compassion that makes us ache in the midst of our joy for longing that all men should share this heavenly love.

In this feeling we find the all-sufficing motive to do by others as has been done for us. We know now why the Christ took up the cross, why the Buddha wore indifferently royal robes or the mendicant's rags, why H. P. B. was indifferent to hate, to calumny, to pain, disease and suffering through her long years of martyrdom. We are not affrighted that the same externalities await us. Only their bodies dwelt here. They themselves were inhabiting the free spaces of the spiritual life, and the very law of Their being impelled them to take on mortal life and make of that mortal life a bridge for all their fellows, cost Them what it might.

That they could do this is the proof of their divinity. That we can long and determine to do likewise is proof of our divinity also. That we can believe and see that even as Their Sacrifice was not in vain for us, so ours shall not be in vain for others; that the divinity in them is no special acquisition, and in us no special gift or privilege, is likewise proof that the same divinity is in all mankind; that we are all Brothers, some wiser, some more ignorant, some in total darkness regarding the kinship of the spirit. Thus the disciple finds a consolation that is spiritual, not human, reasons that are eternal, not transitory, motives that are divine, not personal.

And this is the basis we must find or Discipleship is but a dream, not an enduring reality. It is there. It can be found. But it must be sought for in the consideration of the highest in us. And it must be recurred to again and again till this meditation becomes constant, the unchanging basis of all our life and effort here. Our work lies here, here in these circumstances, in this body, with this mind, in the midst of the ideas which constitute the world in which we live and of which we will to be a part. Only here can that work be done. But our consolations, our reasons and our motives, we must seek elsewhere, and finding them, treasure them, nourish them, hold them as a thing sacred and apart from any earthly taint whatever. The highest earthly living is a thing mixed and clouded. "All human acts are involved in faults as a fire is

wrapped in smoke." Our reflection then must not be from below upward, from the smoke into the fire, but from above downward, from the fire through the smoke. Earthly things and human life are but means to an end, but fuel to the flame of spirit. It is in spirit and from spirit alone that we can ever hope to find wisdom and the strength needed for Discipleship, and in the stress and storms of human, earthly life, it is easy for the Soul to loose its hold upon the spirit. That hold, that channel of strength and wisdom, lies in the motive, the reason, for our discipleship. It can be found in all sacred teachings but if it is not found and laid hold of mightily in ourselves, in the perception of our own divinity and that of all others, the fire will go out and we be plunged into the darkness more deeply than ever. The assuagement and the consolation to be found in the contemplation of the divine exemplars must be fed with our own sacrifices, or the divine fervor of abnegation that alone can weld principles and practices will depart from us and we become fuel to the passions of the earthly nature in us.

This recognition of the divine motive and the divine reason for discipleship is the beginning of the Path, for it is the beginning of the separation of the Soul from the body. If the discipleship is to be achieved, the separation must go on to completeness. For the ordinary man the only separation of the Soul from the body is at death. During life the Soul has been but the servant to the bodily existence. Knowledge has not been gained. So when a new birth is undertaken Soul once more becomes the slave of the bodily life, entering no wiser, because it departed no wiser, as indeed is also the case each morning when we waken to a new day.

But the choice made, Soul henceforth must cleave ever more closely to Spirit, and that can only be through meditation upon the divine motive and the divine reason which must govern our human conduct within and without. Too much we endeavor to find sustaining reasons in the results that seem to flow from our actions. There will be both failures and successes here. If we attend to the one, vanity and pride grow a yard in a night. If we attend to the other, despondency and despair will be our portion. Rather we must turn inward and re-view the basis of our discipleship. Circumstances did not make our choice: How then should any outward things affect us?

As beginners we still look outward; upon successes and failures, upon friends and foes, upon the thousand changing things of life here. And inwardly we meditate upon them as our successes, our failures, our friends, our foes, our changing life. This is to err greatly and grievously. We are to look outwardly only to see the work at hand and do it. "Cast but thine eyes on the duties of thy particular tribe and it will ill become thee to tremble." *All* circumstances, as they arise, are due to *past* Karma, and what we are to do is "to burst the bonds of Karma and rise above them." Our road lies toward Knowledge, toward emancipation from Karma, and is therefore the path of the Spiritual Will.

Meditation and action from the *chosen* basis, in any and all circumstances, is the path of discipleship. It forms the theme of the second and third chapters of the *Bhagavad-Gita*. Other men act in this or that direction from this or that impulse, but their choice is always dictated by the circumstances in which they find themselves. It is not really choice. It is necessity or Karma. But the disciple's actions and the disciple's meditation proceed from *choice*, not circumstances or necessity. If he is to adhere to that position, if he in his turn is to become a pioneer and an Elder Brother, he must constantly reinforce his choice by looking in the only direction where reinforcement is to be had, in the message and example of the chosen Teacher, and by feeding his heart upon them.

There is here no room for elation or despair because in this meditation and its fruits there is no room for any earthly thing. Reading, studying, pondering, *dwelling* on the inner choice and its inner basis, the disciple soon ceases to weep over his personal fortunes, grows deaf to the cries of the personal nature, and his voice loses its assertiveness. He looks and listens only to the inner, the divine Self. He is no longer alone or lonely. The divine becomes the personal, because the personal has been transformed into the divine. "He rests, goes forth, does his work, and returns."

This is Discipleship. Its last step is contained in the first, the initial step. Any earnest man can take them. Choice, meditation, action, are the initial steps. Continuance in them is the Path.

EXTRACTS FROM LUCIFER*

"A stone becomes a plant; a plant, an animal; an animal, a man; and man—a god." (Hermetic Axiom.)

"At the beginning of every Manvantara (life-cycle) the natural tendency of every Deva (god) is *manward*. A Deva drops its essence into the body of a plant and becomes a stone; from the rocky womb, it creeps into the moss and plant; thence Karma carries it into an animal, and there it remains, until united with Alaya's light, after which the animal blooms into thinking man. It is the latter who furnishes every new Manvantara with intelligent and wise architects and builders."

(*Esoteric Cosmogenesis* of the East.)

"This is unscientific," says the Darwinian.

"This is heretical," echoes the theologian.

"It is, nevertheless, a fact," puts in the Occultist.

* These extracts, together with others, were printed by H. P. Blavatsky in *Lucifer* for February, 1891. The title used is our own.—Ed. THEOSOPHY.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER III.

INTRODUCTORY REMARKS.

IN our study of the "Ocean", we must ever bear in mind the sequence of its chapters. The First Chapter presents the fact, as well as evidence of, the existence of Masters of Wisdom, the results of evolution of past civilizations. It is from this body of perfected human beings that all Divine Teachers and Reformers have come; all great religions of the world have sprung from teachings of one or more of Their number. What They have given out to Their disciples and to the people of any period, was necessarily limited to the power of assimilation and use by the minds of the time, but the basic ideas and principles have ever been the same. That which is now given out by Them is known as "Theosophy", and has been recorded in books accessible to everyone, and is in fact a more complete revelation than the world has any record of. Because of the general intelligence of this present period, it was possible to so present the knowledge the Masters desired to convey to humanity—in books, a fact which avoids the danger of intermediaries and interpreters, with their assumed authoritative statements and perversions, and places the enquirer face to face with the "message" itself.

The Second Chapter, as we have seen, deals with the general laws governing the universe as a whole; and the present Third Chapter deals particularly with our Earth, its nature and formation; its relation to other planets, its present stage of development, and that of the human egos who people it and are definitely connected with it, as well as the several stages yet before us and it.

Under the general laws governing all manifestation, our Earth is shown to be of a seven-fold nature, its evolution or unfolding proceeding from within—from the finest substance by successive stages to the most dense and concrete forms of matter. We will therefore understand that all forms and all beings unfold in a similar

way, and that in each case all the stages of densification are present and intermingle at every point; in other words, the first state of substance is not destroyed or changed by the formation of the more concrete stages; the second stage is contained within the first, the third stage within the first and second and so on; at the same time these stages must not be conceived of as being separate like the layers of an onion, but as being ever present one within the other at every point, intermingled and interblended. And we have further to remember that it is consciousness and intelligence that are the producers of every form, and state of substance or matter; from the smallest atom to the most highly evolved being, every form is an expression of the degree of intelligence within.

Q. The chapter speaks of "Egos" coming from the Moon chain, should we not rather call them "Monads"?

A. Why should we call them monads when the Teacher says "Egos"? Ego means a self-conscious being, the triad Atma-Buddhi-Manas, and "Monad" refers to Atma-Buddhi, the universal spirit and the consciousness unfolded in every kingdom and every class of being. "Monad" applies to the mineral, vegetable, animal and human—as well as other kingdoms not under consideration.

Q. What is meant by "the Earth is an entity and not a mere lump of gross matter"?

A. There is no such thing as gross matter existing of itself. All forms of matter are the productions of different degrees of intelligence. The earth is an entity because it is a *combination* of many degrees of intelligence in their evolved forms. Our bodies are entities; they are composed of many small lives, all working coordinately for the benefit and use of the greater intelligence which brought them together—the ego—and who has trained them in their separate modes of coordinate action.

Q. Has the Earth a synthetic consciousness, a ruling intelligence?

A. Not in the sense of any particular being. The so-called Rulers of the earth and the seven planets most directly connected with the earth—such as Venus, Mars, Mercury, &c.,—are *classes* of beings, each class constituting a hierarchy, the influence of which acts as a whole upon other classes. Each hierarchy has its own specific quality and kind of influence. The synthetic or binding power is that of the spiritually self-conscious beings; the universe is ruled and guided from within.

Q. In the Secret Doctrine (Vol. II, page 87) it says: "There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous . . ." Then the physical and animal are not the same?*

* Original Edition; see p. 92, Third Edition.

A. Evidently not. The word "animal" in this case means the evolution from below, from the mineral and vegetable kingdoms to the animal; whereas "physical" here means a form evolved from the matter (lives) of the three lower kingdoms by self-conscious beings (egos) for their occupation, use, and as instruments on the terrestrial plane. The physical evolution is the link which affords contact for self-conscious entities with the lower world.

Q. What is a Round?

A. As the Secret Doctrine discloses, there are seven states or conditions of our Earth united in one mass. Evolution begins in the highest state of substance and works downward upon and through three further more condensed stages, making four in all; having reached the fourth or lowest stage, evolution works upward through the stages produced and worked in during the descent, all the experience gained in the descent being carried into the higher stages. Each time the evolution begins in the highest stage and returns to it again is called a "Round".

Q. What does each Round produce?

A. To give the Sanscrit words which designate the elements produced would not be useful at present, but we can understand the significance of such words as Fire, Air, Water, Earth as correspondences. Each Round develops One Element and a nature and humanity corresponding to it. The Earth, such as we know it now, had no existence before the Fourth Round. The earth was fiery, cool and radiant, as were its ethereal men and animals during the First Round; luminous and more dense and heavy during the Second Round; watery during the Third; earthy during the Fourth Round. With the evolution of the elements come the development of the senses. Each element adds to its own characteristics those of its predecessor—thus:

1. Ether	Hearing	Sound
2. Air	Touch	Sound and Touch
3. Fire	Sight	Sound, Touch and Color
4. Water	Taste	Sound, Touch, Color, Taste
5. Earth	Smell	Sound, Touch, Color, Taste, Smell

Ether corresponds to Sound-vibration, and precedes the differentiated elements. Air properly comes next, for it is *everywhere felt*; the others follow in natural sequence.

Q. Why is it that while we are in the Fourth Round only we have Five Senses?

A. We are past the middle point of the Fourth Round, but we are in the *Fifth Sub-Race* of the *Fifth Root Race*. Animals have five senses as well as Men.

Q. Why is it that animals have keener senses than Men?

A. Animals depend upon their senses for selecting food, avoiding dangers, &c. In their wild state these senses are very keen because of that dependence; domesticated animals lose much of that

keenness. Man depends upon mind and desire, the senses being largely auxiliaries to desire, and also being dulled by excessive and abnormal variety of usage.

Q. What is a Round? Would circling around the seven centers of consciousness on one plane of substance be a Round?

A. The answer to, "What does a Round produce?", in a previous question should be thought over. The latter part of the question is ambiguous. Each unit is a center of consciousness. All units pass through seven states of substance, beginning with the most ethereal to the most concrete (the fourth stage, the physical) then ascending from that stage through and back to the most ethereal again plus the experience gained. Each Round repeats this "circling" in a more condensed way until the middle point of the Fourth Round, when the process tends towards an etherealization in each succeeding Round, until at the end of the Seventh Round all units have arrived again at the starting point plus the experience gained. (See Diagram, page 153, S. D. Vol. I.)*

Q. What is the "Fourth Dimension"?

A. The term is a mistaken one: there are not "four dimensions", but "three"—*viz.*, length, breadth and thickness. What scientists are endeavoring to postulate in the use of such a term is a perception of the characteristics of matter beyond the generally recognized three-dimensional one. The following from the Secret Doctrine is on this subject:—"Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it 'NORMAL CLAIRVOYANCE'; thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the productions of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter*. The three dimensions belong really but to one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term 'dimension' itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter . . . from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also." (S. D. Vol. I, pages 251, 252.†)

* Original Edition; p. 177, Third Edition.

† Original Edition; p. 272, Third Edition.

Q. Are the preceding Globes contained in the ones that follow?

A. Neither the primordial substance from which all other grades are produced, nor these other grades themselves disappear during the concretion of matter. All that has been accomplished in the way of manifestation remains as lines of communication, step by step from the highest to the lowest. The globes are united in one mass of septenary substances, interpenetrated and interblended. All substances and forms of matter are produced by the "Soul" and exist for Its purpose, and are parts of a continuous process. Just as the elements "fire, air, water and earth" are interblended in our bodies and constitute them, so with the earth we live on.

Q. You spoke of the internal power being all the power there is. Is there not an external power between the planets in their rotary motion?

A. The external power of anything springs from and is maintained by the internal power at the center of everything. We speak of the centrifugal and centripetal forces as being those which maintain the equipoise, but forces do not exist of themselves, they are the exhibitions of "energy" and energy is always produced by beings, either singly or in mass. Consciousness is at the root of all being.

Q. What is meant (page 23) by "the earth is one of seven globes, in respect to man's consciousness only"?

A. As before explained, the earth is composed of seven states or degrees of substance. Man also has seven principles or "sheaths of the soul", corresponding to and in relation with the substances of which the earth is composed; in other words, the various embodiments or principles of Man are drawn from the various substances which compose the earth as a septenary mass. When Man is functioning through the physical body, he is conscious of the physical plane, or physical state of the globe. The others not being perceived are non-existent as far as his physical perceptions are concerned. When he functions on a higher plane of consciousness and substance he sees that state of the globe and not the physical, and so on with all the rest. He does not go anywhere in order to function on higher states of the globe, but uses a higher principle within "himself". So, while there are seven states of our globe, they are only existent for Man when he perceives them. In the S. D., pages 604, 605, Vol. I,* the following statement is made: "When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and in us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses."

*Original Edition; p. 662, Third Edition.

Q. Can Man be conscious on more than one plane at a time?

A. He cannot be fully conscious on more than one plane at a time; attention divided between two planes would give a mixed and divided perception of both.

Q. How could a perfected man, being consciousness itself, be unconscious on any plane?

A. There is some confusion in this question. "Consciousness itself" indicates the power, or ability to perceive, regardless of its application to any particular plane or thing. Being conscious on any plane means the applying of one's power to perceive, to the objects of that plane.

Q. We speak of the Lunar Pitris as our physical progenitors, does that mean that they were devoid of intelligence?

A. Intelligence is at the root of all forms, but there are many degrees of intelligence. The Lunar Pitris are that form of physical embodiment which was evolved on the Moon and used by incarnating egos on that planet. They represent and are the Physical line of evolution; as the Secret Doctrine says, they are our physical progenitors; our bodies are the continuance of that line.

Q. The moon is said to be a dead planet, and the statement made that it affects the earth. How can a dead planet affect the earth or its organisms?

A. The Moon is the former habitation of the stream of evolution now going on on this earth. As a congeries of progressive beings, it is disintegrating; its higher beings and principles are now proceeding on this planet and constitute it as it now is. Yet the Moon as a decaying world still exists, as a corpse exists after the departure of the living person who inhabited it. The corpse decays and the lives which compose it tend to separate and enter into their respective kingdoms. In this separation of lives and elements, an effect is produced, some of which is beneficial to the living organisms and some deleterious. If we remember that the Moon represents the Kama Rupa, as well as the physical body of that planet, and apply what we know of the Human corpses and Kama Rupas to it, we may obtain a better conception of the effects.

Q. What sets limits to the number of Monads that enter the human kingdom?

A. Simply the number of monads that have progressed far enough to enter it. The middle point of this stream of evolution being passed, and incipient humans having to begin as such on the highest plane of substance, and human evolution having reached its Fourth stage in this Round, and also the middle point of the Seven Rounds, monads from the animal kingdom cannot—in the nature of time and opportunity—reach the incipient human stage until the Seventh Round. This is no detriment to them, for their intelligence has not reached that point where they are sensible of the difference, and their progress towards the human point of entrance is not barred in the meantime.

AROUND THE TABLE

BREAKFAST with the Family is usually anything but a household gathering. The exigencies of Doctor's profession seldom permit him to breakfast with the rest; and the other members of the Family are so busy these days that their orbits often do not touch until after mid-day. Doctor preaches hygienic eating, but his own morning habit is to "eat and run". This bright June morning, however, he was lingering over a newspaper before starting on his round of hospital patients; Mother, Spinster and Mentor, breakfasting together for once, were talking over their plans for the day.

"Well, what's the news, Father?" asked Spinster, as Doctor laid his paper down on the table with a slap of decision.

"Most interesting, child, most interesting", chuckled Doctor, "a serious crisis is at hand! A lady from Hollywood writes a letter of protest because some folks out there are going to give a pageant on the 'Light of Asia': shouldn't be permitted in this Christian land—and all that sort of thing."

"Really, Father?" asked Spinster. "But of course, you're joking", she smilingly added. "That kind of intolerance doesn't exist nowadays, especially in California."

Doctor picked up his paper again with a little snort of dissent. "Don't make any mistake, child", he remarked. "'That kind of intolerance' *does* exist—and in California, too, as this letter proves. The ignorance and superstition that give birth to intolerance also exist, as the letter likewise demonstrates. For a lady who writes reasonably good English this correspondent seems about as ill-informed as is possible—and rather proud of it at that. Why *will* people rush into print, Mentor, in regard to matters they know nothing about?"

"Isn't it upon just such matters that human nature most plumes itself for its wisdom", answered Mentor with the utmost innocence of expression. "Seems to me I heard you declaring yourself quite emphatically last evening over modern methods of taxation—and admitting before you finished that you had made no real study of taxation, further than to pay your rates."

There was a general laugh at this, in which Doctor heartily joined. "But I didn't rush into print over it", he declared, tapping the newspaper with his surgeon's fore-finger, "and advertise my ignorance to an appreciative world. Just let me read you this letter", he continued, "I've got a few minutes yet, and I'd like to hear your comments on it. Have I your permission, Mother?" with a glance at the head of the table. "All right, just listen to this"—and then he read the following:

THE "LIGHT OF ASIA."

HOLLYWOOD, June 20.—[To the Editor of *The Times*.]
Kindly give me the same space you allot to the mention of the "Light of Asia," to the production of which as a Christian

woman I wish to register my objections. The men and women actively engaged in the promotion of this enterprise were presumably reared under the care and protection of this Christian nation. Even if these parties were brought up in non-Christian homes, all unconsciously each has breathed in this Christian atmosphere of a nation of high ideals for all women as well as men.

In India twenty-seven centuries of Buddhism have resulted in sorrow and hopelessness. Less than one woman in a hundred in India can read; there is more suffering all the time among women and children than on the battlefields of Europe. The ladder of Buddhism with its top lost in the clouds of many future existences rests at the base on the woman and chief. Yet some sheltered women in this country, perhaps from lack of other occupation actually embrace this heathen doctrine to the exclusion of the gentle, simple faith of their forefathers. Are we to encourage, if not by our presence, at least by our silence, the propagandists of an ancient heathen cult and perhaps see our sons and daughters forsake the Light of the World for the light of Asia?

Doctor paused a moment, and then added, "She signs her name and gives her address, wants to go on record evidently as 'a Christian woman'—to show her Christian charity and Christ-like toleration and love, I suppose."

"That's not nice, Doctor", said Mother warmly. "The letter bespeaks a great deal of self-righteousness, of course, but she meant well enough and we've no right at all to criticise her personally, have we, Mentor?"

"Certainly not", was the answer. "That's the way with so many of us", turning to the Doctor, "we have such a *personal* way of criticising anything and everything. We might look on all these people as *minds*, and then we would find it easier to 'judge the act, and not the person'."

"That's right", agreed Doctor, with a regretful sigh. "I *know* these things, but I'm so apt to revert to the old habits of thought and speech. Almost glad I said it though", he added with a rueful smile, "for now I'll be on guard all day."

"But we can consider the letter itself, can't we, Mentor", asked Spinster, "without violating the admonition 'judge not'? That would not be condemning any person, would it?"

"Certainly not, my dear", answered Mentor gently. "We can consider the statements and acts of individuals impersonally, as *expressions of different minds*, and thus gain further experience and discrimination. But passing judgment on persons, as such, or giving vent to personal condemnation, never will get us anywhere in the line of spiritual understanding or growth. Certainly it violates the ethics of Jesus, which are in no wise different from those enunciated by Buddha, or any other spiritual Teacher.

"But to consider the letter: this writer first seems to refer to 'Asia' as 'India'. Asia is a great continent of which India is

only a single country—and the letter shows a misapprehension even in that minor detail. Again, the writer assumes that Buddhism is the religion of India when such is not the fact. The people of India have many theologies, almost as many as have the 'Christians' of America. In fact India contains something like three hundred different sects, among which the followers of the teachings of Buddha are almost as rare as actual followers of Jesus among Christians."

"But the letter calls our country a 'Christian Nation' ", remarked Mother, as Mentor paused a moment. "Isn't that position quite unwarranted by the facts?"

"It certainly is", was the answer. "Why, the most casual consideration of the *facts* of our boasted civilization will prove that our nation is not Christian—in its social life, its politics, its laws or its commercial basis. We have taken the old Mosaic tradition of 'an eye for an eye and a tooth for a tooth', and made it the basis of our conduct, national and individual. That surely is not Christian, if 'Christianity' means the teachings of the Christ. This writer states that twenty-seven centuries of Buddhism in India have resulted in sorrow and hopelessness—meaning, I presume, the theologies and theological practices and customs of the peoples of India; but it is equally true that twenty centuries of theology among so-called Christians have not brought unity, happiness or freedom from crime and bloodshed. It is also true that practically all the 'Christian' nations of the world are now engaged in a war unequalled in history for its brutish cruelty and appalling ferocity—in fact *Germany is a 'Christian nation'!*"

"Again, the letter mentions the 'simple faith' of our forefathers. That 'simple faith', remember, instigated the Inquisition, drove the Pilgrims and Puritans to our shores, and then supplied the basis for even those fleeing refugees to establish their own cruel persecutions in New England for all who did not agree with them. It is interesting that the 'revelation' of 'Christianity' depends upon a number of isolated and conflicting manuscripts, writers unknown, and found by nobody knows whom. These were translated—often incorrectly, as repeated revisions demonstrate—and called the 'Bible' or 'Word of God'. And yet none of the Bible readers or believers really *know* anything about its truth or its origin; while if they believe all that is included in it, they are believing statements that are mutually contradictory. What kind of intelligence is that?"

"The phrase in the letter that amuses me most", said Doctor, with a chuckle, is that 'ancient *heathen* cult'."

"Yes, that *is* amusing", agreed Mentor, "a naive touch of human nature. The Buddhists call us *heathen*, and we 'Christians' call them *heathen*. Everybody whose theology is different from our 'ology' is a *heathen*, of course—and that settles it! But, our 'sons and daughters', as this writer fears, *are* beginning to break the moulds of superstition and ignorance, *are* beginning to apply to matters religious the same keen intelligence that we give to other de-

partments of life; and the great hope for America lies in this fact. We shall come to see that the teachings of Buddha and the teachings of Jesus are in no wise different; that *all* great Teachers down the ages have taught the same doctrine—the ancient Wisdom-Religion, the truth about all things. We will realize that our theological differences are due to the *interpreters* and their different interpretations that we have accepted—never to the Teachers, the *many* Christs, for these always taught and demonstrated the *unity* of all truth and of all beings. And then will we refuse interpreter and interpretation alike, and seek the Source, the God within. That is the 'Path' of Buddha and the 'Way' of Jesus—the quest of the great ones of all ages. 'The Kingdom of Heaven is *within* you'. 'Seek ye first the Kingdom of Heaven'. These words attributed to Jesus are the admonition of all true Teachers down the ages—Jesus, Those who preceded Him, Those who came after Him. These beings *all* have taught the same old Wisdom-Religion. It is called 'Theosophy' today; it was called by other names at other times; the teaching is always the same, whatever the language, the parables, the terminology, the name."

* * * * *

Doctor looked at his watch and hurried for the door, picking up his hat and bag *en route* for the garage.

"What do you think about this pageant anyway, Mentor", asked Mother, rising from the table.

"Oh, I don't think anything about it at all", said Mentor, with a smile. "It seems like a rather unnecessary expenditure of effort these days, when there is so much *real* work to be done, both outward and in the spreading of true ideas. But we have nothing to do with it, and it is none of our business."

"Isn't that just so", declared Spinster. "If we only attend to that which is distinctly our own business, we won't have any time or inclination to criticise others for doing what *they* see to do, will we?"

SECRET DOCTRINE TEACHINGS*

. . . The idea of *Absolute* Unity would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the deity being absolute, must be omnipresent, hence not an atom but contains It within itself. The roots, the trunk and its many branches are three distinct objects, yet they are one tree.

* From the Original Edition Vol. I, pp. 58, 59; see Vol. I, p. 89, Third Edition.

THE AWAKENING TO THE SELF*

SHANKARACHARYA'S ATMA BODHA.

THIS awakening to the Self is recorded for those whose inner darkness has been worn away by strong effort, who have reached restfulness, from whom passion has departed, who seek perfect Freedom.

Among all causes, wisdom is the only cause of perfect Freedom; as cookery without fire, so perfect Freedom cannot be accomplished without wisdom.

Works cannot destroy unwisdom, as these two are not contraries; but wisdom destroys unwisdom, as light the host of darkness.

At first wrapped in unwisdom, when unwisdom is destroyed the pure Self shines forth of itself, like the radiant sun when the clouds have passed.

When life that was darkened by unwisdom is made clear by the coming of wisdom, unwisdom sinks away of itself, as when water is cleared by astringent juice.

This world is like a dream, crowded with loves and hates; in its own time it shines like a reality; but on awakening it becomes unreal.

This passing world shines as real, like the silver imagined in a pearl-shell, as long as the Eternal is not known, the secondless substance of all.

In the real conscious Self, the all-penetrating everlasting pervader, all manifested things exist, as all bracelets exist in gold.

Just like the ether, the Lord of the senses, the Radiant, clothed in many vestures, seems divided because these are divided, but is beheld as one when the vestures are destroyed.

Through this difference of vesture, race, name, and home are attributed to the Self, as difference of taste and color to pure water.

Built up of fivefold-mingled elements through accumulated works is the physical vesture, the place where pleasure and pain are tasted.

Holding the five life-breaths, mind, reason, and the ten perceiving and acting powers, formed of unmingled elements, is the subtle vesture, the instrument of enjoyment.

Formed through the beginningless, ineffable error of separateness, is the causal vesture. One should hold the Self to be different from these three vestures.

In the presence of the five veils, the pure Self seems to share their nature; like a crystal in the presence of blue tissues.

The pure Self within should be wisely discerned from the veils that surround it, as rice by winnowing, from husk and chaff.

Though ever all-present, the Self is not everywhere clearly beheld; let it shine forth in pure reason like a reflection in a pure mirror.

* This article was printed by Wm. Q. Judge in the *Oriental Department papers*, July, 1894.

The thought of difference arises through the vestures, the powers, mind, reason, and nature; but one must find the Self, the witness of all this being, the perpetual king.

Through the busy activity of the powers, the Self seems busy; as the moon seems to course through the coursing clouds.

The vestures, powers, mind, and reason move in their paths under the pure consciousness of the Self, as people move in the sunshine.

The qualities of vestures, powers, and works are attributed to the spotless Self through undiscernment, as blue to the pure sky.

Through unwisdom, the mental vesture's actorship is attributed to the Self, as the ripple of the waves to the moon reflected in a lake.

Passion, desire, pleasure, pain move the mind; but when the mind rests in deep sleep they cease; they belong to the mind, not to the Self.

Shining is the sun's nature; coldness, the water's; heat, the fire's; so the Self's nature is Being, Consciousness, Bliss, perpetual spotlessness.

The Self lends Being and Consciousness, and mind lends activity. When these two factors are joined together by undiscernment, there arises the feeling that "I perceive".

The Self never changes; and mind of itself cannot perceive; but the Self through error believes itself to be the habitual doer and perceiver.

The Self is believed to be the habitual life, as a rope is believed to be a snake; and thus fear arises. But when it is known that "I am not the habitual life but the Self" then there can be no more fear.

The Self alone lights up the mind and powers, as a flame lights up a jar. The Self can never be lit by these dull powers.

In the knowledge of the Self, there is no need that it should be known by anything else. A light does not need another light; it shines of itself.

Putting all veils aside, saying "it is not this! it is not this!" one must find the real unity of the habitual Self and the Supreme Self, according to the words of wisdom.

All outward things, the vestures and the rest, spring from unwisdom; they are fugitive as bubbles. One must find the changeless, spotless "I am the Eternal".

As I am other than these vestures, not mine are their birth, weariness, suffering, dissolution. I am not bound by sensuous objects, for Self is separate from the powers of sense.

As I am other than mind, not mine are pain, rage, hate, and fear. The Self is above the outward life and mind, according to the words of wisdom.

From this Self come forth the outward life and mind, and all the powers; from the Self come ether, air, fire, the waters, and earth upholder of all.

Without quality or activity, everlasting, free from doubt, stainless, changeless, formless, ever free am I the spotless Self.

Like ether, outside and inside all, I am unmoved; always all-equal, pure, unstained, spotless, unchanged.

The ever-pure lonely one, the partless bliss, the secondless, truth, wisdom, endless, the Supreme Eternal; this am I.

Thus the steadily-held remembrance that "I am the Eternal" takes away all unwisdom, as the healing essence stills all pain.

In solitude, passionless, with powers well-ruled, let him be intent on the one, the Self, with no thought but that endless one.

The wise through meditation immersing all outward things in the Self, should be intent on that only Self, spotless as shining ether.

Setting aside name, color, form, the insubstantial causes of separateness, the knower of the supreme rests in perfect Consciousness and Bliss.

The difference between knower, knowing, and known exists not in the Self; for through its own Consciousness and Bliss it shines self-luminous.

Thus setting the fire-stick of thought in the socket of the Self, let the kindled flame of knowledge burn away the fuel of unwisdom.

By knowledge, as by dawn, the former darkness is driven away: then is manifest the Self, self-shining like the radiant sun.

Yet, the Self, though eternally possessed, is as though not possessed, through unwisdom. When unwisdom disappears, the Self shines forth like a jewel on one's own throat.

Separate life is conceived in the Eternal by error, as a man is imagined in a post. But the pain of separation ceases when the truth about it is perceived.

By entering into real nature, wisdom swiftly arises. Then the unwisdom of "I" and "mine" disappears, as when a mistake about the position of north and south is set right.

The seeker, after union, possessed of all knowledge, sees with the eye of wisdom that all things rest in the Self; and this Self is the One, the All.

Self is all this moving world; other than Self is naught. As all jars are earth, so he beholds all as the Self.

Perfect Freedom even in life is this, that a man should shake himself free from all the limits of his disguises, through the essence of Reality, Consciousness, Bliss, just as the grub becomes the bee.

Crossing the ocean of glamor, and slaying the monsters, passion and hate, the seeker for union, perfect in peace, grows luminous in the garden of the Self.

Free from bondage to outward, unlasting pleasures, and returning to the joy of the Self, he shines pure within like the flame in a lamp.

Even when hidden under disguises, let the Sage stand free from them, like pure ether. Though knowing all, let him be as though he knew nothing; moving untrammelled like the air.

Let the Sage, shaking off his disguises, merge himself utterly in the all-pervading One; as water in water, ether in ether, flame in flame.

The gain above all gains, the joy above all joys, the wisdom above all wisdoms; let him affirm that it is the Eternal.

When this is seen, there is no more to see; when this is attained, there is no more to attain; when this is known, there is no more to know;—let him affirm that this is the Eternal.

Upward, downward, on all sides perfect; Being, Consciousness, Bliss; the secondless, endless, everlasting One;—let him affirm that this is the Eternal.

Through the knowledge that nothing is but the Eternal, the unchanging One is beheld by the wise; the aboriginal, partless joy; let him affirm that this is the Eternal.

As partakers in the bliss of that partless, blissful One, the Evolver and all the powers enjoy their bliss as dependents.

Every being is bound to the Eternal; every movement follows the Eternal; the all-embracing Eternal is in all, as curd is in all milk.

Nor small nor great nor short nor long, nor born nor departing, without form, attribute, color, name;—let him affirm that this is the Eternal.

Through whose shining shine the sun and all lights; but who shines not by any's light; through whom all this shines;—let him affirm that this is the Eternal.

All present within and without, making luminous all this moving, the Eternal shines forth glowing of red-hot iron.

The Eternal is different from the moving world,—yet other than the Eternal is naught! What is other than the Eternal shines insubstantial, like the mirage in the desert.

Things seen and heard are not other than the Eternal. Knowledge of reality teaches that all this is the Eternal, the Being, Consciousness, Bliss, the secondless.

The eye of wisdom beholds the ever-present Consciousness, Bliss, the Self, the eye of unwisdom beholds not, as the blind beholds not the shining sun.

The personal life, refined through and through by the fire of wisdom, which right learning and knowledge kindle, shines pure as gold, freed from every stain.

The Self, rising in the firmament of the heart,—sun of wisdom, darkness-dispersing, all-present, all-supporting,—shines forth and illumines all.

He who, drawing away from space and time, faithfully worships in the holy place of the divine Self,—the ever-present, the destroyer of heat and cold, and every limit, the stainless, eternally happy,—he all-knowing, entering the All, becomes immortal.

(Thus the Awakening to the Self is completed.)

CONVERSATIONS ON OCCULTISM*

STUDENT.—What is the effect of trying to develop the power of seeing in the astral light before a person is initiated?

Sage.—Seeing in the astral light is not done through Manas, but through the senses, and hence has to do entirely with sense-perception removed to a plane different from this, but more illusionary. The final perceiver or judge of perception is in Manas, in the Self; and therefore the final tribunal is clouded by the astral perception if one is not so far trained or initiated as to know the difference and able to tell the true from the false. Another result is a tendency to dwell on this subtle sense-perception, which at last will cause an atrophy of Manas for the time being. This makes the confusion all the greater, and will delay any possible initiation all the more or forever. Further, such seeing is in the line of phenomena, and adds to the confusion of the Self which is only beginning to understand this life; by attempting the astral another element of disorder is added by more phenomena due to another plane, thus mixing both sorts up. The Ego must find its basis and not be swept off hither and thither. The constant reversion of images and ideas in the astral light, and the pranks of the elementals there, unknown to us as such and only seen in effects, still again add to the confusion. To sum it up, the real danger from which all others flow or follow is in the confusion of the Ego by introducing strange things to it before the time.

Student.—How is one to know when he gets real occult information from the Self within?

Sage.—Intuition must be developed and the matter judged from the true philosophical basis, for if it is contrary to true general rules it is wrong. It has to be known from a deep and profound analysis by which we find out what is from egotism alone and what is not; if it is due to egotism, then it is not from the Spirit and is untrue. The power to know does not come from book-study nor from mere philosophy, but mostly from the actual practice of altruism in deed, word, and thought; for that practice purifies the covers of the soul and permits that light to shine down into the brain-mind. As the brain-mind is the receiver in the waking state, it has to be purified from sense-perception, and the truest way to do this is by combining philosophy with the highest outward and inward virtue.

Student.—Tell me some ways by which intuition is to be developed.

Sage.—First of all by giving it exercise, and second by not using it for purely personal ends. Exercise means that it must be followed through mistakes and bruises until from sincere attempts at use it comes to its own strength. This does not mean that we can do wrong and leave the results, but that after establishing con-

* This article was first printed by Wm. Q. Judge in *The Path* for November, 1894.

science on a right basis by following the golden rule, we give play to the intuition and add to its strength. Inevitably in this at first we will make errors, but soon if we are sincere it will grow brighter and make no mistake. We should add the study of the works of those who in the past have trodden this path and found out what is the real and what is not. They say the Self is the only reality. The brain must be given larger views of life, as by the study of the doctrine of reincarnation, since that gives a limitless field to the possibilities in store. We must not only be unselfish, but must do all the duties that Karma has given us, and thus intuition will point out the road of duty and the true path of life.

Student.—Are there any Adepts in America or Europe?

Sage.—Yes, there are and always have been. But they have for the present kept themselves hidden from the public gaze. The real ones have a wide work to do in many departments of life and in preparing certain persons who have a future work to do. Though their influence is wide they are not suspected, and that is the way they want to work for the present. There are some also who are at work with certain individuals in some of the aboriginal tribes in America, as among those are Egos who are to do still more work in another incarnation, and they must be prepared for it now. Nothing is omitted by these Adepts. In Europe it is the same way, each sphere of work being governed by the time and the place.

Student.—What is the meaning of the five-pointed star?

Sage.—It is the symbol of the human being who is not an Adept, but is now on the plane of the animal nature as to his life-thoughts and development inside. Hence it is the symbol of the race. Upside down it means death or symbolizes that. It also means, when upside down, the other or dark side. It is at the same time the cross endowed with the power of mind, that is, man.

Student.—Is there a four-pointed star symbol?

Sage.—Yes. That is the symbol of the next kingdom below man, and pertains to the animals. The right kind of clairvoyant can see both the five- and the four-pointed star. It is all produced by the intersections of the lines or currents of the astral light emanating from the person or being. The four-pointed one means that the being having but it has not as yet developed Manas.

Student.—Has the mere figure of a five-pointed star any power in itself?

Sage.—It has some, but very little. You see it is used by all sorts of people for trademarks and the like, and for the purposes of organizations, yet no result follows. It must be actually used by the mind to be of any force or value. If so used, it carries with it the whole power of the person to whom it may be belong.

Student.—Why is the sword so much spoken of in practical Occultism by certain writers?

Sage.—Many indeed of these writers merely repeat what they have read. But there is a reason, just as in warfare the sword

has more use for damage than a club. The astral light corresponds to water. If you try to strike in or under water with a club, it will be found that there is but little result, but a sharp knife will cut almost as well under water as out of it. The friction is less. So in the astral light a sword used on that plane has more power to cut than a club has, and an elemental for that reason will be more easily damaged by a sword than by a club or a stone. But all of this relates to things that are of no right value to the true student, and are indulged in only by those who work in dark magic or foolishly by those who do not quite know what they do. It is certain that he who uses the sword or the club will be at last hurt by it. And the lesson to be drawn is that we must seek for the true Self that knows all Occultism and all truth, and has in itself the protecting shield from all dangers. That is what the ancient Sages sought and found, and that is what should be striven after by us.

THE "BLESSING" OF THE BROTHERS*

[A CORRESPONDENT calls our attention to the paragraph on p. 66 of the pamphlet, *Hints on Esoteric Theosophy*, in which a person not mentioned by name is made to say that he came out to India with us, but "never heard a hint of the Brothers," until afterwards, and asks us to explain. We cannot identify the person meant by the author of the pamphlet, and hence conclude that he is purely imaginary—an effigy set up to hang an explanation upon. For nothing is more certain than that we spoke—too freely as they think—of the "BROTHERS" and their powers long before leaving America. In fact, Col. Olcott mentioned both in public lectures at New York and Boston in the hearing of large audiences. However, let us set the question at rest once for all by re-publishing from a London journal (the *Spiritualist*, for June 28, 1878) a most convincing testimony by an unimpeachable witness. The writer of the letter below was His Serene Highness the late Prince Emil von Sayn-Wittgenstein, A. D. C. of His Majesty the late Czar of Russia, and one of the earliest (and most earnestly interested) members of the Theosophical Society. That a nobleman of such exalted rank should have so openly acknowledged the protecting guardianship of our BROTHERS, was certainly a proof of great moral courage, while his known character for personal devotion to the truth lends an especial weight to his testimony. It is the most usual of things for our Asiatic friends in writing to us to bespeak the "blessing" of the Mahatmas. This results from the surviving tradition of such personal interpositions, handed down from a hoary antiquity. This letter of Prince Wittgenstein ought to strike Europeans as a fact going to show that this inherited belief is not altogether baseless. We shall be more than

* This article was first published by H. P. Blavatsky in *The Theosophist* for March, 1883.

satisfied if at the same time it does not prompt many of them—and many others who are not Europeans—to demand that the "blessing" may also be extended to them. It is only too common for persons who have never done one thing to entitle them to the slightest consideration by an adept, to put in a claim that their diseases shall be miraculously cured, their fortunes bettered, or their idle curiosity satisfied, as the price of their allegiance to the cause of Theosophy. Such persons were never taught, or at least never heeded, the time-honoured maxim of Occult Science, "First Deserve, *then* Desire."—*Ed. The Theosophist.*]

PRINCE WITTGENSTEIN'S LETTER TO THE EDITOR OF THE "SPIRITUALIST."

Allow me, for the sake of those who believe in spirit predictions, to tell you a story about incidents which happened to me last year, and about which I, for months past, have wished to talk to you, without, till now, finding time to do so. The narrative may perhaps be a warning to some of the too credulous persons to whom every medial message is a gospel, and who too often accept as true what are perhaps the lies of some light spirit, or even the reflection of their own thoughts or wishes. I believe that the fulfilment of a prediction is such an exceptional thing that in general one ought to set no faith in such prophecies, but should avoid them as much as possible, lest they have undue influence upon our mind, faith, and free will.

A year and some months ago, while getting ready to join our army on the Danube, I received first one letter, and afterwards a few more from a very kind friend of mine, and a powerful medium in America, beseeching me, in very anxious words, not to go to the war, a spirit having predicted that the campaign would be fatal to me, and having ordered my correspondent to write to me the following words: "Beware of the war saddle! It will be your death, or worse still."

I confess that these reiterated warnings were not agreeable, especially when received at the moment of starting upon such a journey; but I forced myself to disbelieve them. My cousin, the Baroness Adelma Vay, to whom I had written about the matter, encouraged me in doing so, and I started.

Now it seems that this prediction became known also to some of my Theosophical friends at New York, who were indignant at it, and decided to do their utmost to make it of no avail. And especially one of the leading Brethren of the Society, utterly unknown to me, and residing far away from America, promised, by the force of his will, to shield me from every danger.*

* The friend and favourite Brother of Chohan Koot-Hoomi whom his Anglo-Indian correspondents have surnamed "The illustrious." Our *guru* wrote personally to the Prince.—*Ed. The Theosophist.*

The fact is, that during the whole campaign I did not see one shot explode near me, and that, so far as danger was concerned, I could just as well have remained at Vevey. I was quite ashamed of myself, and sought occasion, now and then, to hear at least once the familiar roar and whistle which, in my younger years, were such usual music to me. All in vain! Whenever I was near a scene of action the enemy's fire ceased. I remember having once, during the third bloody storming of Plevna with my friend, your Colonel Wellesley, stolen away from the Emperor's staff, in order to ride down to a battery of ours, which was exchanging a tremendous fire with the redoubt of Grivitsa. As soon as we, after abandoning our horses further back in the brushwood, arrived at the battery, the Turkish fire ceased as by enchantment, to begin again only when we left it half an hour later, although our guns kept on blazing away at them without interruption. I also tried twice to see some of the bombarding of Giurgiewo, where all the windows were broken, doors torn out, roofs broken down at the Railway Station by the daily firing from Rustchuk. I stopped there once a whole night, and another time half a day, always in the hope of seeing something. As long as I was there the scene was as quiet as in times of peace, and the firing recommenced as soon as I had left the place. Some days after my last visit to Giurgiewo, Colonel Wellesley passed it, and had part of his luggage destroyed by a shell, which, breaking through the roof into the gallery, tore to pieces two soldiers who were standing near.

I cannot believe all this to have been the sole result of chance. It was too regular, too positive to be explained thus. It is, I am sure of it, magic, the more so as the person who protected me thus efficaciously is one of the most powerful masters of the occult science professed by the Theosophists.

I can relate, by way of contrast, the following fact, which happened during the war on the Danube in 1854 at the siege of Silistria. A very distinguished Engineer General of ours, who led our approaches, was a faithful Spiritualist, and believed every word which he wrote down by the help of a psychograph as a genuine revelation from superior spirits. Now these spirits had predicted to him that he would return from the war unhurt, and covered with fame and glory. The result of this was that he exposed himself openly, madly, to the enemy's fire, till at last a shot tore off his leg, and he died some weeks later. This is the faith we ought to have in predictions, and I hope my narrative may be welcome to you, as a warning for many.

Truly yours,

(Prince) E. WITTGENSTEIN, (F. T. S.)

VEVEY, SWITZERLAND,
18th June, 1878.

THE 'TIDE OF LIFE*

(ANNOTATED BY H. P. BLAVATSKY.)

"Our souls have sight of that immortal sea, which brought us hither;
Can in a moment travel thither—
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

THAT the book of Genesis is not a homogeneous work, but is composed of several distinct and widely different books, becomes evident from a slight examination. The first thirty-four verses form the first and apparently the most ancient of these. This treatise contains a system of cosmogony closely resembling that of the Puranas and Upanishads. The origin of this ancient tract, and the causes which led to its incorporation with the Hebrew scriptures, we can only guess at. Its source may have been some venerable hieratic manuscript brought by Moses from the temple-libraries of Egypt, where it had lain for thousands of years, from the time when the colonists of Egypt left their early home in ancient India. Or it came, perhaps, from the Chaldæan Magians, the inheritors of the sacred Iranian lore, the younger sister of the wisdom-religion of the motherland of the Aryas. This much we know, that it contains a Divine Cosmogony, of evident Oriental character, and almost identical with the Archaic Sacred theories of the East.

This tract splits off like a flake from the story of Adam and Eve which, from its more vivid colour, has almost cast it into the shade, and a mere preface or pendant to which it has erroneously been considered to be. To make this separation more clearly apparent, a few of the lines of cleavage may be shewn.¹ To begin with, we find two quite different and distinct accounts of the "Creation."

(1.) In the more ancient cosmogony, contained in the first thirty-four verses, the account of the formation of man is similar to, and parallel with, that of the animals.²

* This excellent article was first printed by Wm. O. Judge in *The Path* for April, 1888. We reprint it more especially because it is annotated by H. P. B.—ED. THEOSOPHY.

¹ The esoteric teaching accounts for it. The first chapter of Genesis, or the Elohist version, does not treat of the creation of man at all. It is what the Hindu Puranas call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no *man*, but the *protologos*, the collective Sephirothal Tree—the "Heavenly Man," the *vehicle* (or *Vahan*) used by En-Soph to manifest in the phenomenal world (see *Sohar*); and as the "male and female" Adam is the "Archetypal man," so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while "Light" refers to the angels so called.—H. P. BLAVATSKY.

² *Vide supra*—"The great whale" (v. 21) is the *Makara* of the Hindu Zodiac—translated very queerly as "Capricorn," whereas it is not even a "Crocodile," as "Makara" is translated, but a nondescript aquatic monster, the "Leviathan" in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not *Genesis* that is guilty of the error imputed. The Elohist portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*Vide*—"Modern Science and Modern Thought," by Mr. S. Laing), and Mr. Gladstone is twitted with supporting it. But one has but to read the Hebrew text to find that Verse 20 (Chap. 1) does speak of reptiles before the birds. And God said, "Let the waters bring forth abundantly the (*swimming and creeping*, not) moving creatures that hath life, and fowl that may fly" etc. This ought to settle the quarrel and justify *Genesis*, for here we find it in a perfect zoological order—first the evolution of grass, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc., etc. *Genesis* is a purely symbolical and kabalistic volume. It can neither be understood nor appreciated, if judged on the mistranslations and misinterpretations of its Christian remodellers.—H. P. BLAVATSKY.

"The Elohim created man, male and female."

While the second and later account introduces the distinct and peculiar story of the creation of Adam from dust, and Eve from Adam's rib. Besides this, earlier in the second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words—

"There was not a man to till the ground."

and this nine verses after it had been chronicled that "God created man."

(2.) In the more ancient tract, man and woman are created together, and over them is pronounced the blessing—

"Be fruitful and multiply, and replenish the earth."

yet in the subsequent story of Adam and Eve, the absence of woman is marked by the words—

"It is not good that the man should be alone:"

and further on, in the story of Eden, the children of Eve are foretold with a curse and not with a blessing,

"I will greatly multiply thy sorrow and thy conception,"

for, in this story, while Adam and Eve remained unfallen they remained childless.

(3.) We read in the first account that—

"The Earth brought forth grass, herb yielding seed, and fruit tree."

This is ignored in the second account, when we read twenty-four verses later,

"No plant of the field was yet in the earth."

Similarly, we have a second and distinct account of the formation of the animal kingdom; which, moreover, comes after the Seventh day "on which God rested from all his work which he had created and made."*

(4.) In the first account the order of creation is as follows:—

"Birds; beasts; man; woman;"

In the second, we find the order changed,

"Man; beasts; fowls; woman."

In the one case man is created to rule the beasts; in the other the beasts are created as companions for man.

(5.) In the first account all herbs and fruits are given to man unreservedly—

"I have given you *every* tree, in the which is the fruit of a tree yielding seed."

In the second we read—

"Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it."

(6.) All through the earlier cosmogony the Divine Creative Energy is called "Elohim," thus in the first verse we read—

* Because Adam is the Symbol of the first *terrestrial* MAN or Humanity.—H. B. BLAVATSKY.

* *Genesis* being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming *after* him. This will be proclaimed absurdly *unscientific*. But see in *Lucifer*—"The Latest Romance of Science."—H. P. BLAVATSKY.

"Berashit bara Elohim."

In the story of Adam and Eve this title is replaced by another, "Jehovah" or "Yâvâ." In the English the difference is veiled by translating the former "God," though it is a plural form, while the latter becomes "the Lord God." In other parts of the Bible several other titles of Deity are introduced, "El," "Adon-ai," "El Shaddai."

(7.) The early cosmogony gives to man a Divine dignity from the first:—

"The Elohim created man in their own image; in the image of the Elohim created they him."

In the story of Adam and Eve this likeness to the Divine comes only after the forbidden fruit is eaten, when man has fallen; then it was that

"Jehovah said, The man is become as one of us."

These facts warrant us in considering this Divine cosmogony, contained in the first thirty-four verses of Genesis, separate and distinct from the less orderly and scientific, though more popular, story of Adam and Eve.

At the present time, when the apparent antagonism between modern evolutionary doctrines and the doctrine of the Adamic Creation is perplexing many, it may not be out of place to draw attention to this earlier and more scientific cosmogony, and to point out that not only is it perfectly in accordance with the latest ascertained facts, but that it is probably "more scientific than the scientists," in that it recognised clearly the dual character of evolution, while modern thought manifests too great a tendency to one-sidedness.

The doctrine of this first cosmogony of Genesis is that of the formation of the phenomenal universe by the expansive or emanative power of the great unmanifested Reality, or underlying Divine Vigor in virtue of which existence is possible. This unmanifested Reality has no name in the West, but it may be called with the Hindu Vedantins, *Parabrahm*. After a period of Cosmic rest called in the East *a Night of Brahma*, the Unmanifested, by its inherent expansive power, sends forth from itself a series of emanations.

The first emanation, the only Divine and eternal one, which is conceived as lasting even through the *Night of Brahma*, is the Logos. The second emanation is what was called by the cabalistic philosophers the "fifth essence," counting "fire," "air," "water," and "earth" as the other four. It may be termed "Spiritual Ether." From Ether proceeded the element called by the cabalists "fire"; from fire proceeded "air"; from air proceeded the element "water"; from water, "earth."

These five—ether, fire, air, water, earth, are the five emanations which, in their various phases and combinations, make up the phenomenal universe, the Logos being considered Divine and subjective, or noumenal. From Earth sprang in order the vegetable and animal kingdoms, and finally Man.

The "elements", as understood in the above classification, are by no means to be confounded with the elements of modern chem-

istry; they are arrived at by an entirely different though equally scientific course of reasoning.

In the cosmogony of Genesis the Divine Underlying Reality is called God. The expansive power by which, after the period of cosmic rest, the phenomenal universe was formed is thus described:

"In the beginning God created the heaven and the earth."

This "in the beginning," marks off from eternity the point at which the present period of cosmic activity, or *day of Brahma*, began; when the Universe proceeded from "the everlasting bosom of God" to which it must return when this period comes to an end. Modern scientists are not without some dim perception of this process of emanation and absorption, as may be seen from the speculations in the "Unseen Universe,"* though the authors of this work confine themselves chiefly to the last emanation, that of physical matter from the emanation which preceded it. Whence the universe emerged, thither also must it return; a truth clear to the pure insight of Shakespeare—

" . . . Like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind."

God, the eternal Parabrahm, remains unchanged; with God remains the Logos, the first and eternal emanation—

"The spirit of God. . ."

which, "dove-like, sat brooding on the vast abyss."

This "vast abyss," or, as it is styled in the cosmogony of Genesis—

"The face of the waters,"

is what we have called the elemental Ether, the "Akâsa" of the Upanishads. It is of ethereal nature, and is the plane of sound, answering to the sense of hearing; that it is the plane of sound has been taught by the Brahmins and the cabalists, and may be inferred from various considerations, amongst others from the difficulty of locating sounds in their immediate material sources (they having, as it were, an immaterial character), and from their spiritual, ethereal nature.

This element of ether has within it the possibility of innumerable sounds and changes of sound; according to the cabalists the sound becomes apparent to our senses only when it strikes against a material object, such as a vibrating violin-string, which becomes merely a point of reflection for the all-pervading element of sound; just as a beam of sunlight becomes apparent only by reflection from particles of dust floating in the air.¹

* "The Unseen Universe," by Professors Balfour Stewart and P. G. Tait.—[C. J.]

¹ While taking this view of sound, we are of course, perfectly acquainted with modern researches and speculations on the subject. Our standpoint, however, is so widely different from that of modern science that no comparison with its teachings is possible.

Next in order after the emanation of ether, the matrix of sound, comes the elemental Light, the "fire-element" of the cabalists. It corresponds to the plane of colour and the sense of sight, which should rightly be called the "colour-sense." For colour is really the only quality perceived by the eye. "All objects," says Ruskin, "appear to the human eye simply as masses of colour. Take a crocus, and put it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window, you will see it detach itself as a dark space against the white or blue behind it. In either case its outline is the limit of the space of colour by which it expresses itself to your sight. The fact is that all nature is seen as a mosaic composed of graduated portions of different colours."¹ This light, or colour-element, is a pure element containing within itself the possibility of all varieties of colour. After its formation, we find the words—

"The evening and the morning were the first day."

introducing the element of time first with this emanation. The Logos is, as we have seen, eternal; and the immaterial, semi-physical element of Ether is, as it were, the borderland between the subjective eternal Logos and the objective elements of *fire, air, water, and earth*.

After this light-emanation comes the element called by the cabalists "Air." Its formation in the cosmogony of Genesis is marked by the words—

"The Elohim said, Let there be an Expanse."

This word, for a long time wrongly translated "firmament," is chosen to express the air-element, because from this element we derive the idea of the extension or expansiveness of a body—its ability to fill a certain quantity of space. The air-element corresponds to the sense of touch, so far as this sense conveys the idea of "expansiveness" or "extension." The sense of touch differs from the senses of sound and sight, in that it is distributed all over the surface of the skin, while they are confined to definite sense-organs, or spaces of localised sensitiveness, and, in proportion as the eye and ear have gained in sensitiveness to light and sound, the rest of the skin has lost its power of responding to these sensations. The whole surface of the body is, on the contrary, still sensitive to touch, as also to the sensation of heat.² There is reason to believe that at one time the body's whole surface could respond equally to all sensations;³ the specialised organs of sense not being then developed, just as the whole surface of the jelly fish still responds to the stimulus of light. An analogy to this condition of unspecialised sensitiveness is furnished by modern experiments in thought transference, from which it appears that the sensations of sound, colour,

¹ Ruskin, "Lectures on Art," p. 125.

² For speculations on a specialised heat sense we may refer to Mr. R. A. Proctor's ideal visit to Saturn's Satellites.

³ Readers will remember the translations which appeared in the *Path* some time ago giving the German Mystic Kerning's teachings hereupon. [W. Q. J.] Reprinted in *THEOSOPHY* from Jan. to August, 1917, inclusive.—[EDS. *THEOSOPHY*].

taste, touch, and smell are all transferred from one mind to another with equal ease. There are some grounds for the belief that when an organ is specialised for some particular sensation it loses the power of responding to other sensations; that the retina, for instance, will be insensible to heat.* The sensations of heat and touch are, as we have seen, distributed over the whole surface of the skin; and from this fact, among others, we are led to consider heat as well as touch an attribute of the element "air." Another reason for this conclusion is the fact that we find heat always associated with expansiveness, or extension. As elucidating this point we may quote the researches in the solidification of gases, and speculations on "absolute zero" in temperature, though want of space precludes us from more than merely referring to them. After air comes the element of water, marked in the Genesis cosmogony by the words:—

"The Elohim said, Let the waters be gathered together."

This elemental water corresponds to the sense of taste, and in part to the idea of molecular motion; the motion of masses being one of the ideas attached to the Air-element. It might be thought that the sensation of taste might also be derived from solid bodies; but that this is not so may be inferred from recent scientific researches, which have demonstrated that all bodies, even the metals, and ice far below zero, are covered with a thin layer of liquid, and it is from this liquid layer that we get the sensation of taste from solids. In this element of water are the potentialities of innumerable tastes, every organic body, and even minerals and metals, having a distinctive taste; zinc and steel among the metals for instance, and sugar, vinegar, and wine in the organic world.

This element is followed by the last emanation, the Earth-element of the cabalists, marked in the Cosmogony of Genesis by the words,

"The Elohim said, Let the dry land appear, and it was so, and the Elohim called the dry land Earth."

This emanation corresponds to the extreme of materiality, solidity, and, amongst the senses, to smell. A piece of camphor, for example, throws off small solid particles in every direction, and these, coming in contact with the nerves specialised to this sense, produce the sensation of smell. This Earth-element is the last emanation strictly so-called. To this point the outward expansion of *Parabrahm* has been tending, and from this point the wave of spirit must again recede.

It must be here stated that these elements, fire, air, water, and earth, are not what we ordinarily mean by these terms, but are, so to speak, the pure elemental or spiritual counterparts of these. Down to this point, Form has been gradually developing, being destined to combine with each of the elementals in turn, in the ascending scale.

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Dublin, Ireland. (To be continued.)

* Vide some experiments with thermal rays in Tyndall's "Heat a Mode of Motion."

ON THE LOOKOUT

The *O. E. Library Critic* of May 15 and 29 writes of "The Ass in the Lion's Skin" as typified in the Old Catholic Church movement within Mrs. Besant's Theosophical Society. The article is very much more than an indictment: it is a summary of the facts and the unavoidable conclusions from the facts and should be of great helpfulness to all those members of the society in question who have not been completely carried away by the glamour of names, claims and pretenses. The article has been reprinted in pamphlet form and may be had from the *Critic* at two cents a copy. It is so tempered and temperate, and contains so much matter that is instructive and capable of a wider application that students would do well to send for it. We do not wish to mar its presentations by quotations necessarily brief and incomplete.

To our minds, however, one idea implicit in the article, and exemplified in the closing paragraphs of "The Ass in the Lion's Skin" is fruitful of much difficulty for theosophical students in the present as it has been in the past—an idea very subtle and fundamental in human nature and therefore very hard to disembarass one's self of; and the mere fact of being intensely and sincerely interested in and devoted to Theosophy does not free the student from this human defect. We quote from Dr. Stokes' article:

"To put forth such doctrines under the cloak of Theosophy . . . is using it to spread a pestiferous spiritual dry-rot in the Theosophical Society fatal to all the laws of the higher life as inculcated by the Masters.

This is an old story re-acted. The Church has always degenerated into an exponent of lip service and patent methods of salvation by proxy. Theosophy came into existence largely as a protest against the perversion of Christianity by the Church; it came to point out the true Path, to revive the knowledge of the Narrow Way. The Old Catholic Church accepts and advocates these very things which Theosophy opposes, and by clothing them in a theosophical skin and putting them under a theosophical patronage it thinks to make them acceptable to those who have but a smattering of the unessentials of Theosophy, to those who have been moved to join the Society through a desire for psychic information and emotionalism.

No Path will lead to God, not even the theosophical path, if you face about and walk in the opposite direction. *It is of the highest importance that those who have been attracted to Theosophy should study its real meaning in the works of its Founders, and should see, as they will if they study seriously, that these things are not Theosophy and are incompatible with it.*

It is not a time for those who are displeased with the present trend of affairs to skulk in their tents or leave the Society in disgust. On the contrary, true loyalty to the cause of Theosophy demands that these stand up openly for their convictions, as well as use whatever private influence they may have towards unmasking the animal parading the lion's skin.

There is a feeling among some members . . . that while they have no use for the Old Catholic Church themselves, they consider it none of their business what is done or thought by other members. It is a distinctly disloyal attitude. What this church, or any other church, in fact, may do outside of the Society may be none of their affair. *But to say that one does not care what is done within the Society, that is to express indifference to the cause of Theosophy itself. Surely if Theosophy is worth while, it is worth fighting for! surely the sword of the Masters is worth keeping clean and sharp."*

All theosophical students can see that the mission of Jesus was a protest against the perversions of orthodox Judaism and a re-presentation of the true Path; but the Jews could not see it and do not, to this day. All theosophical students can see that Theosophy in the Western world is a protest against the perversions by the Christian Sects of the teachings of Christianity; but the Christian sectarians do not see it and never have. All theosophical students can see that the mission of Krishna was a protest against the Vedic orthodoxy of his time, and that the mission of Buddha was a protest against the orthodox brahmanism and a re-presentation of the ancient wisdom; but the Hindu sectarians could not see it and do not to this day. Krishna, Buddha, Jesus, and H. P. Blavatsky, each in turn came and made his protest; each in his turn "restored to Humanity that which was lost;" each in his turn entrusted his teaching to his disciples to continue in its purity—each in his turn was betrayed by those who were disciples, until little by little that was done in His name and in the name of His Teaching which was the very antithesis of His mission and His Message.

Dr. Stokes and many other sincere Theosophists see that the Old Catholic Church "accepts and advocates the very things which *Theosophy* opposes" and does it in the name of *Theosophy* and the *Theosophical Society*. The sincere Theosophists in Mr. Chas. Johnston's Theosophical Society, in Mr. Percival's Society, in Mrs. Tingley's Society—all these see that Mrs. Besant's Society is advocating and accepting the very things which *Theosophy* opposes, and Mrs. Besant's Society sees the same things in regard to the other *Theosophical* societies. What is the difficulty? The difficulty is that each of us does not boldly and resolutely look *within*. Are not *we* ourselves, perchance, and *our* society accepting, advocating and practicing every day and every hour the very things which *Theosophy* opposes? It is not an answer to accuse *others*, singly or *en masse*, of disloyalty or insincerity, or ignorance or misconception, or perversion: How about *ourselves*? We believe in the loyalty and sincerity of the great mass of men everywhere, Hindu, Buddhist, Jew, Christian, Spiritualist, Materialist, Theosophist. But is that sincerity wisely directed? Is that loyalty wisely placed? Is it not, rather, given to the letter and not the spirit; to the form and not to the substance; to the vessel and not its content; to the name, the claim, the assumption, not to the reality itself?

Everything that Dr. Stokes writes, and truly, sanely, lucidly writes either applies with equal truth and greater force to Mrs. Besant's Society itself, or it does not. If he will study the history of the Theosophical Movement he will know that every great religion was originally founded by the Masters, and became corrupted in time, necessitating, first a protest, and then a re-presentation of the old truths. If he will study the facts of that same Movement in its relation to the Theosophical Society he will find the same protest, the same re-presentation, the same corruption and perversion. *The Theosophical Society founded in 1875 is dead, and has been dead these many years:* as dead as the church founded by Krishna, or Buddha, or Jesus. It, like they, has been replaced by *Kama rupas*: that is to say by soulless forms, masquerading in the garments of the once-living Entity. Mrs. Besant's Society is no more the "sword of the Masters" than the Christian sects are the sword of the spirit of Christ. And the same is true of all the other theosophical societies now existent, for they all accept advocate and practice the very things which *Theosophy* opposes. What keeps them alive in such *kama-lokic* life as they have? What keeps present-day Brahmanism, Buddhism and Christianity alive? Not the truth in them, but the perverted and mistaken sincerity and loyalty of their followers, deceived by names, claims and pretenses. *The present-day Theosophical Societies cannot be reformed*, from within or from without, any more than the Christian or other sects can be reformed. They are soulless and dead.

What are the proofs? The facts. Not one of them is devoting itself to the study and spread of the Message of the Founders; not one of them but claims itself to be *the* theosophical society; not one of them but claims *successorship*, in its leaders and its organization; not one of them but places that organization, its leaders and their literature *first*; not one of them but teaches and promulgates practices, perversions, side-issues; not one of them which is not active in proselyting and claims for itself of exclusiveness. *This is an old story re-acted before our eyes here and now.* Are we wise enough, clear-seeing enough, to perceive it and *come out from among them*? Are we humble enough to *go back to the Source* and begin over again?

Neither H. P. Blavatsky nor William Q. Judge was under any illusions regarding "the Theosophical Society." As early as 1885, after the first betrayal on the part of Olcott and the Indian members at the time of the Coulomb troubles, the Master wrote: "The Society has liberated itself from our grasp and influence, and we have let it go. . . . It is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when . . . Out of the three objects, the second alone is attended to; it is no longer either a Brotherhood, nor a body over the face of which broods the Spirit beyond the Great Range." (*Theosophist*, October 1907.)

H. P. B. left India, never to return because of this desertion, and took up the work in Europe. Olcott and the Hindus repented and were helped, but again grew disloyal and tangential. H. P. B., who had built up the work in Europe, wrote in August, 1889: "There is no longer a 'Parent Society'; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*. . . . Such is the real state of things." (*Lucifer*, Vol. IV, 508.)

In 1888 she made public announcement of the Esoteric Section because, as she wrote, "*the Society has proved a dead failure on all those points which ranked foremost in its original foundation and an attempt is to be made to restore it to its original lines.*" (*Preliminary Memorandum*.)

That attempt was partially successful during her life-time, and her efforts were continued by Mr. Judge till the great betrayal by Annie Besant, H. S. Olcott, G. R. S. Mead, A. P. Sinnett, and other lesser luminaries, in 1894-5. The Theosophical Society founded in 1875 died in 1895 at the assassins' hands. Mr. Judge organized and continued the *Theosophical Society in America* until his death in 1896. That also perished in 1898 after every effort on the part of those who tried to keep it to the "lines laid down" had failed. Mr. Judge wrote in 1895: "Let us then press forward together in the great work of the real Theosophical Movement, *which is aided by working organizations, but is above them all.* . . . *We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.*" (*Path*, Vol X, 136.)

Quotations from H. P. B. and W. Q. J. could be multiplied by hundreds to show their purpose and spirit; facts by the hundred could be cited to show that present theosophical societies have drifted in twenty years as far from the teaching and purpose of the Founders as the christian churches have drifted in almost as many centuries; but both the true position to take and the results of departures from it whether as to persons or societies are, we think, illuminatingly set forth by Mr. Judge in an article entitled *The Theosophical Movement*, and published in *The Path* for August, 1895, and reprinted in *THEOSOPHY* of September, 1915, Volume 3, page 541. We can make but a short quotation from it here, but we commend its reading and re-reading to Dr. Stokes and to all other sincere and earnest students, for the whole article is at once a prophecy, a recital of fact, and an ever-present instruction and guide to clear-seeing and correct discrimination. We quote:

"There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical,

spiritual, universal, invisible save in effect, and continuous. A society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out as the times change, and as the great underlying spiritual Movement compels such alterations. . . .

One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T. S., was meant to overthrow.

Some members have worshipped the so-called 'Theosophical Society,' thinking it to be all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain."

Sincere we must be, and loyal we must be, if we are to be in any sense Theosophists, but if our sincerity and loyalty are falsely placed or falsely given we are but sheep led to the slaughter, are but the tools and implements of popery, priesthood and perversion. Our devotion must be to Theosophy and the Theosophical Movement, not to any organization. "No man can serve two masters." And the attempt from mistaken zeal and misplaced loyalty to reform a soulless and corrupt body is useless and vain. "Men do not put new wine in old bottles, lest the bottles burst and the wine be lost." Let us have independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization; then only can we be wisely and truly loyal to the great Founders of the Theosophical Movement, and "members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race."

An interesting illustration of the "pairs of opposites" of the Bhagavad-Gita, or the paradoxes everywhere inseparable from activities, mental or physical, is afforded by recent books. One of these is entitled, *The Question*, by Edward J. Clodd. After reviewing the evidences offered as affirmative in reply to the question: If a man die shall he live again? the author's conclusion is an emphatic negative. The "evidences" chiefly considered are those of psychic research, spiritualism, mediumism, etc. The author finds much fraud, and thus discredits the evidence, such as it is. By a parity of reasoning fraudulent banks and banking should infallibly convince Mr. Clodd that there is no such thing as money. In the eighteenth century—and in the nineteenth also, for the matter of that—many books were written by investigators who, after carefully considering the evidences of survival as afforded by the Bible and the claims of the Christian sects, reached an equally decided negative answer to the great question. On the other hand, Sir Oliver Lodge, Professor Crookes, Sir A. Conan Doyle, and others within the past years have reached an identically opposed answer from the same sort of evidences. Men have always been able to derive a false conclusion from true premises and occasionally to reach a true conclusion in spite of false evidences.

The spiritualists believe in survival from evidence that is insufficient where it is not wholly untrustworthy. The Christians believe in one-ended immortality from no evidence at all except hearsay. The scientific psychic researchers—some of them—believe in survival upon the evidence of their senses and their carefully devised physical and psychical tests. All of these various classes are in fact building upon the sand, and because this is so the sectarians and superstitious of one century become the materialists of the next, because advancing knowledge destroys the validity of the evidences upon which the faith was founded.

How could it be otherwise? None of these believers and so-called investigators has any real basis, any true primary conception. How could the existence of "matter" be demonstrated except upon its own plane? Who could prove or find sufficient evidences of the existence of "energy" in terms of matter? Who can find evidence of "mind" in terms of either matter or energy? Or, varying the analogies, who could demonstrate sight by analyzing any number of eyes; who could prove dreams or give them any semblance of reality in the terms of waking consciousness; who, upon any sane consideration, could hope to prove the sun and its light by any amount of evidence supplied in the night? Whatever may be the form of after-death existence, if there be such, it is assuredly, from the standpoint of waking physical existence, as purely subjective and unreal, and as incapable of "proof" as a dream. Any number of dreamers may dream and may tell us their dreams and we may speculate on their testimony to our heart's content, but all the testimony and all the speculations are valueless as a "demonstration" upon which to base a positive conclusion, nor would they interest as evidence for one instant anyone who had himself had a dream and remembered the experience in waking consciousness. The sages and saviors of all times have given us the philosophical and logical bases upon which must rest the determination of the fact of survival as well as the fact of antecedent existences. The path of true experimentation has been pointed out by them, and their testimony is unanimous as to the facts. All these are, or should be, to the individual soul, no more than good and sufficient reasons to follow the path of experiment for himself, consciously and knowingly. They are not "proof." The only *proof* of immortality is the conscious experience of it by the individual. The teachings of Theosophy are not only philosophical, religious and scientific in the highest and true sense of those terms, but they are practical, for when applied as they only can be applied, by each individual for himself, he becomes conscious of former existences, of extra-corporeal existence, of other states of consciousness and other worlds of being, in precisely the same way and with precisely the same certainty that he is conscious of this present waking corporeal existence and its surroundings. His area of related knowledge is enormously enlarged, but it is all related knowledge, with no gaps, no flaws, no interludes, no contradictions, no hypotheses negative or affirmative. He *knows*, and because he knows he *enjoys* his immortality. But he cannot transfer his knowledge, experience or enjoyment to another. How could he?

Edmond Holmes is one of the many writers now striving to find some footing on "the other shore" while still remaining of their generation intellectually and psychically. In his book, *The Problem of the Soul*, he has, unconsciously to himself, stated their difficulty in his very title. For there is no Problem of the Soul except in the false idea that Soul is other than *ourselves*. So long as the idea is held that we are one thing and Soul something else, whether something that may be won or saved or lost, or something that is near by, that is contiguous, or even part-tenant with *ourselves* in this body and circumstance, so long will Soul present to us a Problem—or an enigma. Mr. Holmes wrestles with heredity, with environment, with circumstance and education, with religion, science and philosophy, with life and death, good and evil, wandering in the wilderness through many pages, seeking earnestly for a solution of his Problem, but always, like any other hunter lost in the wilderness without chart or compass, traveling in a circle and coming back upon himself and Hope. He does not see that he is thrown back upon himself because himself is that Soul which he seeks to understand and explore. He discusses Reincarnation, which he sees to "open a door" but, alas, it does not bring him face to face with Soul because it "does not solve the problem of the Soul's origin." But he does not repine; at least this theory does something: "it throws back the dawn of the Soul's life into so dark and remote a past that the problem of the develop-

ment of the Soul takes the place in our minds of the problem of its origin. Further than this I have not gone and have no wish to go." In other words, his searching has brought him to the point where he mentally realizes the second fundamental truth in Nature: Karma and Reincarnation. He thinks to rest there, but he will find that impossible. Having grasped one, there can be no rest for him, even though he "have no wish to go further", until he finds the other two of the Three Truths and makes the admission which is the fourth of the "Four Noble Truths." As the *Gita* says, having come so far, "the principles of his nature," which are none other than those very Truths themselves, "will compel him to engage" in further search. The mind of man can grasp the idea of Karma and Reincarnation; his intuition alone can perceive the Eternal One Self and our identity with It. "When Buddhi and Manas are joined there is spiritual illumination and the Soul perceives Itself and all things in the Self." Mr. Holmes' book is good for Mr. Holmes and for all others like himself. It is what Patanjali calls "exercise." The rest will come when the Great Admission is made.

We reproduce below an editorial entitled "The Greater War", which appeared not long ago in the *Los Angeles Times*. The doctrines of Karma and Reincarnation are both implied in this editorial—in fact it cannot be understood and fully appreciated unless the reader is familiar with the basis that Theosophy presents. Such philosophical and truly inspiring statements, printed in newspapers of wide influence and large circulation, must be productive of much good, as they assuredly will stimulate thought in some readers at least. To start people to thinking for themselves is really the principal mission of Theosophy—and was the underlying purpose at all times of H. P. B. A few months since, in talking with the Lookout, an old English gentleman who knew H. P. B. well in the early days of the Movement was telling some of the things She said to him, and one of them was this: upon being asked what was the best and most helpful work that could be done for people She answered—get them to thinking for themselves; never mind whether they think as *you* do or not; but start them to thinking.

THE GREATER WAR

When the history of the universe is finally written—if it ever is written—"and every hidden thing shall come to light"—is it not probable that we shall see this present war as a symbol of the greater war within the hearts of men, a physical manifestation of the spiritual struggle that is now being waged by those subtle forces that animate the actions of men? Surely there must be a deeper meaning to and reason for this conflict of humanity against itself than man, in his present state of consciousness, can possibly fathom. It must indeed be a war of "principalities and powers," a war within a war whose issues are not with man, but God. Yet man is not merely the plaything of these forces of light and darkness; he is vitally connected with the struggle; he has an interest in the outcome and, feeling this to be so, he cannot abandon the idea of responsibility. Hence it is that when men are called upon to fight and die for a cause which they believe to be right they do not hesitate, but go forth to meet the foe with all the courage inspired by patriotism, by love of justice and by that inner force that is not based on selfishness, but on the desire for unity and truth. This inner voice man may not disobey, though all the kings and leaders of earth should declare peace among the several nations. Peace will not, cannot be established until right has been vindicated and the brotherhood of man shall be attained. Physical death is an incident; the life and death of individuals is but a means toward the attainment of that wondrous goal which man may not yet see, but in which he will surely have his own good part when all that is base in human nature shall have been eliminated.



THE
 THEOSOPHICAL
 MOVEMENT
 THE BROTHERHOOD OF
 HUMANITY



THE
 STUDY OF OCCULT
 SCIENCE AND
 PHILOSOPHY, AND ARYAN
 LITERATURE

Vol. VI SEPTEMBER, 1918 No. 11

*"Arouse, arouse in you the meaning of 'Thou art That.'
 Thou art the Self".*

—WM. Q. JUDGE.

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The defined Objects of the Society were as follows:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.

ਅਮਮ

"Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the man that was, that is, and that will be, for whom the hour shall never strike."—H. P. B.

THEOSOPHY

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SEPTEMBER, 1918

No. 11

No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

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TIBETAN TEACHINGS*

(Continued from August)

DOCTRINES OF THE HOLY "LHA."

"The forms under which any living being may be reborn, are sixfold. The highest class are the Lha, 'spirits, highest beings, gods'; they rank next to the Buddhas, and inhabit the six celestial regions. Two of these regions belong to the earth; but the four others, which are considered as superior mansions, lie in the atmosphere, far beyond the earth."

"As a consequence of premature decease, the 'Bardo' is prolonged. This is the middle state between the death and the new rebirth, which does not follow immediately, but there exists an interval which is shorter for the good than for the bad."—(EMIL SCHLAGINTWEIT, *Buddhism in Tibet*.)

THE notes that follow are compiled, or rather translated, as closely as the idiomatic difficulties would permit, from Tibetan letters and manuscripts, sent in answer to several questions regarding the western misconceptions of Northern Buddhism or Lamaism. The information comes from a Gelung of the Inner Temple—a disciple of Bas-pa Dharma, the Secret Doctrine.

"Brothers residing in Gya-P-heling—British India—having respectfully called my master's attention to certain incorrect and misleading statements about the Good Doctrine of our blessed Phag-pa Sang-gyas—most Holy Buddha—as alleged to be carried on in Bhod-Yul, the land of Tibet, I am commanded by the revered Ngag-pa to answer them. I will do so, as far as our rules will permit me to discuss so sacred a subject openly. I can do no more, since, till

* This article by H. P. Blavatsky was first published in *Lucifer* for October, 1894.

the day when our Pban-chhen-rin-po-chhe shall be reborn in the lands of the P-helings—foreigners—and, appearing as the great Chom-dên-da, the conqueror, shall destroy with his mighty hand the errors and ignorance of ages, it will be of little, if of any, use to try to uproot these misconceptions.”

A prophecy of Tsong-ka-pa is current in Tibet to the effect that the true doctrine will be maintained in its purity only so long as Tibet is kept free from the incursions of western nations, whose crude ideas of fundamental truth would inevitably confuse and obscure the followers of the Good Law. But, when the western world is more ripe in the direction of philosophy, the incarnation of Pban-chhen-rin-po-chhe—the Great Jewel of Wisdom—one of the Teshu Lamas, will take place, and the splendour of truth will then illuminate the whole world. We have here the true key to Tibetan exclusiveness.

Our correspondent continues:

“Out of the many erroneous views presented to the consideration of our master, I have his permission to treat the following: first, the error generally current among the Ro-lang-pa—spiritualists—that those who follow the Good Doctrine have intercourse with, and reverence for, Ro-lang-ghosts—or the apparitions of dead men; and, secondly, that the Bhan-té—Brothers—or ‘Lha,’ popularly so-called—are either disembodied spirits or gods.”

The first error is found in *Buddha and Early Buddhism*, since this work has given rise to the incorrect notion that spiritualism was at the very root of Buddhism. The second error is found in the *Succinct Abstract of the Great Chaos of Tibetan Laws* by the Capuchin monk Della Penna and the accounts given by his companions, whose absurd calumnies of Tibetan religion and laws written during the past century have been lately reprinted in Mr. Markham's *Tibet*.

“I will begin with the former error,” writes our correspondent. “Neither the Southern nor Northern Buddhists, whether of Ceylon, Tibet, Japan or China, accept western ideas as to the capabilities and qualifications of the ‘naked souls.’

“For we deprecate unqualifiedly and absolutely all ignorant intercourse with the Ro-lang. For what are they who return? What kind of creatures are they who can communicate at will objectively or by physical manifestation? They are impure, grossly sinful souls, ‘a-tsa-ras’; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

“No right-minded person, whether Lama or Chhipa—non-Buddhist—will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas—laws or religions—and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

"Now the beings included in the second and third classes—suicides and victims of accident—have not completed their natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself—the necessary cycle has not been completed, but must nevertheless be fulfilled.

"Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth's magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse—and a blind one, since they are generally in a dazed or stunned condition—is, to get into the whirl of rebirth as soon as possible. Their state is that we call a false Bar-do—the period between two incarnations. According to the karma of the being—which is affected by his age and merits in the last birth—this interval will be longer or shorter.

"Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer—the word is used advisedly, since the necromantic spell is Dzu-tul, or what you term a mesmeric attraction—can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the 'jang-khog'—animal soul—is yet heavily loaded with material particles—there has not been a natural disintegration of the coarser from the finer molecules—and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

"Thus, to evoke the first class—the grossly sinful souls—is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

"In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer's reach; hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer's Sang-nyag, or magnetic incantation. According to the karma of the previous birth the interval of latency—generally passed in a state of stupor—will last from a few minutes to an average of a few weeks, perhaps months. During that time the 'jang-khog'—animal soul—prepares in solemn repose for its translation, whether into a higher sphere—if it has reached its seventh human local evolution—or for a higher rebirth, if it has not yet run the last local round.

"At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan—when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight—then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

"Therefore we differ radically from the western Ro-lang-pa—spiritualists—as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

"In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however etherealized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

"From the dead body the other principles ooze out together. A few hours later the second principle—that of life—is totally extinct, and separates from both the human and ethereal envelopes. The third—the vital double—finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles: the body of will; the human soul; the spiritual soul, and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from, the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation—the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

"Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a 'bhûta'—'ro-lang' in Tibetan—or proceeds to its further transmigrations in higher spheres.

"In the former case the Lha, or 'man-spirit,' can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called 'spirit' will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

"At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the 'Accomplished,' the 'Byang-

tsiub,' or the 'Bodhisatwas' alone—they who have penetrated the great secret of life and death—as they are able to prolong, at will, their stay on earth after 'dying.' Rendered into the vulgar phraseology, such overshadowing is to 'be born again and again' for the benefit of mankind."

If the spiritualists, instead of conferring the power of "controlling" and "guiding" living persons upon every wraith calling itself "John" or "Peter," limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisatwas or holy initiates—whether born as Buddhists or Christians, Brâhmans or Mussulmans on earth—and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

To ascribe the sacred privilege, as they do, to every "elementary" and "elemental" masquerading in borrowed plumes and putting in an appearance for no better reason than to say: "How d'ye do, Mr. Snooks?" and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical translation, let alone the teaching of the adepts.

"Further on Della Penna writes:

" 'These chang-chüb—the disciples of the chief saint—have not yet become saints, but they possess in the highest degree five virtues—charity, both temporal and spiritual, perfect observance of law, great patience, great diligence in working to perfection, and the most sublime contemplation.' "

We would like to know how they could have all these qualities, especially the latter—trance—were they physically dead!

"These chang-chüb have finished their course and are exempt from further transmigrations; passing from the body of one Lama to that of another; but the Lama (meaning the Dalai-Lama) is always endowed with the soul of the same chang-chüb, although he may be in other bodies for the benefit of the living to teach them the Law, which is the object of their not wishing to become saints, because then they would not be able to instruct them. Being moved by compassion and pity they wish to remain chang-chüb to instruct the living in the Law, so as to make them finish quickly the laborious course of their transmigrations. Moreover, if these chang-chüb wish, they are at liberty to transmigrate into this or other worlds, and at the same time they transmigrate into other places with the same object.

"This rather confused description yields from its inner sense two facts: first, that the Buddhist Tibetans—we speak of the educated classes—do not believe in the return of the departed spirits, since, unless a soul becomes so purified upon earth as to create for itself a state of Bodhisat-hood—the highest degree of perfection next to Buddha—even saints in the ordinary acceptation of the term would not be able to instruct or control the living after their

death; and, secondly, that, rejecting as they do the theories of creation, God, soul—in its Christian and spiritualistic sense—and a future life for the personality of the deceased, they yet credit man with such a potentiality of will, that it depends on him to become a Bodhisatwa and acquire the power to regulate his future existences, whether in a physical or in a semi-material shape.

“Lamaists believe in the indestructibility of matter, as an element. They reject the immortality, and even the survival of the *personal* self, teaching that the *individual* self alone—*i. e.*, the collective aggregation of the many personal selves that were represented by that One during the long series of various existences—may survive. The latter may even become eternal—the word eternity with them embracing but the period of a great cycle—eternal in its integral individuality, but this may be done only by becoming a Dhyān-Chohan, a ‘celestial Buddha,’ or what a Christian Kabbalist might call a ‘planetary spirit’ or one of the Elohim; a part of the ‘conscious whole,’ composed of the aggregate intelligences in their universal collectivity, while Nirvāna is the ‘unconscious whole.’ He who becomes a Tong-pa-nyi—he who has attained the state of absolute freedom from any desire of living personally, the highest condition of a saint—exists in non-existence and can benefit mortals no more. He is in ‘Nipang,’ for he has reached the end of ‘Tharlam,’ the path to deliverance, or salvation from transmigrations. He cannot perform Tul-pa—voluntary incarnation, whether temporary or life-long—in the body of a living human being; for he is a ‘Dang-ma,’ an absolutely purified soul. Henceforth he is free from the danger of ‘Dal-jor,’ human rebirth; for the seven forms of existence—only six are given out to the uninitiated—subject to transmigration have been safely crossed by him. ‘He gazes with indifference in every sphere of upward transmigration on the whole period of time which covers the shorter periods of personal existence,’ says the Book of Khiu-ti.

“But, as ‘there is more courage to accept being than non-being, life than death,’ there are those among the Bodhisatwas and the Lha—‘and as rare as the flower of udumbara are they to meet with’—who voluntarily relinquish the blessing of the attainment of perfect freedom, and remain in their personal selves, whether in forms visible or invisible to mortal sight—to teach and help their weaker brothers.

“Some of them prolong their life on earth—though not to any supernatural limit; others become ‘Dhyān-Chohans,’ a class of the planetary spirits or ‘devas’ who, becoming, so to say, the guardian angels of men, are the only class out of the seven-classed hierarchy of spirits in our system who preserve their personality. These holy Lha, instead of reaping the fruit of their deeds, sacrifice themselves in the invisible world as the lord Sang-Gyas—Buddha—did on this earth, and remain in Devachan—the world of bliss nearest to the earth.’

H. P. BLAVATSKY.

CONVERSATIONS ON OCCULTISM*

STUDENT.—Is there not some attitude of mind which one should in truth assume in order to understand the occult in Nature?

Sage.—Such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinctions due to comparisons made like the Pharisee's, that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.

Student.—What would you point out as a principal foe to the mind's grasping of truth?

Sage.—The principal foe of a secondary nature is what was once called *phantasy*; that is, the reëpearance of thoughts and images due to recollection or memory. Memory is an important power, but mind in itself is not memory. Mind is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea. Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind becomes prominent when we set about pinning it down. Then memory of many objects, things, subjects, duties, persons, circumstances, and affairs brings up before it the various pictures and thoughts belonging to them. After these the mind at once tries to go, and we find ourselves wandering from the point. It must hence follow that the storing of a multiplicity of useless and surely-recurring thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life.

Student.—Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism?

Sage.—It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its

* This article was first printed by Wm. Q. Judge in *The Path*, December, 1894.

essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

Student.—Will you refer to some minor one?

Sage.—Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.

Student.—Does the mind actually do anything when it takes up a thought and seeks for more light?

Sage.—It actually does. A thread, or a finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. There are no patents on true knowledge of philosophy nor copyrights in that realm. Personal rights of personal life are fully respected, save by potential black magicians who would take anyone's property. But general truth belongs to all, and when the unseen messenger from one mind arrives and touches the real mind of another, that other gives up to it what it may have of truth about general subjects. So the mind's finger or wire flies until it gets the thought or seed-thought from the other and makes it its own. But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment.

Student.—Do you mean that the action you describe is natural, usual, and universal, or only done by those who know how and are conscious of it?

Sage.—It is universal and whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are

sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions. You can see in this how it is that systems of thought are made and kept going, even though foolish, incorrect, or pernicious.

Student.—What mental attitude and aspiration are the best safeguards in this, as likely to aid the mind in these searches to reject error and not let it fly into the brain?

Sage.—Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father in Heaven", devotion to the human race. Subsidiary to these are discipline, correct thinking, and good education.

Student.—Is the uneducated man, then, in a worse condition?

Sage.—Not necessarily so. The very learned are so immersed in one system that they reject nearly all thoughts not in accord with preconceived notions. The sincere ignorant one is often able to get the truth but not able to express it. The ignorant masses generally hold in their minds the general truths of Nature, but are limited as to expression. And most of the best discoveries of scientific men have been obtained in this sub-conscious telepathic mode. Indeed, they often arrive in the learned brain from some obscure and so-called ignorant person, and then the scientific discoverer makes himself famous because of his power of expression and means for giving it out.

Student.—Does this bear at all upon the work of the Adepts of all good Lodges?

Sage.—It does. They have all the truths that could be desired, but at the same time are able to guard them from the seeking minds of those who are not yet ready to use them properly. But they often find the hour ripe and a scientific man ready, and then touch his cogitating mind with a picture of what he seeks. He then has a "flash" of thought in the line of his deliberations, as many of them have admitted. He gives it out to the world, becomes famous, and the world wiser. This is constantly done by the Adepts, but now and then they give out larger expositions of Nature's truths, as in the case of H. P. B. This is not at first generally accepted, as personal gain and fame are not advanced by any admission of benefit from the writings of another, but as it is done with a purpose, for the use of a succeeding century, it will do its work at the proper time.

Student.—How about the Adepts knowing what is going on in the world of thought, in the West, for instance?

Sage.—They have only to voluntarily and consciously connect their minds with those of the dominant thinkers of the day to at once discover what has been or is being worked out in thought and to review it all. This they constantly do, and as constantly incite to further elaborations or changes by throwing out the suggestion in the mental plane so that seeking and receptive minds may use it.

SHANKARA'S CATECHISM*

INTRODUCTORY.

IN the "Awakening to the Self," and, still more, in the "Crest Jewel of Wisdom," Shankara the Teacher uses many words in a clear, precise, and consciously exact sense, which is not always to be gathered from the context of these two works. In the "Awakening to the Self," this is hardly an impediment, as the expression of this excellent poem is so perfect and universal; nor is there any great impediment in the first part of the "Crest Jewel of Wisdom," which has been translated under the title "First Steps on the Path." But further on in the "Crest Jewel," this is not the case. It becomes more strict and technical in meaning; and without precise definitions, much is hardly intelligible. But in the "Crest Jewel" itself these definitions are not always to be found. What is to be done then, if we really want to understand the Teacher precisely?

Happily Shankara has left us a Key in his own work, the "Awakening to Reality," where nearly every special word of his philosophy is exactly defined. We have only to try to find the best English translation of his definitions, and we shall have a clear clue and outline to the larger work, the "Crest Jewel," and, indeed, to the whole of Shankara's philosophy.

One thing must be remembered. This "Awakening to Reality" is what we have called it—a catechism. And in a catechism we can hardly expect the perfect poetical form and splendid imagery of works like the "Awakening of Self." What we shall find, is lucidity, accuracy, grasp, coherence; but not poetical beauty. Thus is begun:

THE AWAKENING TO REALITY.

Shankaracharya's Tattva Bodha.

I.

To the Master, the World-Soul, the Master of seekers for union, obeisance; to the teacher, the giver of wisdom. To fulfil love for those who would be free, this Awakening to Reality is addressed to them.

THE FOUR PERFECTIONS.

We shall tell of the way of discerning reality, the perfection of freedom, for those who are fitted by possessing the Four Perfections.

What are the Four Perfections?

—The Discerning between lasting and unlasting things; No Rage for enjoying the fruit of works, either here or there; the Six Graces that follow Peace; and then the Longing to be free.

* This article was printed by Wm. Q. Judge in the *Oriental Department papers*, January, 1895.

What is the Discerning between lasting and unlasting things?

—The one lasting thing is the Eternal; all, apart from it, is unlasting.

What is No Rage?

—A lack of longing for enjoyments here and in the heaven-world.

What is possession of the Perfections that follow Peace?

—Peace; Self-Control; Steadiness; Sturdiness; Confidence; Intentness.

What is Peace?

—A firm hold on emotion.

What is Self-Control?

—A firm hold on the lust of the eyes and the outward powers.

What is Steadiness?

—A following out of one's own genius.

What is Sturdiness?

—A readiness to bear opposing forces, like cold and heat, pleasure and pain.

What is Confidence?

—Confidence is a reliance on the Voice of the Teacher and Final Wisdom.

What is Intentness?

—One-pointedness of the imagination.

What is the Longing to be free?

—It is the longing: "That Freedom may be mine".

THE DISCERNING OF REALITY.

These are the Four Perfections. Through these, men are fitted to discern Reality.

What is the Discerning of Reality?

—It is this: the Self is real; other than it, all is fancy.

SELF, VESTURES, VEILS, MODES.

What is the Self?

—He who stands apart from the Physical, the Emotional, and the Causal Vestures; who is beyond the five Veils; who is witness of the three Modes; whose own nature is Being, Consciousness, Bliss—this is the Self.

THE THREE VESTURES.

What is the Physical Vesture?

—Being formed of the five creatures fivefolded, born through works, it is the house where opposing forces like pleasure and pain are enjoyed; having these six accidents: it is, is born, grows, turns the corner, declines, perishes; such is the Physical Vesture.

What is the Emotional Vesture?

—Being formed of the five creatures not fivefolded, born through works, the perfection of the enjoyment of opposing forces like pleasure and pain, existing with its seventeen phases: the five

powers of knowing; the five powers of doing; the five lives; emotion, one; the soul, one; this is the Emotional Vesture.

The five powers of knowing are: Hearing, Touch, Sight, Taste, Smell. Hearing's radiation is Space; Touch's, Air; Sight's, the Sun; Smell's, the Twin Physicians; these are the powers of knowing.

Hearing's business is the seizing of sounds; Touch's business, the seizing of contacts; Sight's business, the seizing of forms; Taste's business, the seizing of tastes; Smell's business, the seizing of odors.

The five powers of doing are: Voice, Hands, Feet, Putting-forth, Generating. Voice's radiation is the Tongue of Flame; Hands', the Master; Feet's, the Pervader; Putting-forth's, Death; Generating's, the Lord of Beings; thus the radiations of the powers of doing.

Voice's business is speaking; Hands' business is grasping things; Feet's business is going; Putting-forth's business is removing waste; Generating's business is physical enjoying.

What is the Causal Vesture?

—Being formed through ineffable, beginningless unwisdom, it is the Substance and Cause of the two Vestures; though unknowing as to its own nature, it is yet in nature unerring; this is the Causal Vesture.

THE THREE MODES.

What are the Three Modes?

—The Modes of Waking, Dreaming, Dreamlessness.

What is the Mode Waking?

—It is where knowledge comes through Hearing and the other knowing powers, whose business is sound and the other perceptions; this is the Waking Mode.

When attributing itself to the Physical Vesture, the Self is called the Pervading.

Then what is the Mode, Dreaming?

—The world that presents itself in rest, generated by impressions of what has been seen and heard in the Mode, Waking, is the Mode, Dreaming.

When attributing itself to the Emotional Vesture, the Self is called the Radiant.

What then is the Mode, Dreamlessness?

—The sense that I perceive outwardly nothing at all, that rest is joyfully enjoyed by me, this is the Mode, Dreamlessness.

When attributing itself to the Causal Vesture, the Self is called the Intuitional.

THE FIVE VEILS.

What are the Five Veils?

—The Food-formed; the Life-formed; the Emotion-formed; the Knowledge-formed; the Bliss-formed.

What is the Food-formed?

—Coming into being through the essence of food, getting its growth through the essence of food, in the food-formed world it is again dispersed, this is the Food-formed Veil,—the Physical Vesture.

What is the Life-formed?

—The Forward-life and the four other Lives, Voice and the four other powers of doing; these are the Life-formed.

What is the Emotion-formed Veil?

—Emotion, joining itself to the five powers of knowing,—this is the Emotion-formed Veil.

What is the Knowledge-formed?

—The Soul, joining itself to the five powers of knowing,—this is the Knowledge-formed Veil.

What is the Bliss-formed?

—This verily is the Substance not quite pure because of the unwisdom that gives birth to the Causal Vesture; in it are founded all joys; this is the Bliss-formed Veil.

Thus the Five Veils.

By saying: "Mine are the lives; mine is emotion; mine is the soul; mine is the wisdom"; these are recognized as possessions. And just as a bracelet, a necklace, a house and such things separated from one's self, are recognized as possessions, so the Five Veils and the Vestures, recognized as possessions, are not the Self [the Possessor].

What, then, is the Self?

—It is that whose own-nature is Being, Consciousness, Bliss.

What is Being?

—What stands through the Three Times [Present, Past, Future,]—this is Being.

What is Consciousness?

—The own-nature of Perceiving.

What is Bliss?

—The own-nature of Joy.

Thus let a man know that the own-nature of his own Self is Being, Consciousness, Bliss.

EXPLANATORY.

This "Awakening to Reality" is a summary of an intuition of the world, a solution of the universe. Only those who have certain mental and moral endowments are ripe for the understanding of such a solution of the world. Briefly, these endowments are: wisdom and will. The solution reached is—the real Self of every man is the Eternal. This Self is inwardly beginningless, endless, immortal. Put outwardly it becomes manifest as three lesser selves, each with its own vesture, its own world.

Lowest of these is the physical self, the "Pervading"; with its physical Vesture, in the Waking world.

Next, the emotional self, the "Radiant", with its emotional Vesture, in the Dreaming world.

Highest, the causal self, the "Intuition", with its causal Vesture, in the Dreamless world. It has existence apart from the Eternal, owing only to the thin veil of illusion, which hides the identity of the One with the All. Thus, as to its own nature, it is unknowing; for, while believing itself One, it is really All. But for all other things it is unerring, for its close proximity to, and real oneness with, the Eternal, give it the inner sense of the truthfulness of things that is all wisdom. This is "the Seer who ordained all fitly through the ages."

In the Physical Vesture adheres one Veil; in the Emotional Vesture three—the vital, the emotional, the moral;—in the Causal, again one.

There is a great difficulty in finding a fit word for the term we have translated "radiation". What is meant is the power—personified, almost personal—conceived to be the "regent" or "deity" of the field in which each mode of perception and action finds its expansion. A closely analogous phrase would be, for instance, "the Prince of the Powers of the Air", who would thus be the "regent" or "deity" of the powers of touch, and, in morals, the "lusts of the flesh".

This is, of course, mythology: a mythical representation of an actual truth, very difficult to represent otherwise than mythologically.

But in the conclusion of the matter there is no difficulty. It is, that a man shall know the Own-nature of his own Self to be Being, Consciousness, Bliss; or, in other words, Eternal, Wisdom, Love.

SECRET DOCTRINE EXTRACTS*

This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system—this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists (and even some pious modern astronomers) claim that in this sun the God-head is specially present—referring to it the volitional acts of God—the Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*, is focussed. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre.

* Original Edition Vol. II, p. 240, foot note. See Vol. II, p. 250, 3rd Edition.

THE PSYCHOLOGY OF DREAMS

(Continued from July)

II.

OUR senses give us cognizance of the exterior or objective world. To the senses there is no other world than that, because they perceive no other world. To them there is no matter; there are only color, sound, smell, taste, and contact. Clearly, this is a state which we may call sense-consciousness. Minerals, plants, animals, have this state of consciousness, as well as ourselves; in some cases more acutely developed, or to speak accurately, more predominant; in other cases less so. This is not *matter*; it is the consciousness so far manifesting *in* matter as we know it through the senses. This state is due to the body, and the body alone, which is our earth, or "matter". And what we call our senses are the focalizations in our bodies of the five "characteristics," that is, the five grades of intelligence so far acquired by the Souls which compose our bodies, and manifested by them. "Matter" is what we do *not* see; all that we perceive are the manifested characteristics. The Intelligence everywhere diffused through Space, as light is diffused, is concentrated in our bodies as light is concentrated *in* a lens, or thrown off by objects. The senses are our lenses which concentrate the light of intelligence diffused by aggregations, or bodies, of Souls less informed than ourselves.

The opposed aspect of sense-consciousness is that state which we know as sensation. Sense is the expression of physical consciousness; sensation the impression from physical consciousness. The one always proceeds from without inwardly; the other from within outwardly; so that the state called sense-consciousness is always being transformed into sensation, and the state named sensation is always being transformed into action of the senses. They are mutually interdependent and sustaining. The one is the lowest mode, or manifestation, of the power to perceive; the other, the lowest mode of the power to receive; broadly speaking one is *touch* or contact, the process of physical evolution. The other is *feeling*, the mode of spiritual involution. They go hand in hand, in every plane of substance, in every form of being. We know that minerals, plants, animals, have in them this state of consciousness as well as ourselves, for one and all they manifest selective affinities and repulsions. The various combinations of chemical elements making up the "matter" we contact, no less than the various forms of the vegetal and animal worlds, cohere and sustain their peculiar structures through sense and sensation; through touch and feeling.

From the presence of these two states in ourselves there is possible the presence of a third state, which grows in them as in a soil and light—remembering always that "soil" implies not only earth, but water and air, and that "light" implies heat and the circulation

of air and moisture. This third state of consciousness in us, and as well in the mineral, plant and organic forms of the Souls about, within and around us, we may call desire consciousness, which takes up the sensations, or impressions received through the senses, and feeds on them, as sensations are fed by the impacts of the senses. In this state we seek repetition of sensations which we feel to be concordant, and likewise seek to eject sensations which we feel to be discordant. We are not alone in the possession of this state of consciousness. It inheres in every atom, for our greatest students of chemistry affirm that the atoms "are qualitatively and quantitatively different, one from another," no two atoms, say of hydrogen, being *identical* in their actions and reactions. In the atoms, as in the plant life and the animal life and the life in our bodies, there is always the dual force of desire, seeking that which is conformable to its own acquired sensations, and rejecting that which is not in accordance with its nature.

The combination of these three states in any organic or inorganic thing makes possible its existence or life. Or, putting it another way, the cohesion and activity of these three states in any Soul or aggregation of Souls, is the Life and the life-force, or *prana*—the Breath and the Breathing, as that magnificent Sanskrit word means. When the mutual interplay and support or sustenance of any one of the three states, sense or touch, sensation or feeling, and desire or *kama*, is disrupted, externally or internally, their unity is broken, *Life* can no longer manifest; one by one the Souls seek other conditions or combinations; the form disappears, and new forms appear. When this process is related to the Soul it is truly called metempsychosis—Souls incessantly manifesting and disappearing. When they manifest a Body is formed and Life exists. When the conditions of manifestation are interrupted, broken up, the Souls no longer manifest, Life flies away to new combinations, the Body dissolves. When this process is related to bodies it is called reincarnation. And as in these Kali Yuga days we more and more become immersed in the *samvritti* of physical evolution, it is but natural that the word reincarnation should have largely displaced the more ancient and accurate term metempsychosis. It comes from looking at metaphysical things from the false basis of the assumption of the "reality" of physical things.

The names given to these four states in Oriental esotericism are, counting from the lowest upwards, *Prakriti*, "matter," whose "characteristics" are the *Indryas*, or five senses, constituting the basis of sense-consciousness; and *Kama*, "desire," whose "characteristics" are the *Karma-Indryas*, the five classes of impressions or perceptions corresponding to the five senses, constituting the basis of sensational consciousness; *Kosha*, "body," or "vehicle," of which there are said to be five, or one composed of each grade of "matter" concentrated in and corresponding to the *Indryas*; and *Prana*, "life," the manifestation of *Kama* through the *Koshas*. We can see that of these four states of consciousness, *Prakriti* and *Kosha* stand to each

other in the relation of the Universal and the particular, and represent Physical Evolution; while Prana and Kama stand to each other also as the whole to the part, and represent Intellectual or Psychic Evolution. One represents objectivity, the "things perceived." The other represents subjectivity, or the "perceptions." They are correlative and interchangeable, because both represent the action of the Soul, the *Perceiver*, and are but names, modes and processes of the acquisition of Intelligence by *expression* and *impression*.

We may now, perhaps, be in some position to appreciate the profound revelation waiting for us whenever we begin to study Nature internal and external, neither considering the one from the standpoint of the other, nor yet from the standpoint of samvritti, the Intelligence so far acquired and active in us, as if it were the true basis; but from the standpoint of the Soul, the *Perceiver*; that is to say, from the standpoint of *Psychology*. By the first glimmering of the light of this revealment, we see that the basis of all Intelligence is the action of Spirit upon Matter, of *Purusha* upon *Prakriti*, of Soul upon Souls, and of Souls upon Soul; that these Souls are *identical* in their *inherent* nature, differing only in the respective degrees of their *acquired* natures, or Intelligence; and that these varying degrees of intelligence have all come about through the mutual *action* of Soul upon Souls, and the *reaction* of Souls upon Soul—*Karma* and *Dharma*, or Action and Law. Now the three-fold Evolutionary Process should begin to represent to us something more than mere words, or dead ideas, or speculative hypotheses and theories—"dreams." It should dawn upon us that this is the *actuality* of our own immortal being and mortal nature; this the eternal process of any and all manifestation: the Monadic or Spiritual acting upon the Prakritic or Material, from whence arises the Intellectual or Psychic, with all its states, limitations and conditionings, "grouped," as we have already quoted from the *Secret Doctrine*, "under Thought, Will, and Feeling."

And now, too, we ought to be able to read a little way within the words of *Light on the Path* and see in ourselves something of what its author is speaking of when he says: "The whole world is animated and lit, down to its most material shapes, by a world within it. This quality is characteristic of the life which lies within matter; for those who see it, need no lamp to see it by. If we took the trouble to call Nature into the witness box we should find that everything which is perceptible to the ordinary sight, has something even more important than itself hidden within it; the microscope has opened a world to us, but within those encasements which the microscope reveals, lies the mystery which no machinery can probe."

This mystery can never be probed except through the study and application of Theosophy, which is only a word for so much of the accumulated Wisdom of Spiritual Psychology as has been recorded for our benefit by H. P. Blavatsky—all and more than all that can be digested and assimilated by us at our present stage of evolution-

ary progress, and which, if so digested and assimilated, will infallibly open doors in us long closed, and our "intuition" extend to higher states than those typified in any field of physical or metaphysical action now open to us.

For we live and move and have our being in "matter." Our knowledge of it has become intuitive, so much so that we esteem it the only "reality," and will not use our intuition in any other direction. We will employ our "imagination" and our reasoning faculties, our hopes and fears and other feelings, in the vague and vain attempt to solve the mystery of higher states, and the unsolved problems of this, but we will *not* employ our intuition—the *Spiritual* mode of direct perception on any plane or in any state—in order to *see*. We deny the possibility, and in thus being a materialist we become that strange thing, a being which cannot see its own light, a thing of life which will not live, convinced until death that there is no seeing except by indirect means, no life except in the body we know.

Yet the whole order of Nature evinces a progressive march toward a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The very fact that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what we in our ignorance call "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings, guided by higher Intelligences, whose collective aggregate constitutes at one and the same time the MIND of the Universe and its immutable LAW.

Everything in the Universe, throughout all its kingdoms is CONSCIOUS: *i. e.*, endowed with a consciousness of its own kind and on its own plane of perception. We must remember that because *we* do not perceive any signs—which we can recognise—of consciousness, say in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. To *see* that this is so, is to employ the intuition—direct perception. Not to see it is to be dead and blind to the presence and potentiality of the highest faculty in us.

The Universe is worked and *guided* from *within outwards*, and man is the living witness to this Universal Law and to the mode of its action. Every *external* motion, act, gesture, whether voluntary or mechanical, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind—Soul in the Kosha, proceeding outwardly from Karma-Indryas through Indryas into the world of Prakriti, the whole the process of Prana. Thus the whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of sentient Beings—Souls in aggregation—each having a mission to perform, and who—whether we give them one name or another—are "messengers" in the sense only that

they are, one and all, the agents of Karmic and Cosmic Laws. They vary infinitely in their respective states and degrees of Intelligence; and to call them all pure Spirits is only to indulge in poetical fancy. They are all in Evolution—Spiritual, Intellectual and Physical—and each of these Beings either *was* or prepares to become a man. They are *perfected*, when not *incipient*, men.

The chief difficulty which prevents the men of science from believing in divine as well as nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the "Spirits of the Departed" is the general ignorance of all, except some Occultists and Kabalists, about the true essence and nature of "matter." What we have tried to indicate is that "matter" is composed of Souls, whether *Atma*, *Atma-Buddhi*, or *Atma-Buddhi-Manas*, words which are the correspondences and fonts of Spirit, Soul and "matter" in everything. From the highest Dhyān-Chohan or "Archangel," down to the lowest conscious "Builder," all such are *men* from other periods of evolution on this or other Spheres; and so, also, the inferior, semi-intelligent and non-intelligent Elementals, incipient and embryonic Souls, are all *future* men.

(*To be continued*)

THE HYMN OF THE SPIRIT*

Purusha Sukta: Rig Veda, x, 90, 1-5.

Thousand-headed is Spirit, thousand-eyed, thousand-footed; he wrapping the world altogether, overpassed it by a space of ten fingers.

Spirit verily is all this, what has been and what shall be; also of immortality he is the lord, when he passes outward through the food of being.

So great is his greatness, yet Spirit is more ancient than this. For all these beings are but one step of him, three steps of him are eternal in the heavens.

As to the three steps, Spirit ascends upwards; one step, again, came into being here; he then extended everywhere, over what consumes and what consumes not.

From him was born Radiance, and, from Radiance, Spirit; he, born, stretched forth, behind the world and before.

* Reprinted from the "Oriental Department" papers, March, 1895.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up *seriatim*.

CHAPTER IV.

This fourth chapter deals with the Septenary Constitution of Man; shows how the doctrine differs from the ordinary Christian one; gives the septenary constitution of Man; points to the intimate relation between the Septenary nature of the Earth and the Seven Principles of Man; explains what the real Man is *as a being* under the terms of Atma, Buddhi, Manas, the trinity or three higher principles; and classifies the transitory four lower principles as *aspects* of the three higher principles during Man's connection with the terrestrial world. We have all—it is presumed—not only read the chapter but *studied it* in the endeavor to understand what is therein presented and will now proceed to the consideration of such questions as may have arisen.

Q. Mr. Judge refers to the necessity of care of the Self (page 29). If the Self is the cause of all, how could there be care of it?

A. The words referred to are not as stated in the question; they read, "the care of soul, which is the Self." It is through the Soul—the acquired experience—that Self perceives and acts; it is by means of Soul that Self learns to know Itself as of another nature than its experience, perceptions or embodiments. In the sense that there is no Soul possible without the Self; or in other words, there are no perceptions or experience possible without the Perceiver, the Soul is the Self, therefore the growth of soul depends upon the more and more full *realization* of the unchanging Self; this involves for us a "care" that we understand the nature and purpose of existence.

Q. On page 30, the chapter speaks of "rational and irrational soul". Could you explain the phrase?

A. "Rational soul" means that stage of evolved being which is self-conscious, and "irrational soul", those stages which are con-

scious, but not self-conscious. There is a gulf between the highest conscious animal and the lowest self-conscious man in respect to the sense of responsibility; man is responsible for his thoughts, words and deeds; the animal has no such perception, and thus is called irrational. Manas is active in Man whether in its higher or lower aspect; in the animal it is latent. The term "irrational soul" has also been used to designate that class of human mentality which is wholly engrossed in physical existence.

Q. How does "This three-fold scheme of the nature of man contain the Theosophical teaching of his seven-fold constitution", as stated on page 30?

A. The answer is in the context, "because the four other divisions missing from the category can be found in the powers and functions of body and soul, as I shall attempt to show later on". The whole of the chapter is devoted to the answer practically; the last paragraph in the chapter gives a recapitulation, which if thought over will help to clarify, and explain.

Q. In what sense am I "my brother's keeper"?

A. Each being is of the same essential nature—Spirit; each evolves from within outward, and each at any given period occupies that place in the great community of souls which his degree of attainment provides. As all are from, and of, the same Source, and all are proceeding towards the same goal, the more progressed are in nature bound to help the lesser; the law of Karma inherent in each being provides for the adjustment of effects to causes. A general answer would imply that we are our brother's keeper in every sense; the more we know of the common source, nature and purpose of all, the better able will we be "to keep our brother".

Q. How is it that "Behind will, stands desire"? It seems as though it should be reversed.

A. We do not act until there is desire or intention to do so; Will is the force of consciousness in action. Will, being the force behind action or desire, is colorless; it is colored by the nature of the desire or feeling. No desire, no action. It is the motive or desire behind the use of our colorless will power that qualifies the action of our thought, word or deed.

Q. Why is it that we cling so to bodily existence?

A. Because of our desire to so do, knowing no better. Our desire sets in action our Will in that direction, and by our desire and desires, we make attractions and attachments that hold us. As all our powers spring from and rest in the Self—or Spirit, and as we use those powers for sentient physical existence, the bondage is strong. Release comes from a full and true understanding of our own and all nature, when the powers of Spirit will be employed for all, and in all directions, and not exercised as they are, in one direction only, physically and in pursuit of personal desires.

Q. What is the difference between the individuality and the personality?

A. "Individuality," theosophically defined, is the Higher Ego; "personality" is the false ego: that aspect of the reincarnating ego which is connected with, and immersed in, terrestrial existence and imagines itself to be the senses, qualities, and faculties which it possesses physically.

Q. What would you call "soul powers"?

A. All powers of every kind are soul powers; those powers we use—or rather misuse—in our every-day existence are soul-powers. It is the misuse of "soul powers" that brings karmic retribution.

Q. How can thought be so powerful?

A. Because every form seen by us, or unseen, is endowed with intelligence in some degree; because thought precedes action and institutes it, and because the effects of thought are consciously or unconsciously felt by beings near and remote, arousing them to some kind of action. Thought does not exist of itself, it is always the product of some Thinker; every thought is in regard to some thing and produces an image of that thing; the concentration of the Thinker upon the matrix he has created, draws into it the lives that swarm in the terrestrial atmosphere, energizes them and gives them direction, according to the motive and desire of the Thinker; this matrix, made a living force, can insidiously impel to action other Thinkers whose natures and desires are similar, or who have the seeds of such desires within them, and all this whether the creator of the matrix is conscious of the results or not. "Thought" or more correctly, the ability to think, is the most powerful creative, destructive, preservative or regenerative agent that any beings possess; it acts weakly or strongly, according to the knowledge and power of concentration of the Thinker. In occultism, "thought" is the real plane of action; what we see or perceive physically are merely the effects of thought.

Q. Unity is spoken of; how can there be unity in all these separated or different principles?

A. All the principles are merely *aspects* of the One Principle; more or less conditioned modes and bases of thought and action. Unity lies in the fact that all temporary differentiations proceed from, and rest in, the essential spiritual nature of all beings. There could be no diversity without unity as a basis. We all *live*, and life in all of us is a unity, but our use and expressions of life present great diversities.

Q. Will we always have an earth and an earthly body? Or will we ever get above this altogether?

A. It is not a question of earthly, or what we now perceive as physical matter. Wherever we exist, it must be in some form

of substance as an embodiment, and that then will be as objective to us as is our present earthly matter. So long as manifestation endures, experience of any kind implies objectivity on every plane; if there is no basis for experience, there is no experience. The trouble is not with the earth as it now is or ever will be, it is with ourselves, imbued as we are with false conceptions of every kind. We have the power to understand our nature and the nature of all beings, and through that understanding to purify our own natures, and in so doing raise up and purify the natures of others like ourselves, as well as the beings below us. We cannot leave the earth until we have done our part to the full, and then it will be so different that perhaps we will not want to leave it, although we will have earned the right to choose. Read the *Voice of the Silence*.

Q. What is meant by "each principle is correlated to a plane, a planet and a race" (page 30)?

A. The Root and substratum of all that is, is Spirit, Self-existing and All-pervading. It is the Unity *within* which all differentiation takes place. The Unity is not destroyed because of any number of diversities that may be evolved from and within It; an efficient Cause is not eliminated as long as there is a basis in which effects may be produced. Manifestation means differentiation from and within the Unity; the statement of the Secret Doctrine is that manifestation or differentiation proceeds in seven ways or stages, that this applies to all degrees of substance and all forms, and all kinds of beings. Man is shown *to have* seven principles; He derived these principles one at a time, as differentiation of the planet proceeded; therefore each principle of Man is correlated to a particular stage of differentiation of the planet. Each planet, again, in our solar system has seven principles, so that Man, planets and solar systems have as their constituent parts similar principles, and each principle in Man, planets or solar systems, are co-related to each other; there is therefore an active or latent relation between each and every form and being, which, as we grow in knowledge and wisdom may be availed of. Humanity, as a whole, proceeds also in seven stages, concurrently with the conditions of the planet, and thus at each stage is called a Race, each of which, again, has its seven subdivisions expressed again in a number of septenary ways. So, from top to bottom and in every direction, there is a channel, plane and relation between every form and being and every other, from highest to lowest; and this relation exists, whether any being in any particular state of perception is aware of it, or not. Knowledge of this great fact, and the arousing within ourselves of the necessary conditions, will enable us to use and direct the seven-fold occult forces. All nature is before us and within us, we must therefore take and use what we can, and wisely; the steps necessary are shown in Theosophy and no one of these may be over-passed.

Q. Do the principles exist independent of each other?

A. Each principle is derived from and exists within the One Supreme Principle; as the lowest principle is so derived, and depends upon the chain of principles above it and from which it was directly derived; the principles are *interdependent*. For instance, we may take the body as the lowest principle; there are bodies on earth all the time as long as humanity lasts, but our present bodies had their beginnings and will have their dissipation. The reason why we have the present body is because we occupied bodies before, having established the "principle" of sentient bodily existence. When we leave the body, it returns to the elements from which it was drawn, but the "principle" of bodily expression remains in us and will be expressed in another body at some future time. The principles remain, although the operation of those principles and the tendency to do so is periodical.

Q. What is a principle?

A. A principle is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being, implies that one is acting in, and with, that principle *in himself* which corresponds to that particular plane of being.

Q. Why is Prana, the Life principle in the body, called transitory? It would seem as though Life must always be.

A. The Sanscrit term for the One Life which permeates and sustains all the principles is Jiva. Prana is that *aspect* of the One Life which sustains and permeates the physical body. When that aspect is withdrawn, the body disintegrates. That aspect being withdrawn from the body is used in the remaining principles or those which the late bodily occupant is conscious in and upon.

THE THREE WORLDS*

Katha Upanishad, ii. 1, 6.

He who knows the first-born of Radiance^{*}, born of old of the waters, standing hid in secret, who looked forth through creatures: this is that.

And the great mother full of divinity, who comes forth through life, standing hid in secret, who was born through creatures: this is that.

The fire hidden in the firesticks—like a germ well concealed by the mother—that fire is day by day to be praised, by men who wake, with the oblations: this is that.

Whence the sun rises, and whither he goes to setting; that all the bright ones rest in, nor does any go beyond it: this is that.

*Reprinted from the "Oriental Department" papers, March-April, 1896.

AROUND THE TABLE

THE usual summer peregrination of our Family did not come off this year. As Mother remarked, "There is really too much to do—I wouldn't feel right to run away from it;" and this was in fact the consensus of Family opinion—concretely expressed by the busiest summer we have known in years. There have been some notable "week-ends", however, when the mountain camp was opened on a Friday, perhaps, and closed again in time for Mentor to be rushed to town by automobile and train in order to look after the Theosophical Meeting on Sunday night.

Quammy, our "Visiting Adept," has been a feature of some of these well-earned "week-ends". Summer weather has no effect, one way or the other, on our genial old friend. And what an addition to a camping party Quammy always is—the very life of it, no less! Fancy stout and rubicund old Quammy swathed in one of the giggling Anna's aprons, broiling trout as he alone can broil them at our rustic fire-place! Quammy cooks; Quammy draws water; he sweeps, he fashions rustic seats, he hangs hammocks so the sunshine never strikes hot on your face. And in the evening Quammy sings, and sings wonderfully, to the strains of a sweet-toned and much battered guitar.

That he is the same old credulous Quammy—always "believing and believing", as Student put it one day—has been brought most amusingly to our attention more than once this summer. The "occult" has no small place in his attentions and he proposes to surmount it if the process costs him all he has. Doctor declares that Quammy rhymes with Swami, and proves it by the fact that our friend has found, and lost after some experience, several dark-skinned persons of Eastern extraction who needed what Quammy could supply. But Quammy always turns up serene and still searching no matter how grossly he has been swindled—he is made that way. He has found time this summer, in spite of his Liberty Loan and Red Cross activities, to buy and read the latest "occult" books, consult and "test" several mediums—meeting the incidental expenses without a quiver. He has attended seances, conventions where "communication was established with the astral bodies of the heroes of Pershing's forces who have died in France", practised psychology, gotten some "absent treatments" for a severe case of oak poisoning, which Doctor finally alleviated, purchased a sword for ceremonial magic experimentation—and broken it clearing brush one day up at the Camp—as well as a "magic mirror" and a "gazing crystal". In fact Quammy has had a lively and expensive summer, alternately enlivening and distressing his friends, as well as adding to their comfort and pleasure. Without Quammy some of our camp-fire talks could never have taken the turn they did. For instance:

"Oh, I see now why all you Theosophists come to California", Quammy remarked one evening as he was reading in the early twilight a newspaper he had brought up from town the evening before. "New race forming, and getting ready for the Manu—why have you never said anything about this, Mentor—never knew you to be so secretive before?"

Mentor for once looked puzzled. "What on earth have you got hold of now, Quammy?" he asked. Spinster, who had read the paper, glanced over to Doctor with a significant smile; the latter began to chuckle.

"Interview with a 'prominent Theosophist' in the *Evening Herald*, Mentor. Big head-lines, very important article—Hollywood, 'the cradle' of the new sub-race—here, you read it yourself," he continued, handing the newspaper over. Mentor took it, adjusted his position to the fading light, and this is what he read:

CLAIM L. A. TO CRADLE SUPER RACE TO FACE NEXT FLOOD

BOTTOM OF PACIFIC TO RISE AND FORM NEW CONTINENT,
SAY THEOSOPHISTS

SOUTHERN CALIFORNIA TO BE PRESERVED

HOLLYWOOD CULT AWAIT COMING OF MANU TO LEAD THEM
TO CHOSEN COLONY

California, the only part of this continent to be preserved, will not be submerged when the Pacific ocean rolls over America, inundating it and leaving the present ocean bottom as a new continent for a new race.

Californians today, Californians of super spiritual, mental and physical development, are even now being colonized to produce a new race.

Within the next 800 years the Manu, or great leader, will be incarnated to lead the chosen souls into a colony that, for years shall concentrate on the propagation of the new people.

These are the latest developments in the theory of Theosophists that within the next 1000 years the American continent will be submerged and the floor of the Pacific ocean, now being transformed, they say, will become the home for the sixth root race.

"SUB RACE HERE"—It has already been announced by the Theosophists that the sixth sub race of the sixth root race is being born and that California, and particularly Hollywood, the home of Krotona, Theosophic institute, is the cradle for this sub race.

But now it develops that Lower California is to be the home of the sixth root race, and that the colonization is beginning now. Also that when the present continent sinks under the waters of the Pacific, never to rise again, California and a narrow strip of land along the coast will be preserved and amalgamated to the new continent.

"COLONIZING NOW"—The colonization work is at present only beginning, and, it is said, is under direction of two master men now in India, and known as Master M and

Master K-H. The Manu who will later assume charge is now known to his people by the Indian name of Vaivasvata, according to S. E. Snyder, prominent Theosophist, who today explained the new theories.

But, pending his incarnation, the super-souls of California will be led, some by spiritual instinct, some by clear knowledge of race building, into the Lower California colony or to other locations in California, where the new race may be auspiciously founded.

MAY START SOON—It is anticipated by some Theosophists that the Lower California colony may be begun at any time in an official way. It is highly probable, Mr. Snyder declares, that some Theosophist of sufficient means, may present some vast tract of land there to the leaders of the cult for the purpose of concentrating the work of preparing and building the new race.—(*L. A. Herald*, June 25, 1918.)

"Now we know why we came to California, Mother", chuckled Doctor, in the pause that followed Mentor's reading.

Quammy took the bait as eagerly as a hungry trout strikes a fly. "Well, I suppose you didn't want to give out the truth; you know you've always said it was Mother's illness that brought you here, and her good health that kept you. I must follow this up right away", he added eagerly.

"It's *complete*, isn't it, Mentor?" queried Spinster, with a laugh, waving her hand at the paper which Mentor had quietly laid down.

"Yes, that is the word for it, my Dear", was the answer, "as *complete* a perversion and gross a materialization of theosophical teachings as it has been my misfortune to see in some time."

"Why, Mentor", expostulated Quammy, "you don't mean to say that! Doesn't Theosophy teach that a new race is forming and a new Teacher coming? I know I have read that in some theosophical book somewhere."

"Theosophy teaches a number of things, Quammy", answered Mentor sadly. "And theosophical students with an itch for publicity and a great deal of theosophical misinformation turn and twist those teachings until the world is bewildered as to what Theosophy really *does* teach; and sensible people conclude with some reason that 'theosophists' are rather irresponsible folks."

"Why is it that the Teacher, or Saviour, is always *coming*, Mentor", asked Doctor—and then reminiscently, "I remember, when I was a boy, of some neighbors of ours going up to the roofs of their houses to greet the *coming* Lord: but they came down again", he added with a chuckle, "and some of them caught the most terrible colds."

Mentor laughed. "I suspect it is just that purblind human desire for a change, for new things. People can't seem to give undivided attention to the present and its duties; and that is what is the matter with some of us. Some 'theosophical' students waste any amount of energy on the subject of a 'coming Christ'—not in the least realizing that the Teacher has come and gone, stated

definitely when the next Teacher *would* come; and that the real work of present-day students is to *spread the teaching*—not to speculate about what *will* be—distorting meanwhile what the Teacher actually left.”

“But about this article,” demanded Quanmy vigorously. “What is wrong with it?”

“Practically everything in it is incorrect, on the basis of H. P. Blavatsky’s teaching, isn’t it, Mentor?” asked Doctor.

“Well, let us see”, was the answer. Mentor led the way into the Cabin where a reading light was available, and the Family went in after him, soon finding comfortable resting-places, Doctor stretching his tall frame out on one of Mother’s skillfully woven “rag” floor rugs.

“The first statement”, began Mentor, “is to the effect that California will not be submerged when the Pacific Ocean submerges America: Theosophy makes no such definite statement. The next statement, to the effect that Californians of ‘super spiritual, mental and physical development’ are being colonized to produce a new race, is unsupported by any evidence. People of such development would know too much to be caught in by the sort of delusion this article implies.

“The next statement affirms that ‘the Manu’ will be incarnated within the next 800 years. Theosophically speaking, this is nonsense. In fact the very phrase, ‘the Manu’, as here employed, implies a misunderstanding and gross materialization of Theosophical teaching—for Manu is a *humanity*, rather than a being.” Mentor went to the book-shelf and got down the little volume, “*Trans-actions of the London Lodge*.” “Here is what H. P. B. says”, he continued:

Q. What is the real meaning of Manvantara or rather Manu-antara?

A. It means really “Between two Manus,” of which there are fourteen in every “Day of Brahmâ,” such a “Day” consisting of 1,000 aggregates of four ages or 1,000 “Great Ages,” Mahayugas. When the word “Manu” is analysed it is found that Orientalists state that it is from the root “Man” to think, hence the thinking man. But, esoterically every Manu, as an anthropomorphized patron of his special cycle, or Round, is but the personified idea of the “Thought Divine” (like the Hermetic Pymander). Each of the Manus, therefore, is the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara.

Q. Is Manu a unity also of human consciousness personified, or is it the individualization of the Thought Divine for manvantaric purposes?

A. Of both, since “human consciousness” is but a Ray of the Divine. Our *Manas*, or Ego, proceeds from, and is

the Son (figuratively) of Mahat. Vaivasvata Manu (the Manu of our own fifth race and Humanity in general) is the chief personified representative of the *thinking* Humanity of the fifth Root-race; and therefore he is represented as the eldest Son of the Sun, and an *Agnishwatta* Ancestor. As "*Manu*" is derived from *Man*, to think, the idea is clear. Thought in its action on human brains is endless. Thus Manu is, and contains the potentiality of all the thinking forms which will be developed on earth from this particular source. In the exoteric teaching he is the beginning of this earth, and from him and his daughter Ila humanity is born; he is a unity which contains all the pluralities and their modifications. Every Manvantara has thus its own Manu and from this Manu the various Manus or, rather all the *Manasa* of the Kalpas will proceed. As an analogy he may be compared to the white light which contains all the other rays, giving birth to them by passing through the prism of differentiation and evolution. But this pertains to the esoteric and metaphysical teachings.

Q. Is it possible to say that Manu stands in relation to each Manvantara as does the First Logos to the Mahamanvantara?

A. It is possible to say so, if you like.

Q. Is it possible to say that Manu is an individuality?

A. In the abstract sense certainly not, but it is possible to apply an analogy. Manu is the synthesis perhaps of the *Manasa*, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousness there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.

But Manu is not really an individuality, it is the whole of mankind. You may say that Manu is a generic name for the Pitris, the progenitors of mankind. They come, as I have shown, from the Lunar Chain. They give birth to humanity, for, having become the first men, they give birth to others by evolving their shadows, their astral selves. They not only give birth to humanity but to animals and all other creatures. In this sense it is said in the Purânas of the great Yogis that they gave birth, one to all the serpents, another to all the birds, &c. But, as the moon receives its light from the Sun, so the descendants of the Lunar Pitris receive their higher mental light from the Sun or the "Son of the Sun." For all you know Vaivasvata Manu may be an *Avatar* or a personification of MAHAT, commissioned by

the Universal Mind to lead and guide thinking Humanity onwards.

"Again", continued Mentor, in the Secret Doctrine She refers to Vaivasvata Manu as 'the one human being'.* Where this student got the idea implied in the phrase 'within 800 years' is also a mystery," continued Mentor. "A Manvantara, or the reign of one Manu—to use a phrase—includes 308,448,000 solar years; and the number that have elapsed since the 'Vaivasvata Manvantara'—or the *human* period—is only some 18,000,000 years.* So the coming of the new Manu, even if a being and not a humanity is meant by the term, is not for about 289 million years from now—figure it out for yourself.

"Another point, there is nothing in the teachings of Theosophy to support the statement that America will be submerged within the next 1000 years. Why, the Sixth sub-race of our present Fifth Race will not be here for 16,000 years, according to *The Secret Doctrine*, so the submersions that precede the advancing race cycles are clearly thousands of years in the future."

"Isn't Lower California, by its very geological nature, itself likely to be one of the first sections to sink beneath the Ocean?" asked Doctor.

"Undoubtedly", was the answer.

"Guess you better not join the new colony then, Quammy", laughed Spinster, "we cannot afford to lose you that way."

"Well, we might go on, Quammy, and analyze these statements further", Mentor laid down the newspaper, "but what is the use: to a student who is really acquainted with Theosophy they are ridiculous and unworthy of serious consideration. The abuse of sacred names appears in this 'interview', of course," he continued sternly, "but what can be expected of people when 'they know not what they do'. Nothing is sacred to the present generation, and this 'prominent Theosophist' assuredly belongs to it. The Fore-runners of the Sixth sub-race may be here now, but it is quite certain that they are not advertising themselves, or promoting colony schemes."

* * * * *

"Let's have some music, Quammy", said Mother, putting down her knitting.

"And let's go out-of-doors for it", added Spinster, gently prodding her prostrate Father with a dainty foot.

And so Quammy sung to the moon and the dusky pines, while the creek gave accompaniment to his sweet-toned guitar. His "new race" eagerness was forgotten, his soul was in the present. But who can say what Quammy will find in his newspaper tomorrow, or upon what he will next cast the restlessness of his "wandering eye"!

*See Secret Doctrine, Vol. II, p. 69, Original Edition; p. 72, Third Edition.

THE TIDE OF LIFE*

(ANNOTATED BY H. P. BLAVATSKY.)

(Concluded.)

—"Where the daisies are rose-scented,
And the rose herself has got
Perfume which on earth is not."

FORM exists on an ideal plane, as a purely abstract conception; into this region, and the similar one of Number, pure mathematics have penetrated.¹ Modern speculations,² as well as the ancient cabalists, have asserted that every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding them all together in one Divine Unity.³ From the standpoint of the terrestrial Globe, the first modifications of the last emanation, Primordial Earth, is the mineral kingdom, in which the primal earthy matter is modified by the element of Form. There is every reason to believe that, if any existing mineral or metal could be reduced to the condition of "primordial earth," it could be re-formed into any other mineral or metal. The specialization of the minerals, or "formation of the mineral kingdom," is perhaps marked in the Genesis-Cosmogony by the words,—

"The Elohim called the dry land Earth,"

Name and Form being cognate attributes of a specialized entity. As we have seen the gradual evolution of form in the descent from spirit to matter, so the gradual dissipation of form will be seen in the ascent from matter to spirit. The crystal, for example, retains

* This excellent article was first printed by Wm. Q. Judge in *The Path* for May, 1888. We reprint it more especially because it is annotated by H. P. B.—ED. THEOSOPHY.

¹ It is through the power to see and use these "abstract" forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the "abstract form" desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to state, how difficult to believe; yet quite true, as many a theosophist very well knows. The oftener this is done with any one form, the easier it becomes. And so it is with nature: her ease of production grows like a habit.—[H. P. B.]

² "Geometrical Psychology," Miss Louisa Cook.

³ Here is the key so much desired by enterprising—indeed all—students. It is by means of these correlations of color, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person; it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of color, form, sound, or whatever else.—[H. P. B.]

its form always unchanged, and the form of the tree is more lasting than that of the bird or animal. The second modification of the Earth element, still from the standpoint of the world, is the vegetable kingdom, in which to form and substance is added molecular motion, or vitality, called in Brahman cosmologies *Jiva*.

This vitality, or capacity for molecular change, corresponds, as we have seen, to the water element; one of the elements, in ascending order of spirituality, being picked up by each of the successive kingdoms of ascending evolution. The formation of the vegetable kingdom is marked in the Genesis cosmogony by the words—

"The earth brought forth grass, herb yielding seed, and tree bearing fruit,"

words which point to a perfectly natural evolutionary process under the energizing power of spirit—the physical aspect of which is the "Tendency to Evolution" of the Scientists—, and not that violent and unnatural process termed a "creative act."

We may remark, by the way, that the three divisions of the vegetable kingdom in this cosmogony correspond to three perfectly well defined geological epochs, that of the Cryptogams, of the Phænogams, and of the Fruit-trees, examples of which are respectively ferns, pines, and orange-trees.*

These two changes of matter are looked at, as we have said, from the standpoint of the Earth. The cosmogony now pauses, and, in order to make its account of Evolution complete, inserts here the first change of the same element from a different point of view, that of astronomy. This first change is the congregation of the primal nebulous matter into suns and planets, marked by the words—

"The Elohim said, Let there be Lights in the firmament,"

the sun, moon, and stars being subsequently particularised. From our previous views of the Elemental Light we shall be fully prepared to infer that, just as what we call sonant bodies seem not to be real sound-creators, but merely sound-reflectors, so these "Lights in the firmament" may not be real light-creators, but merely light-reflectors; and this view is borne out by the fact that in this cosmogony the formation of Light precedes that of the Light-givers. Leaving the astronomical standpoint, let us consider the next step in upward evolution.

To the shape, substance, and vitality of the plant—drawn respectively from the Elements of Form, Earth, and Water—the animal kingdom adds locomotion, corresponding to Air element, one attribute of which we have seen to be that locomotion, or movement as a whole, which distinguishes the animal from the plant. Thus we see another link of the ascending chain of the elements picked up. The earliest representatives of this kingdom are, as

* For further information on this point readers are referred to "The Color-Sense" by Grant Allen.

modern science has shewn, the *protozoa*,—water-animalcules. Their formation is correctly placed first in the Genesis cosmogony, marked by the words—

“The Elohim said, Let the waters bring forth abundantly the moving creature which hath life.”

Here we again find words which distinctly mark a perfectly natural process of development. Just as we had the earth “bringing forth grass”—or “sprouting forth sproutage,” to translate it more literally,—we now have the waters “bringing forth the moving creature which hath life,” as soon as proper cosmic and elemental conditions were presented. If the proper cosmic and elemental conditions could be artificially produced, we have every reason to believe the “tendency of Evolution,” or the “Downward pressure of spirit,” might again cause the waters to produce the “moving creature which hath life”—the *monera*,—in fact, that what is unscientifically termed “spontaneous generation” might take place. After this follows the formation of fish, birds, and beasts,—the vertebrates or “back-boned” creatures; the invertebrates being grouped under the two general heads of the “moving creatures in the water” and the “creeping things upon the earth.” In the account of the production of the animal kingdom and of the birds, we have terms used which could only apply to a natural process of development, and not to a “creative act.”

“The Elohim said, Let the earth bring forth the living creature after its nature, cattle, and the beasts of the earth.”

The Animal Kingdom adds to the plant the quality of locomotion under the stimulus of the instincts,—which corresponds, as we have seen, to the air-element. A slight consideration of the nature of this locomotion under stimulus will shew that we are justified in assigning this quality, with its distinctive element, to the principle of *Kāma* in certain Eastern classifications.* Could this principle—or, rather, the specialised portion of the air-element embodying it—be isolated from the lower elements, we should have a sort of aeri-form vehicle, or ethereal body, depending for its form on the attractions specialising it. Of such an isolated air-body we shall speak when we come to treat of the elements.

Three times has the earth *brought forth*,—plants, fishes, animals. But at this point we perceive a change. Evolution so far, from the mineral, through the vegetable, up to the animal, appears as an ascending arc. In this the cosmogony of Genesis agrees with the sacred theories of the East, as well as with the views of modern science. But in Man we find a turning point, at which the ancient cosmogonies agree in branching off from modern science. The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending through the vegetable and animal kingdom and marking the evolution of the physical body, while the other curve descends from a superphysical,

* Vide “Esoteric Buddhism,” chapter on “The constitution of man.”

spiritual race, called by some the "Progenitors" or "*Pitris*," by others the "Planetary Spirits" or "Descending *Dhyan Chohans*." This curve marks the downward evolution of man's spiritual nature, the development of the soul.*

As we should expect from the Oriental character and high antiquity of the cosmogony of Genesis,—dating as it does from a time when the "downward evolution of the soul" had not progressed so far as it now has, and when man had not yet lost his spiritual insight,—we find this doctrine of man's divine progenitors clearly visible. In the case of the plants, animals, and marine creatures, we found terms applied which could only be used of a regular, unbroken process. When we reach Man, a new and striking expression is introduced—

"The Elohim created man in their image, in the image of the Elohim created they man."

The pressure of the descending evolution of the Planetary Spirits or Elohim—seeking for objective, physical existence—upon the previously formed animal kingdom, caused the evolution of a fitting physical vehicle from the highest representatives of that kingdom. Hence we get physical man as we know him, descended on the one side from the animal kingdom, and on the other from his divine progenitors, the Planetary Spirits. We have compared this dual evolution to two converging curves. A too great attraction towards the material, physical side of man's nature keeps the modern materialist from seeing more than one of these curves. The modern Scientist is colour-blind to spirit, to him man is merely—

"A quintessence of dust."

But to intuitional minds at the present day, as to our more spiritual ancestors, both curves are visible; besides the physical man they could see the spiritual man

"In action like an angel; in apprehension like a God."

To return to the standpoint from which we viewed the previous kingdoms, we perceive that the introduction of this new factor in evolution corresponds to the addition from above of a new element in the series of ascending spirituality. With man is added the Fire-Element, in its aspect of the divine light of reason. It corresponds to *manas* in Eastern systems. Another aspect of *manas*, considered idealistically this time, by virtue of which it "creates for itself an external world of delight,"¹ would correspond to the quality of colour in the fire element. Of the earliest races of men

* There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth "Round" in the middle of which begins the turning point upward—i. e., from the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3d Round, and being quite ethereal, transparent. The first man (Humanity) is Ethereal too, for he is but the shadow (*Chhaya*) "in the image" of his progenitors, because he is the "astral body" or image of his *Pitar* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a "coat of skin" from the terrestrial elements and kingdom—mineral, vegetable, and animal.—[H. P. B.]

¹ Vide Sankaracharya's "*Viveka Chudamani*."

we learn that they were purely frugivorous and perhaps androgyne.

With the formation of man the cosmogony of Genesis closes. We are justified in supposing that, as the union of form with the elements of Earth, Water, Air, and Fire produced the objective Mineral, Vegetable, Animal, and Human kingdoms, so these elements, divorced from Form, should have their appropriate kingdoms of beings, or forms of life, if we can use this term for something so widely different from all ordinary forms of life. These subjective kingdoms of the four elements would correspond to the Rosicrucian conceptions of "primordial earth" and the "Fire, Air, and Water Elementals."

We may go further than this, and, carrying on our inference, postulate for the spiritual ether, and even for the divine Logos, their appropriate qualities of being. To a conception somewhat similar to what the last of these would involve, the Gnostics gave the name of *Æons*; for the first—the ether-beings—we have the Indian titles of *gandharva*,—celestial musician,—or *Deva*. But having gone thus far, we are driven a step further. We have already seen all the links in the chain of elements in ascending spirituality picked up one by one by the ascending tide of Evolution, up to the elemental fire; let us advance a step, and postulate that the other two emanations or planes—the Ether-Spirit and the Logos—should ultimately be picked up by the Evolutionary tide. With the resumption of the first, instead of a human being we should have a "Spiritual Man," and from a re-union with the Logos we should have a "Divine Man, Perfected and Eternal," or, giving to these conceptions the names already appropriated to them in the East, we should have in the first case a *Mahatma*, in the second a perfect *Buddha*.

It is now time to point out that the pure elements of Ether, Fire, Air, Water, and Earth are not these bodies as we know them. The five classes of objects (corresponding to these five elements) known to us, being all on the physical plane, all belong properly to a single category, and may be called for the sake of distinction the Mundane Elements. To make this clearer, let us suppose that Mundane Earth—the mineral kingdom in its various forms—is composed of five parts of the element earth, while Mundane Water (everything cognized by the sense of taste) is composed of four parts of the element of earth added to one part of the element of water. Similarly the Air-element known to us on the physical plane (corresponding, as we have seen, to the sense of touch) is composed of four parts of the earth element, with one part of the pure elemental air added; and the Fire and Ether elements as known to our physical or waking consciousness are each composed of four parts—with one part of fire and ether respectively added.

These considerations will prepare us to believe that the real elements are purer and more spiritual than their representatives

on the physical plane,* and that they will be represented by different compounds on each plane (or as it is called in some works, *planet*) on the water plane (or planet): for instance, what we may for convenience term Undine Earth will be represented by four parts of the Water element and one part of the earth-element; Undine water will be five parts elemental water; while Undine air will be composed of four parts elemental water, added to one part elemental air, and so on.

The composition of the elements as present on each plane or planet may similarly be deduced by observing carefully the principle which governs these combinations. We should warn our readers that these examples are given by way of illustration, and not as representing accurately and numerically the combined elements as they actually occur; they are really formed on a much more complex principle.¹

In our illustrations we have, for convenience sake, confined ourselves to the five objective elements, though of course it must not be forgotten that the energising spirit runs through the whole series on every plane.

The pure spiritual or elemental ether is the macrocosmic counterpart of that principle of the microcosm termed *Buddhi* by Eastern mystics.²

The Logos corresponds to *Atma* in the same speculations.

We have seen that to the four principles—Form or *Linga*, Vitality or *Jiva*, Substance or *Sthula Sarira*, motion under desire or *Kāma*—of the animal, Man has added a fifth,—corresponding to the macrocosmic elemental Fire,—human reason, or *Manas*.

Our speculations as to the two superhuman Kingdoms are also in harmony with these eastern theories; the element of *Buddhi* being added to form the *Mahatma*; and *Atma* completing the *Buddha*, perfected and divine.

The perfect Buddha, though not possessing a physical body, or, indeed, being united to principles on any of the objective planes, will still retain the spiritual counterparts of these principles corresponding to groups of experiences gained on each plane. It is by these spiritual principles that the *Buddha* is richer than the *Æon*; it is in virtue of them that the *Ascending* excels the *Descending Planetary Spirit*, or *Dhyan Chohan*. These spiritual principles, constitute the end and aim of evolution, and justify the cosmic expansion and involution.

The evolutionary tide, in generating the higher kingdoms, has flowed, as we have seen, from the earth-element towards pure Spirit.

* This is one reason for calling the objective phenomenal world an "illusion." It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air, and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes: the moment the combination is entirely broken, the phenomena cease and we see the objects no more.—[H. P. B.]

¹ Vide *Man: Fragments of Forgotten History*, p. 13 note.

² Vide "Esoteric Buddhism."

In obedience to this tendency, man in achieving his apotheosis must, gradually loosing his hold on the world of Matter, add to his treasure in the worlds divine; until humanity becomes ever freer, stronger, and more perfect, and returns at last, refreshed, to his home in the bosom of the perfect God.

CHARLES JOHNSTON, F. T. S.

ELECTRIC AND MAGNETIC AFFINITIES BETWEEN MAN AND NATURE*

WITHOUT going too deeply into certain vexed questions based upon what the orthodox men of science please to term the "hypothetical" conclusions of the Psychological School, whenever we meet with discoveries made by the former, coinciding perfectly with the teachings of the latter, we think ourselves entitled to make them known to the world of skeptics. For instance, this psychological, or spiritual, school holds that "every being and naturally-formed object is in its beginning, a spiritual or monadial entity" which, having its origin in the spiritual or monadial plane of existence, must necessarily have as many relations with the latter as it has with the material or sensuous plane in which it physically develops itself. That "each, according to species, evolves from its monadial centre an essential aura, which has positive and negative magnetoid relations with the essential aura of every other, and that, *mesmeric* attraction and repulsion exhibiting a strong analogy with *magnetic* attraction and repulsion, this analogous attraction and repulsion obtains not only between individuals of the same, but of different species, not only in animate but in inanimate nature." (*Clairvoyance, Hygienic and Medical*, by Jacob Dixon, L. S. A. L.)

Thus if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena. The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science. For when it has told us that the electric organs of the fish generate the electricity which is rendered active by nervous influence, it has given us an explanation as hypothetical as that of the psychologists whose theories it rejects *in toto*. The horse has nerves and muscles as well as a fish, and even more so; the existence of animal electricity is a well-established fact, and the presence of muscular currents has been found in the undivided as well as in the divided

* This article was first printed by H. P. Blavatsky in *The Theosophist* for February, 1881.

muscles of all the animals, and even in those of man. And yet by the simple lashing of its feeble tail a small electrical fish prostrates a strong horse! Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power? Such are the ever-recurring and always unanswerable queries. One thing we know, though, and that is, that the phenomena of electricity as well as those of heat and phosphorescence, within the animal body, depend on chemical actions; and that these take place in the system just as they would in a chemist's laboratory; ever modified by and subjected to this same mysterious Proteus—the Vital Principle, of which science can tell us *nothing*.

The quarrel between Galvani and Volta is well known. One was backed by no less an authority than Alexander Humboldt, the other by the subsequent discoveries of Matteucci, Dubois Reymond, Brown-Sequard, and others. By their combined efforts, it was positively established that a production of electricity was constantly going on in all the tissues of the living animal economy; that each elementary bundle of fibrils in a muscle was like a couple in a galvanic battery; and that the longitudinal surface of a muscle acts like the positive pole of a pile, or galvanic battery, while the transverse surface acts like the negative pole. The latter was discovered by one of the greatest physiologists of our century—Dubois Reymond; who, nevertheless, was the greatest opponent of Baron Reichenbach, the discoverer of the *Od Force*, and ever showed himself the most fierce and irreconcilable enemy of transcendental speculation, or what is best known as the study of the occult, *i. e.*, the yet undiscovered forces in nature.

Every newly-discovered power, each hitherto unknown correlation of that great and unknown Force or the Primal Cause of all, which is no less hypothetical to skeptical science than to the common credulous mortals, was, previous to its discovery, an *occult power of nature*. Once on the track of a new phenomenon science gives an exposition of the facts—first independent of any hypothesis as to the causes of this manifestation; then—finding their account incomplete and unsatisfactory to the public, its votaries begin to invent generalizations, to present hypotheses based upon a certain knowledge of principles alleged to be at work by reasserting the laws of their mutual connection and dependence. They have *not explained* the phenomenon; they have but suggested how it might be produced, and offered more or less valid reasons to show how it could not be produced, and yet a hypothesis from their opponents' camp, that of the Transcendentalists, the Spiritualists and Psychologists, is generally laughed down by them before almost these latter have opened their mouths. We will notice a few of the newly-discovered electromagnetic phenomena which are still awaiting an explanation.

In the systems of certain people the accumulation and secretion of electricity, reach under certain conditions, to a very high degree.

This phenomenon is especially observed in cold and dry climates, like Canada, for instance; as well as in hot, but at the same time, dry countries. Thus—on the authority of that well-known medical journal, the *Lancet*—one can frequently meet with people who have but to approach their index fingers to a gas-beak from which a stream of gas is issuing, to light the gas as if a burning match had been applied to it. The noted American physiologist, Dr. J. H. Hammond, possesses this abnormal faculty upon which he discourses at length in his scientific articles. The African explorer and traveller Mitchison informs us of a still more marvellous fact. While in the western part of Central Africa, he happened at various times in a fit of passion and exasperation at the natives, to deal with his whip a heavy blow to a negro. To his intense astonishment the blow brought out a shower of sparks from the body of the victim; the traveller's amazement being intensified by his remarking that the phenomenon provoked no comments, nor seemed to excite any surprise among the other natives who witnessed the fact. They appeared to look upon it as something quite usual and in the ordinary run of things. It was by a series of experiments that he ascertained at last, that under certain atmospheric conditions and especially during the slightest mental excitement it was possible to extract from the ebony-black body of nearly every negro of these regions a mass of electric sparks; in order to achieve the phenomenon it sufficed to gently stroke his skin, or even to touch it with the hand. When the negroes remained calm and quiet no sparks could be obtained from their bodies.

In the *American Journal of Science*, Professor Loomis shows that "persons, especially children, wearing dry slippers with thin soles, and a silk or woollen dress, in a warm room heated to at least 70°, and covered with a thick velvet carpet, often become so electrically excited by skipping across the room with a shuffling motion, and rubbing the shoes across the carpet, that sparks are produced on their coming in contact with other bodies, and on their presenting a finger to a gas-burner, the gas may be ignited. Sulphuric ether has been thus inflamed, and in dry, cold weather sparks, half an inch in length, have been given forth by young ladies who had been dancing, and pulverized resin has been thus inflamed." So much for electricity generated by human beings. But this force is ever at work throughout all nature; and we are told by Livingstone in his *Travels in South Africa*, that the hot wind which blows during the dry seasons over the desert from north to south "is in such an electric state that a bunch of ostrich feathers, held a few seconds against it, becomes as strongly charged as if attached to a powerful electric machine, and clasps the advancing hand with a sharp crackling sound. . . . By a little friction the fur of the mantles worn by the natives gives out a luminous appearance. It is produced even by the motion communicated in riding; and a rubbing with the hand causes sparks and distinct crepitations to be emitted."

From some facts elicited by M. J. Jones, of Peckham, we find them analogous to the experiments of Dr. Reichenbach. We observe that "a magnetoid relation subsists between subjects of a nervous temperament and shells—the outgrowth of living entities, and which, of course, determined the dynamical qualities of their natural coverings." The experimenter verified the results upon four different sensitive subjects. He says that he "was first drawn to the enquiry by the fact of a lady looking at a collection of shells, complaining of pain while holding one of them. His method of experimenting was simply to place a shell in the subject's hand; the *purpura chocolatum*, in about four minutes, produced contraction of the fingers, and painful rigidity of the arm, which effects were removed by quick passes, without contact, from the shoulders off at the fingers."

Again, he experimented with about thirty shells, of which he tried twelve, on May 9, 1853; one of these causing acute pain in the arm and head followed by insensibility. He then removed the patient to a sofa, and the shells to a sideboard. "In a short time," says Dr. Dixon, from whose book we quote the experiment, "to his astonishment the patient, while still insensible, gradually raised her clasped hands, turning them towards the shells on the sideboard, stretching the arms out at full length, and pointing to them. He put down her hands; she raised them again, her head and body gradually following. He had her removed to another room, separated from that containing the shells by a nine-inch wall, a passage, and a lath and plaster wall; the phenomenon, strange to say, was repeated. He then had the shells removed into a back room, and subsequently into other places, one of which was out of the house. At each removal the position of the hands altered to each new position of the shells. The patient continued insensible . . . for four days. On the third of these days the arm of the hand that had held the shells was swollen, spotted, and dark-coloured. On the morning of the fourth day, these appearances had gone, and a yellow tinge only remained on the hand. The effluence which had acted most potently, in this experiment, proceeded from the *cinder murex* and the *chama macrophylla*, which was most wonderful; the others of the twelve were the *purpurata cookia*, *cerethinum orth.*, *pyrula ficordis*, *sea urchin* (Australia), *voluta castanea*, *voluta musica purpura chocolatum*, *purpura hyppocas tanum*, *melanatria fluminea*, and *monodonta declives*."

In a volume entitled "The Natural and the Supernatural" M. Jones reports having tested the magnetoid action of various stones and wood with analogous results; but, as we have not seen the work we can say nothing of the experiment. In the next number we will endeavour to give some more facts and then proceed to compare the "hypotheses" of both the exact and the psychological sciences as to the causes of this inter-action between man and nature, the *Microcosm* and the *Macrocosm*.

THE HIDDEN SELF

GOD, spirit, soul are familiar words to Western minds. According to our education and environment each of us attaches his own meaning to the terms. In general, however, we are all alike in this that they mean something outside of us, something superior to us, something that may be gained or lost. In short it may be said that we are all soaked through and through with the idea of separate identities.

It is this idea of separateness that must be gotten rid of and it can only be gotten rid of by understanding. There is no way by which a false idea can be transformed or converted into a true one, any more than there is any way by which darkness may be converted into light. Ignorance is never transformed into knowledge. But we who have false ideas and who therefore dwell in darkness, the darkness of ignorance regarding our self and our real nature, may enter into the light of knowledge.

The process is not one of addition or acquisition. If our ideas are false we do not grow wiser by retaining them and increasing our store. No sum of finite things can make an infinite. No number of mortal things can be combined into an immortal.

We assume that we are mortal and that by some process we may become immortal. We assume that we are finite and by some process we may become infinite. We assume that we are these bodies or these minds and that by some mysterious event we shall nevertheless survive after their dissolution.

These assumptions are all false and are based upon our ignorance and misunderstanding of nature and ourselves. These false ideas are transmitted from generation to generation and strengthened by those blind leaders of the blind whom we accept as our teachers. That they are imparted and received in good faith and all sincerity does not alter their fundamental falsity. So long as they are held by the individual, treasured by him, or remain dormant in him, true perception is not possible.

We have to substitute true ideas for the false ones. That is all, but all is literally in that. All our thinking, all our speech and all our actions proceed from the basis of the fundamental ideas we hold in regard to God, to Nature and to our Self. If our fundamental ideas are false we are building upon sand; if true, we are building upon the rock. Civilizations flower and perish, nations rise and fall, religions come and go, individuals are born and die in ignorance, going "from death to death"—and all from the same cause: they are built upon the sands of ignorance and misconception.

The true ideas are supplied by Theosophy, the Wisdom-Religion of the ages. They have never been withheld from any one at any time. They have to be perceived and adopted by each indi-

vidual for himself, and by him applied to that structure of thought which he calls his mind and that form of action which he calls his daily life. When so perceived, adopted and applied the result is the gradual purification of his whole nature, visible and invisible. Step by step as this purification goes on, darkness is replaced by light, ignorance by knowledge, and he knows himself to be the way, the truth and the life. Then he has come into his inheritance and can claim his kinship with the teachers of men; he is upright, he has raised his head, he breathes the same air that they do. He lives in spirit and is in the conscious enjoyment of his own immortality. He goes forth into the world of thought and action to work for the liberation of all souls from the bondage of ignorance. He will be physically of matter, he will move surrounded by matter, occupying temporary bodies of short duration. For only so can he contact on their own plane of being those who are still enmeshed, but he himself will experience the unbroken continuity of conscious everlasting life.

We both live and act in matter; we both live and act in thought; we have so identified our consciousness with body and mind that this identification has become automatic, instinctual, habitual, intuitive. Those whom we call the divine beings, the Christs, Mahatmas and Masters of all time, live in spirit; they only act in and on matter and mind. There is, therefore, a masterpiece of meaning hidden in the phrase "the separation of the Soul from the Body." We, no less than the Masters, are Souls; but we think we are separate from our soul and from other souls, and, since no being does in fact exist alone, we think we are these actions, this body, this mind. Separation of the soul from the body consists therefore in identifying our thoughts with the real in us as opposed to the impermanent; in the recognition that we are the power which sees and not anything perceived. There is but one Power in all and behind all, whether we name it God, or Spirit, or Life, or Consciousness. That Power in each form is the Soul or real being in the form, and is our very Self. It is limited in any form by the perceptions held and the instrument in use.

All actions trace back to the Power to act. All ideas trace back to the Power to think. All experiences trace back to the Power to know. Not, then, till we get behind all actions, all thoughts, all experiences, to this Actor, Perceiver and Knower, do we come to the real and the Immortal in ourselves and in all others. This is The Hidden Self. So long as we are attached to actions of any kind, we are identified with the body we are using and cannot dissociate our Self from it. So long as we are attached to ideas of any kind we are bound up in the mind we are using and cannot dissociate our Self from it. The gross thinker thinks it is the eye which sees. Disembarrassed of that delusion he thinks that it is the mind which sees, a more refined and subtle illusion still. Both are egoism—false identifications of the Self. In fact it is this confounding of

the Soul, the Perceiver, with his perceptions or with his tools and instruments of perception, which is the very root and basis of all our false ideas of life, and this egoism arises from and is sustained by our ignorance.

Each one is constantly thinking, "I am this," "I was that," "I will be thus and so." All this is egoism and has to be set aside. We never were anything that can be seen by the senses, remembered or imagined by the mind, or that can be felt or experienced in any way. Nor will we ever be. There is That in us which thinks, which experiences, which observes, which acts. What he thinks, experiences, observes, does—all mere forms of actions—all these spring from him. They are his creations, but he himself is the Creator; Self-created, Self-sustained, Self-changed, is this Universe, whether as a whole or in any of its parts.

I am not this body. I am not this mind. I am not this nature in which I am enveloped and which I am constantly changing. I am that which is, was, and ever shall be. This idea of the unchanging hidden Self is difficult for some and easy for others. It is difficult because we seek to define the Self, not seeing that the Self is he who is seeking and making the definitions, whether they be large or small. It is difficult because we do not see that every definition is a limitation and that each one makes and is making his own limitations.

Self cannot be defined. Self cannot be limited. Every such attempt is an imprisonment—a self-imprisonment. Some of these prisons we have built round ourselves we glorify and gild by calling them our ideas, our religion, our philosophy. We have imprisoned Soul and Spirit in our bodies, our senses, our language, our minds. We are the prisoner, in our prison, whereas we should be the dweller in his house, free to come and go.

"The mind," says the Voice of the Silence, "is the great slayer of the Real. Let the disciple slay the slayer." For it is by the ideas we hold that we are bond or free. The Soul looks directly on ideas and acts in accordance with them. That which binds is also that which sets free. That which separates is also that which unites. So long as we look for description, relation, definition, of Soul and Spirit the Self is immersed and enmeshed in the "modifications of the mind," *i. e.*, in false ideas.

But when true ideas are entertained, when the Soul is perceived as being entirely distinct from any experiences and disconnected from all material ideas, knowledge of the true nature of the Soul itself springs up spontaneously within, and the Identity of the Soul with the Self is seen, known and experienced. This Identity is the eternal fact. Knowledge of it constitutes conscious immortality. This is the realisation of the hidden Self. Realisation comes from dwelling on the thing to be realised; not on any modification, limitation or definition of it.

ON THE LOOKOUT

"Bishop" Wedgwood of the "Old Catholic Church" writes to *The Occult Review* for July a letter which is perhaps more illuminating than he intended it to be. From "rev." Wedgwood's own statement it appears:

(1) The "Old Catholic Church" presided over by Mr. Wedgwood is quite at variance with "the old catholic church" presided over by "Bishop" Mathew who "consecrated" "Bishop" Willoughby, who "consecrated" "Bishop" Wedgwood, and that both these old catholic churches are equally at variance with the Old Catholic Church in Switzerland, which is likewise at variance with the Old Catholic Church in Holland. It also appears that Bishop Mathew had broken off relations with the continental Old Catholic Churches and ceased to use the name long before "Bishop" Wedgwood was "consecrated."

(2) The various "Bishops" consecrated by Bishop Mathew all found it impossible to work with him for any length of time and are all "in other communions."

(3) The essentials to "consecration" are (a) "the Imposition of hands by the consecrator," (b) Prayer, and (c) "a sufficient specification of the office to be conferred." Mr. Wedgwood states that he received his own "ordination on his own terms."

(4) Since the "Old Catholic Church" movement has passed into the hands of "Bishop" Wedgwood "great changes have taken place; the ritual has been completely revised, and people are admitted in the widest basis of intellectual freedom."

(5) "Christ Himself is the true minister of all sacraments, Whose power can and does work *irrespective of the private fancies or personal unworthiness* of the human instrument He uses in the interests of His people at large."

When one contrasts the above statements of "Bishop" Wedgwood with the claims of unbroken "apostolic succession" and "the purity of the teachings of the primitive church," and that his old catholic church is "the sacramental church of the living Christ," also made by him, it is not difficult to realize that the chief basis of his "ordination" is not merely the "Imposition of hands by the consecrator" but "imposition" of quite another kind—the imposition of a conscienceless knavery and blasphemy.

Under the fifth statement above, any lie, any hypocrisy, any nameless infamy, whether practiced, approved and taught by "Bishop" Willoughby, "Bishop" Wedgwood or his brother "bishop," the "initiate" who is Mrs. Besant's evil genius, becomes merely the "private fancy or personal unworthiness" of the human instrument and does not make him any the less the instrument of the "living Christ." Is it possible that the name Theosophy is to be connected, even in the remotest way, with such a travesty on religion? The question is referred to Mrs. Annie Besant.

Azoth for July contains an editorial article, "The National God," which is a brief but powerful consideration of our national Idol, to whom, by proclamation the President exhorts "my fellow citizens of all faiths and creeds" to pray. The article concludes:

"We have made a God in our own image, a sort of glorified man, and we are no whit better or more reasonable (in so doing) than the savage who carves a semi-human figure out of wood, bows down, sacrifices to it and worships it.

"To infer, as the Proclamation infers, that members of all faiths and creeds are willing to pray to such a God shows a lamentable ignorance of other faiths and creeds as well as an unconscious conceit that this National God is of course accepted by all. We should be very sorry not to think that there is a large body of good American citizens who have a much nobler idea of God than this, not counting the Hindoos, Buddhists, Chinese and Japanese in our midst."

Thomas Paine of whom Washington wrote, "to him more than to any other is due the emancipation of these Colonies," is also the Thomas Paine who wrote *The Age of Reason* and who said, "the world is my country and to do good is my religion." Doubtless the *Azoth* article will shock the sincere church people who may read it, as the *Age of Reason* shocked the idol-worshippers for whose spiritual and mental as well as physical and political freedom Tom Paine lived and worked. It is comparatively easy to break the bonds of physical slavery for another, but slavery to idols is another matter. Each must be his own iconoclast, and a very large part of the good citizens of our country are still idol-worshippers and bow down before the National Idol.

The same number of *Azoth* contains, under its department of "Theosophical Talks," the concluding part of a discussion of "the sex question" by "A Helper." We are inclined to think our "helper" stands in greater need of receiving help than of giving it, of receiving a "theosophical education" than of essaying to give a "theosophical talk." Although he says that "The Ego is the 'Thinker'" and "has no 'sex' as we understand the term," and seems to understand that "Manas" and "Buddhi" are not two separate beings, but the qualities, attributes and powers of one being, the "Ego", he yet thinks that "a perfect marriage will only be possible when the Ego wholly incarnates his positive half in a male body, and his negative half in a female body at the same period of Time." He sees in sex perversions and degeneracies of all kinds "examples of the type that miss the *purpose* of the theosophical teachings;" in human love he sees "the yearning of the incarnated part of the Ego for its upper half . . . the male part of the soul is ever seeking its complement, which it expects to find in a physical body of the opposite sex;" and this "yearning is taken advantage of by the powers that be to propagate the race by the bringing about of marriage." The "purpose" spoken of as that of the "theosophical teachings" and the "development of Man" is "to raise the animal consciousness to a point where the *whole* Ego can enter into and coalesce with, the androgynous man." Until then there can only be the "yearning" of the "incarnated part of the Ego for its (literally) Soul Mate."

The theory and ideas advanced by "A Helper" as "theosophical" teachings are, in fact, a confusion rather than a compound of "teachings" put forth in the last generation by P. B. Randolph, Thomas Lake Harris, Allan Kardec, and numerous others, both before their time and since. They are a form of phallicism, or a hodge-podge of it, rather, and all the ancient popular and exoteric religions, Christianity not excepted, are full of its cults, exponents and practitioners. All such ideas and practices are anything but Theosophy or theosophical teachings or practices. If "A Helper" will turn to *Lucifer* for September 15, 1888 (Volume III, page 30), he will find an article entitled "On Dynaspheric Force" by Laurence Oliphant which is a guarded but clear exposition of the doctrine of Sympneumatics", identical with the ideas of "A Helper." At the conclusion of that article H. P. B. put in brackets this statement: "The Editors expressly desire to disclaim all responsibility for the views expressed in this article." We wonder that the Editor of *Azoth* did not accompany this "theosophical talk" with a similar disclaimer of its gross carnalization of the Theosophical teachings regarding the nature of the Ego, of Buddhi, of Manas, of the "sex question."

Sex, in theosophical teaching, is the physical resultant of the *sin*, not the splitting in two "parts," of the Ego, the spiritual being, *Atma-Buddhi-Manas*, the "Soul" or "Thinker." The *causation* was spiritual and Manasic—the erroneous thinking and use of his spiritual powers; the *effect* was physical and psychic: effects from which we all still suffer, for "they and none other are we." More grievous as an effect than any sexual perversions, howsoever grievous these may be, is the grievous perversion of our

ideas of religion, ethics, Nature and Man. The world is filled with warring sects and cults, each with its ideas and practices regarding sex, soul, spirit, mind, matter, god, and the relations of these. What are all these but psychic, physical and astral effects of the "fall" of Man; the unexpended and unadjusted *Karma* of that race of Spiritual Beings which we are? That Karma is deepened, accentuated, made infinitely heavier by our continued and continuing misuse of our divine nature and powers, whether that misuse goes on in its gross form of sexual abuse, or in our misunderstanding, misrepresentation and perversion of the pure Teachings of Theosophy. But the burden of the latter is beyond compare greater than the former and vastly more difficult to eradicate, for it affects the very centre of our being; it is the field of origin, because the plane of causation, of all the other sins of the race, sexual or any other kind, whether those be "dormant, extenuated, intercepted, or simple." Spiritualism, necromancy, spirit brides, affinities, soul mates, and the ideas that foster these practices, are part of that evil karma.

Upton Sinclair's for August contains the continuation of "The Profits of Religion," which is shortly to be issued in book form. The current instalment deals with "the church of the quacks," and discusses the "Holy Rollers," Seventh Day Adventists, Koreshanity, Mazdaznan, Babism, "Black Magic," in which Mr. Sinclair pays his respects to the different private brands of theosophists, Christian Science, "mental malpractice," New Thought, and Spiritualism. All these are called "the graft of Grace." Much that Mr. Sinclair writes is true of the exponents and followers of the many cults of the pseudo-occult and the pseudo-religionists. Probably any one of the sects mentioned would quite agree with Mr. Sinclair's strictures concerning all the others, and would, for their own particular form of *coup de grace*, apply with equal earnestness and more relish the same strictures to Mr. Sinclair, his ideas and his own particular form of exploitation of human nature. We quote:

"And this kind of swindling is going on every night in every city of America . . . going in the field of mental healing, and of all other 'occult' forces and powers, whether real or imaginary. It is going on with new spiritual fervors, new moral idealisms, new poetry, new music, new painting, new sculpture. The faker, the charlatan is everywhere—using the mental and moral and artistic force of life as a means of delivering himself from economic servitude. Everywhere I turn I see it—credulity being exploited, and men of practical judgment, watching the game and seeing it through, made hard in their attitude of materialism. How many men I know who sit by in sullen protest while their wives drift from one new quackery to another, wasting their income seeking health and happiness in futile emotionalism! How many kind and sensitive spirits I know—both men and women—who pour their treasure of faith and admiration into the laps of hierophants who began by fooling all mankind and ended by fooling themselves!"

With all this every one can agree, not because Mr. Sinclair says it, but because it is the universal experience of mankind. No one of us but has repeatedly been deceived, cheated, robbed in his faith, his confidence, his good intentions and desires, and by consequence of his property, in the name of love, of home, of country, of brotherhood and of God. More than that, each one of us has over and over again been self-deceived by the evils, the follies, the weaknesses and the vices in ourselves putting on the mask of virtue and of piety and whispering to us in our thoughts and reflections with "the tongues of men and of angels." Still more, and still worse, what one of us has not and does not over and over again deceive others by holding out to them the particular patent cure-all we are ourselves taking, and receiving the emoluments of our "good works" in that direction? All these are the common because universal evils of mankind.

Mr. Sinclair draws his moral and preaches his cure for these universally common ills in this wise:

"In each of these cults which I have called the 'Church of the Quacks,' there are thousands, perhaps millions of entirely sincere, self-sacrificing people. They will read this book—if anyone can persuade them to read it—with pain and anger; thinking that I am mocking at their faith, and have no appreciation of their devotion. All that I can say is that I am trying to show them how they are being trapped; how their fine and generous qualities are being used by exploiters of one sort and another; and how this must continue, world without end, *until there is order in the material affairs of the race, until justice has been established as the law of man's dealing with his fellows.*"

We wonder seriously if Mr. Sinclair has ever asked himself what was the difference between Jesus, Judas, Pontius Pilate, the High Priest, the Roman soldiery, and the multitude? They were all brothers in that they were all men with a common nature, a common environment, a common need, and certainly each one of them, not excluding Judas, was "sincere and self-sacrificing" in his own way and in his own opinion. Each of them had "faith" in something; each had "devotion" to something; each showed on occasion "fine and generous qualities;" what, then, *was* the difference, and how did it originate?

According to Mr. Sinclair's concluding phrase quoted above, which we must take to indicate his philosophy of life since "he himself has said it," the difference was due to their respective differences "in the order of material affairs." If that were true then Jesus, whether looked upon as exploiter or exploited, should have been in the worst case of all. Of "possessions", in the material sense, he had nothing at all, nor did he pay any attention to them, so he lacked "order" in entirety as far as this world is concerned. Judas, Pilate, the High Priest, the multitude—no one was so *poor* as to do Him reverence. Yet we think Mr. Sinclair, as all of us, would prefer to wish to be like Jesus than like any of the others of his day. And if "wishing" would bring us to His estate, we would doubtless all be Christs.

According to the logic of Mr. Sinclair's position—and it is one shared by a vast multitude of mankind, whatever their professed "faith,"—theft would stop if the thieves had plenty of money—if they did not "have to steal" because of their poverty; lying would cease if the liars did not "have to lie" to get what they want—material things; murder would be eliminated if those who cause us "pain and anger" would kindly commit suicide; cowardice would end if there were only "nothing to be afraid of;" quackery would cease, religious and otherwise, if the quacks were afforded an income or a pension in an "orderly" way; justice "would be established" if there were no incentive to injustice—and so on, *ad infinitum*.

Does it occur to Mr. Sinclair that innate in the very idea of justice is the idea of reaping what we have sown? That there can be no "material" justice if there is not justice throughout the whole nature of man and the whole of nature. That "order" is *heaven's* first law, not earth's, or man's, as man conceives of heaven and earth. How can justice "be established" if there be not justice already in the whole of nature; or how can it be established among men, if men *believe* in injustice—that they can do wrong by their fellows and gain good for themselves in so doing? Mr. Sinclair can take either horn of the dilemma he prefers and he will infallibly find it has *two* horns. Mr. Sinclair and all the rest of us are receiving justice every instant, for every instant we are reaping what we have sown and sowing what we shall reap. And this, regardless of quacks and their "victims," regardless of our "faith," our "opinion," our "religion" or our "philosophy;" regardless of whether we are governor or governed, exploiter or exploited, sick or well, "rich man, beggar-man, thief," or "butcher, baker or candle-stick maker." The very ideas we hold, the very actions we perform, the ideals we form—what are all these but a reaping and a sowing?

The injustices we all fall heir to, from whom do we inherit them but from our own former injustices? The obstacles we encounter, when we would learn better and do better, who placed them in our path but ourselves? If any other, then there is no Law, no Justice in Nature, and if not in nature, what folly and what madness to prate of them, long for them, talk about "establishing them"?

If there is any meaning in the story of Jesus it can only be that he was what he was because of the ideas he held and his conformity in action to those ideas. And so with those whom he healed and who were not healed, those who benefited from his mission and those who did not, those who believed in him and those who persecuted him. And so with all men, Christian, Jew or Heathen, then, since, and now. Does Mr. Sinclair, and does humanity, see the difference between profession and practice? Do we see the difference between what Jesus *lived* and *taught* and what his "followers" live and believe? Does he see the difference between Theosophy and human interpretations and applications of it? The victim of the nostrum and the nostrum vendor, whether in christianity, or theosophical societies, or socialism, or any other ism or cult, are both alike victims to one thing—selfishness and its effect, self-delusion. Humanity wants something for nothing or at a price—and acts accordingly. Buddha, Jesus, H. P. Blavatsky taught the *reign of Law and Justice*—something Mr. Sinclair cannot see, nor any one like him, because they cannot distinguish between *cause* and *effect*; because they are seeking to cure themselves by substituting a more desired effect for a less desirable one; because they want to reap *without* sowing; because they are in fact *materialists* seeking *spiritual* harvests.

The authoritative *Life of Stephen Girard*, by the historian John B. McMaster, just published by the J. B. Lippincott Company of Philadelphia, is a record of the career and public services of a true Theosophist who is but little known or remembered by the men of our generation. Stephen Girard was to the citizens of Philadelphia and to the Government and people of the United States in the earlier days of the Republic much what that other Theosophist of the City of Brotherly Love was to the trying period of the Revolution. The lives of Robert Morris and Girard have many parallel instances of civic duty and patriotic service performed in the light of a wealth, not only of money and property, but of those other and greater possessions, a broad charity and tolerance, a clean life, an open mind, and an intellect eager to render aid to one's fellows without distinction of race, creed, sect, or party. His example, energy and contributions made possible the financing of the government in the war of 1812; his prompt and devoted support saved the Bank of the United States; his inclusive philanthropy and love for the helpless led him to be a benefactor of the San Domingan refugees; in the yellow fever pestilences of 1793, 1798 and 1802 he was a brother and sustainer of the afflicted; in his long commercial and private banking career he was the embodiment of forbearance, patience, and fairness; at his death he bequeathed the bulk of his estate to the city of Philadelphia for the establishment and maintenance of Girard College for the care and education of orphan children. Such is a brief resumé of some of the more notable benefactions of Stephen Girard, friend of Humanity. His living exemplification of the Objects of the Theosophical Movement, and the basis from which that life proceeded, are indicated in the following excerpt from his will:

"No ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said College; nor shall any such person ever be admitted for any purpose, or as a visitor. . . . In making this restriction I do not mean to cast any reflections upon any sect or person whatever; but as there is such a multitude of sects, and such diversity of opinion among them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitements which clashing doctrines and sectarian controversy are apt to produce."

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THE
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THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

Vol. VI

OCTOBER, 1918

No. 12

*"Make yourself in every way as good an instrument for
any sort of work as you can."*

—WM. Q. JUDGE.

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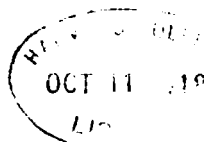


The Parent Theosophical Society was formed at New York, U. S. A., in 1875, by H. P. Blavatsky, with whom were associated William Q. Judge, Henry S. Olcott, and others.

The defined Objects of the Society were as follows:

- I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color.
- II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was obligatory on the part of all Fellows, the other Objects being subsidiary and optional.



A H H

The real treasure is that laid up through charity and piety, temperance and self-control. The treasure thus hid is secure, and passes not away. Though we leave the fleeting riches of the world, this a man carries with him—a treasure that no wrong of others, and no thief, can steal.—*Nidhikanada-Sutta*.

At the end of life the soul goes forth alone; whereupon only our good deeds befriend us.—*Fo-sho-hing-tsan-king*, v. I, 560.

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No Theosophical Society, as such, is responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

REINCARNATIONS IN TIBET*

SO little is known by Europeans of what is going on in Tibet, and even in the more accessible Bhootan, that an Anglo-Indian paper,—one of those which pretend to know, and certainly discuss every blessed subject, whether they really know anything of it or not,—actually came out with the following bit of valuable information:—

“It may not be generally known that the Deb Raja of Bhootan, who died in June last, but whose decease has been kept dark till the present moment, probably to prevent disturbances, is our old and successful opponent of 1864-65

The Bhootan Government consists of a spiritual chief, called the Dhurm Raja, an incarnation of Buddha (!!!) who never dies—and a civil ruler called the Deb Raja in whom is supposed to centre all authority.”

A more ignorant assertion could hardly have been made. It may be argued that “Christian” writers believe even less in Buddha's reincarnations than the Buddhists of Ceylon, and, therefore, trouble themselves very little, whether or not they are accurate in their statements. But, in such a case, why touch a subject at all? Large sums are annually spent by Governments to secure old Asiatic manuscripts and learn the truth about old religions and peoples, and it is not showing respect for either science or truth to mislead people interested in them by a flippant and contemptuous treatment of facts.

On the authority of direct information received at our Headquarters we will try to give a more correct view of the situation than has hitherto been had from books. Our informants are firstly—some very learned lamas; secondly—a European gentleman and

* This article was first printed by H. P. Blavatsky in *The Theosophist* for March, 1882.

traveller, who prefers not to give his name; and thirdly—a highly educated young Chinaman, brought up in America, who has since preferred to the luxuries of worldly life and the pleasures of Western civilization, the comparative privations of a religious and contemplative life in Tibet. Both of the two last-named gentlemen are Fellows of our Society, and the latter—our “Celestial” Brother losing, moreover, no opportunity of corresponding with us. A message from him has been just received *via* Darjeeling.

In the present article, it is not much that we will have to say. Beyond contradicting the queer notion of the Bhootanese Dharma Raja being “an incarnation of Buddha,” we will only point out a few absurdities, in which some prejudiced writers have indulged.

It certainly was never known—least of all in Tibet—that the spiritual chief of the Bhootanese was “an incarnation of Buddha, who never dies.” The “Dug-pa¹ or Red Caps” belong to the old Nyang-na-pa sect, who resisted the religious reform introduced by Tsong-kha-pa between the latter part of the fourteenth and the beginning of the fifteenth centuries. It was only after a lama coming to them from Tibet in the tenth century had converted them from the old Buddhist faith so strongly mixed up with the Bhon practices of the aborigines—into the Shammar sect, that, in opposition to the reformed “Gyelukpas,” the Bhootanese set up a regular system of reincarnations. It is not Buddha though, or “Sang-gyas”—as he is called by the Tibetans—who incarnates himself in the Dharma Raja, but quite another personage; one of whom we will speak about later on.

Now what do the Orientalists know of Tibet, its civil administration, and especially its religion and its rites? That, which they have learned from the contradictory, and in every case imperfect statements of a few Roman Catholic monks, and of two or three daring lay travellers, who, ignorant of the language, could scarcely be expected to give us even a bird’s-eye view of the country. The missionaries, who introduced themselves in 1719, stealthily into Lhasa,² were suffered to remain there but a short time and were finally forcibly expelled from Tibet. The letters of the Jesuits—Desideri, and Johann Grueber, and especially that of Fra della Penna, teem with the greatest absurdities.³ Certainly as superstitious, and apparently far more so than the ignorant Tibetans themselves, on whom they father every iniquity, one has but to read these letters to recognize in them that spirit of *odium theologicum* felt by every Christian, and especially Catholic missionary for the

¹ The term “Dug-pa” in Tibet is deprecatory. They themselves pronounce it “Dög-pa” from the root to “bind” (religious binders to the old faith); while the paramount sect—the Gyeluk-pa (yellow caps)—and the people, use the word in the sense of “Dug-pa” mischief-makers, sorcerers. The Bhootanese are generally called Dug-pa throughout Tibet and even in some parts of Northern India.—Ed. *The Theosophist*.

² Out of twelve Capuchin friars who, under the leadership of Father della Penna, established a mission at Lhasa, nine died shortly after, and only three returned home to tell the tale. (See *Tibet*, by Mr. Clements R. Markham.)

³ See Appendix to *Narratives of the Mission of George Bogle to Tibet*. By Clements R. Markham, C. B., F. R. S., Trübner & Co., London.—Ed. *The Theosophist*.

"heathen" and their creeds; a spirit which blinds one entirely to the sense of justice. And when could have been found any better opportunity to ventilate their monkish ill-humour and vindictiveness than in the matter of Tibet, the very land of mystery, mysticism and seclusion? Beside these few prejudiced "historians," but five more men of Europe ever stepped into Tibet. Of these, three—Bogle, Hamilton and Turner—penetrated no farther than its borderlands; Manning—the only European who is known to have set his foot into Lha-ssa¹—died without revealing its secrets, for reasons suspected, though never admitted, by his only surviving nephew—a clergyman; and Csömo de Korös, who never went beyond Zanskar, and the lamasery of Phag-dal.²

The regular system of the Lamaic incarnations of "Sang-gyas" (or Buddha) began with Tsong-kha-pa. This reformer is not the incarnation of one of the five celestial Dhyans, or heavenly Buddhas, as is generally supposed, said to have been created by Sakya Muni after he had risen to Nirvana, but that of "Amita," one of the Chinese names for Buddha. The records preserved in the Gönpa (lamasery) of "Tda-shi Hlum-po" (spelt by the English *Teshu Lumbo*) show that Sang-gyas incarnated himself in Tsong-kha-pa in consequence of the great degradation his doctrines had fallen into. Until then, there had been no other incarnations than those of the five celestial Buddhas and of their Boddhisatwas, each of the former having created (read, overshadowed with his spiritual wisdom) five of the last-named—there were, and now are in all but thirty incarnations—five Dhyans and twenty-five Boddhisatwas. It was because, among many other reforms, Tsong-kha-pa forbade necromancy, (which is practiced to this day with the most disgusting rites, by the Bhöns—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized) that the latter resisted his authority. This act was followed by a split between the two sects. Separating entirely from the Gyalukpas, the Dugpas (Red Caps)—from the first in a great minority—settled in various parts of Tibet, chiefly its borderlands, and principally in Nepaul and Bhootan. But, while they retained a sort of independence at the monastery of Sakia-Djong, the Tibetan residence of their spiritual (?) chief Gong-sso Rimbo-chay, the Bhootanese have been from their beginning the tributaries and vassals of the Dalai-Lamas. In his letter to Warren Hastings in 1774, the Tda-shi Lama, who calls the Bhootans "a rude and ignorant race," whose "Deb Rajah is dependent

¹ We speak of the present century. It is very dubious whether the two missionaries Huc and Gabet ever entered Lha-ssa. The Lamas deny it.—Ed. *The Theosophist*.

² We are well aware that the name is generally written *Pugdal*, but it is erroneous to do so. "Pugdal" means nothing, and the Tibetans do not give meaningless names to their sacred buildings. We do not know how Csömo de Korös spells it, but, as in the case of *Pho-ta-la* of Lha-ssa loosely spelt "Potala"—the lamasery of Phag-dal derives its name from Phag-pa (phäg—eminent in holiness, Buddha-like, spiritual; and *pha-man*, father, the title of "Awalokiteswara," the Boddhisatwa who incarnates himself in the Dalai Lama of Lha-ssa. The valley of the Ganges where Buddha preached and lived, is also called "Phäg-yul," the holy, spiritual land; the word *phag* coming from the one root—Phä or Phö being the corruption of Fo—or Buddha) as the Tibetan alphabet contains no letter F.—Ed. *The Theosophist*.

upon the Dalai-Lama," omits to say that they are also the tributaries of his own State and have been now for over three centuries and a half. The Tda-shi Lamas were always more powerful and more highly considered than the Dalai-Lamas. The latter are the creation of the Tda-shi Lama, Nabang-Lob-Sang, the sixth incarnation of Tsong-kha-pa—himself an incarnation of Amitabha, or Buddha. This hierarchy was regularly installed at Lha-ssa, but it originated only in the latter half of the seventeenth century.*

In Mr. C. R. Markham's highly interesting work above noticed, the author has gathered every scrap of information that was ever brought to Europe about that *terra incognita*. It contains one passage, which, to our mind, sums up in a few words the erroneous views taken by the Orientalists of Lamaism in general, and of its system of perpetual reincarnation especially. "It was, indeed," it reads, "at about the period of Hiuen-Tsang's journey, that Buddhism first began to find its way into Tibet, both from the direction of China and that of India; but it came in a very different form from that in which it reached Ceylon several centuries earlier. Traditions, metaphysical speculations, and new dogmas, had overlaid the original Scriptures with an enormous collection of more recent revelation. Thus Tibet received a vast body of truth, and could only assimilate a portion for the establishment of popular belief. Since the original Scriptures had been conveyed into Ceylon by the son of Asoka, it had been revealed to the devout Buddhists of India that their Lord had created the five Dhyanis or celestial Buddhas, and that each of these had created five Boddhisatwas, or beings in the course of attaining Buddha-hood. The Tibetans took firm hold of this phase of the Buddhistic creed, and their distinctive belief is that the Boddhisatwas continue to remain in existence for the good of mankind by passing through a succession of human beings from the cradle to the grave. This characteristic of their faith was gradually developed, and it was long before it received its present form¹; but the succession of incarnate Boddhisatwas was the idea towards which the Tibetan mind tended from the first." At the same time,

* Says Mr. Markham in *Tibet* (p. XVII *Preface*): "Gedun-tubpa, another great reformer, was contemporary with Tsong-kha-pa, having been born in 1339, and dying in 1474" (having thus lived 135 years). He built the monastery at Teshu Lumbo (Tda-shi Hlum-po) in 1445, and it was in the person of this perfect Lama, as he was called, that the system of perpetual incarnation commenced. He was himself the incarnation of Boddhisatwa Padma Pani and on his death he relinquished the attainment of Buddha-hood that he might be born again and again for the benefit of mankind. . . . When he died, his successor was found as an infant by the possession of certain divine marks.

¹ Its "present" is its *earliest* form, as we will try to show further on. A correct analysis of any religion viewed but from its popular aspect, becomes impossible—least of all Lamaism, or esoteric Buddhism as disfigured by the untutored imaginative fervour of the populace. There is a vaster difference between the "Lamaism" of the learned classes of the clergy and the ignorant masses of their parishioners, than there is between the Christianity of a Bishop Berkeley and that of a modern Irish peasant. Hitherto Orientalists have made themselves superficially acquainted but with the beliefs and rites of popular Buddhism in Tibet, chiefly through the distorting glasses of missionaries which throw out of focus every religion but their own. The same course has been followed in respect to Sinhalese Buddhism, the missionaries having, as Col. Olcott observes in the too brief Preface to his *Buddhist Catechism*, for many years been taunting the Sinhalese with the "puerility and absurdity of their religion" when, in point of fact, what they speak of is not orthodox Buddhism at all. Buddhist folklore and fairy stories are the accretions of twenty-six centuries.—Ed. *The Theosophist*.

as Max Müller says:—"The most important element of the Buddhist reform has always been its social and moral code, not its metaphysical theories. That moral code, taken by itself, is one of the most perfect which the world has ever known; and it was this blessing that the introduction of Buddhism brought into Tibet." (p. XIV., *Introduction*.)

The "blessing" has remained and spread all over the country, there being no kinder, purer-minded, more simple or sin-fearing nation than the Tibetans, missionary slanders notwithstanding.¹ But yet, for all that, the popular Lamaism, when compared with the real esoteric, or Aarahat Buddhism of Tibet, offers a contrast as great as the snow trodden along a road in the valley, to the pure and undefiled mass which glitters on the top of a high mountain peak.² A few of such mistaken notions about the latter, we will now endeavour to correct as far as it is compatible to do so.

Before it can be clearly shown how the Bhootanese were forcibly brought into subjection, and their Dharma Raja made to accept the "incarnations" only after these had been examined into, and recognized at Lha-ssa, we have to throw a retrospective glance at the state of the Tibetan religion during the seven centuries which preceded the reform. As said before, a Lama had come to Bhootan from Kam,—that province which had always been the stronghold and the hot-bed of the "Shammar" or *hön* rites,³—between the ninth and tenth centuries, and had converted them into what he called Buddhism. But in those days, the pure religion of Sakya Muni had already commenced degenerating into that Lamaism, or rather fetichism, against which four centuries later, Tsong-kha-pa arose with all his might. Though three centuries had only passed since Tibet had been converted (with the exception of a handful of Shammars and Bhöns), yet esoteric Buddhism had crept far earlier into the country. It had begun superseding the ancient popular rites ever since the time when the Brahmins of India, getting again the upper hand over Asoka's Buddhism, were silently preparing to oppose it, an opposition which culminated in their finally and entirely driving the new faith out of the country. The brotherhood or community of the ascetics known as the *Byang-tsiub*—the "Accom-

¹ The reader has but to compare in Mr. Markham's *Tibet* the warm, impartial and frank praises bestowed by Bogle and Turner on the Tibetan character and moral standing and the enthusiastic eulogies of Thomas Manning to the address of the Dalai-Lama and his people, with the three letters of the three Jesuits in the *Appendix*, to enable himself to form a decisive opinion. While the former three gentlemen, impartial narrators, having no object to distort truth, hardly find sufficient adjectives to express their satisfaction with the Tibetans, the three "men of God" pick no better terms for the Dalai-Lamas and the Tibetans than "their devilish *God the Father*" . . . "vindictive devils" . . . "fiends who know how to dissemble," who are "cowardly, arrogant, and proud" . . . "dirty and immoral," &c., &c., &c., all in the same strain for the sake of truth and Christian charity!—Ed. *The Theosophist*.

² As Father Desideri has it in one of his very few correct remarks about the lamas of Tibet, "though many may know how to read their mysterious books, not one can explain them"—an observation by-the-by, which might be applied with as much justice to the Christian as to the Tibetan clergy.—(See App. *Tibet* p. 306.)—Ed. *The Theosophist*.

³ The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bhien religion—itsself a degenerated remnant of the Chaldean mysteries of old, now a religion entirely based upon necromancy, sorcery and soothsaying. The introduction of Buddha's name in it means nothing.—Ed. *The Theosophist*.

plished" and the "Perfect"—existed before Buddhism spread in Tibet, and was known, and so mentioned in the pre-Buddhistic books of China as the fraternity of the "great teachers of the snowy mountains."

Buddhism was introduced into Bod-yul in the beginning of the seventh century by a pious Chinese Princess, who had married a Tibetan King,¹ who was converted by her from the Bhön religion into Buddhism, and had become since then a pillar of the faith in Tibet, as Asoka had been nine centuries earlier in India. It was he who sent his minister—according to European Orientalists: his own brother, the first Lama in the country—according to Tibetan historical records—to India. This brother minister returned "with the great body of truth contained in the Buddhist canonical Scriptures; framed the Tibetan alphabet from the Devanagri of India, and commenced the translation of the canon from Sanskrit—which had previously been translated from Pali, the old language of Magadha,—into the language of the country." (See Markham's *Tibet*.)²

Under the old rule and before the reformation, the high Lamas were often permitted to marry, *so as to incarnate themselves in their own direct descendants*—a custom which Tsong-kha-pa abolished, strictly enjoining celibacy on the Lamas. The Lama Enlightener of Bhootan had a son whom he had brought with him. In this son's first male child born after his death the Lama had promised the people to reincarnate himself. About a year after the event—so goes the religious legend—the son was blessed by his Bhootanese wife with triplets, all the three boys! Under this embarrassing circumstance, which would have floored any other casuists, the Asiatic metaphysical acuteness was fully exhibited. The spirit of the deceased Lama—the people were told—incarnated himself in all the three boys. One had his *Om*, the other his *Han*, the third—his *Hoong*. Or, (Sanskrit:)—*Buddha*—divine mind, *Dharma*—matter or animal soul, and *Sangha*—the union of the former two in our phenomenal world. It is this pure Buddhist tenet which was degraded by the cunning Bhootanese clergy to serve the better their ends. Thus their first Lama became a *triple* incarnation, three Lamas, one of whom—they say—got his "body," the other his "heart" and the third, his—word or wisdom. This hierarchy lasted with power undivided until the fifteenth century, when a Lama named Duk-pa Shab-tung, who had been defeated by the Gyalukpas

¹ A widely spread tradition tells us that after ten years of married life, with her husband's consent she renounced it, and in the garb of a nun—a *Ghelng-ma*, or "Ani," she preached Buddhism all over the country, as, several centuries earlier, the Princess Sanghamitta, Asoka's daughter, had preached it in India and Ceylon.—Ed. *The Theosophist*.

² But what he does not say (for none of the writers, he derives his information from, knew it) is that this Princess is the one, who is believed to have reincarnated herself since then in a succession of female Lamas or Rim ani—precious nuns. Durjiay Pan-mo of whom Bogle speaks—his Tdashi Lama's half-sister—and the superior of the nunnery on the Lake Yam-dog-echo or Piate-Lake, was one of such reincarnations.—Ed. *The Theosophist*.

of Gay-don Toob-pa,*—invaded Bhootan at the head of his army of monks. Conquering the whole country, he proclaimed himself their first *Dharma* Raja, or Lama Rimbo-chay—thus starting a third “Gem” in opposition to the two Gyalukpa “Gems.” But this “Gem” never rose to the eminence of a Majesty, least of all was he ever considered a “Gem of Learning” or wisdom. He was defeated very soon after his proclamation by Tibetan soldiers, aided by Chinese troops of the Yellow Sect, and forced to come to terms. One of the clauses was the permission to reign spiritually over the Red Caps in Bhootan, provided he consented to reincarnate himself in Lha-ssa after his death, and make the law hold good forever. No *Dharma* Raja since then was ever proclaimed or recognized, unless he was born either at Lha-ssa or on the Tda-shi Hlum-po territory. Another clause was to the effect that the *Dharma* Rajas should never permit public exhibitions of their rites of sorcery and necromancy, and the third that a sum of money should be paid yearly for the maintenance of a lamasery, with a school attached, where the orphans of Red-caps, and the converted Shammars should be instructed in the “Good Doctrine” of the Gyalukpas. That the latter must have had some secret power over the Bhootanese, who are among the most inimical and irreconcilable of their Red-capped enemies, is proved by the fact that Lama Duk-pa Shab-tung was reborn at Lha-ssa, and that to this day, the reincarnated *Dharma* Rajahs are sent and installed at Bhootan by the Lha-ssa and Tzi-gadze authorities. The latter have no concern in the administration save their spiritual authority, and leave the temporal government entirely in the hands of the Deb-Rajah and the four Pën-lobs, called in Indian official papers *Penlovs*, who in their turn are under the immediate authority of the Lha-ssa officials.

From the above it will be easily understood that no “*Dharma* Raja” was ever considered as an incarnation of Buddha. The expression that the latter “never dies” applies but to the two great incarnations of equal rank—the Dalai and the Tda-shi Lamas. Both are incarnations of Buddha, though the former is generally designated as that of Avalokiteswara, the highest celestial Dhyān. For him who understands the puzzling mystery by having obtained a key to it, the Gordian knot of these successive reincarnations is easy to untie. He knows that Avalokiteswara and Buddha are one as Amita-pho¹ (pronounced *Fo*) or Amita-Buddha is identical with the former. What the mystic doctrine of the initiated “Phag-pa” or “saintly men” (adepts) teaches upon this subject, is not to be revealed to the world at large. The little that can be given out will be found in a paper on the “Holy Law” which we hope to publish in our next.

* The builder and founder of Tda-shi Hlum-po (Teshu-lumbo) in 1445; called the “Perfect Lama,” or Panchhen—the precious jewel from the words—*Pan-chhen* great teacher, and “Rim-bochay” priceless jewel. While the Dalai-Lama is only Gyalba Rim-bochay, or “gem of kingly majesty” the Tda-shi Lama of Tzi-gadze is Panchhen Rim-bochay or the *Gem of Wisdom and Learning*.—Ed. *The Theosophist*.

¹ In Tibetan *pho* and *pha*—pronounced with a soft labial breath-like sound—means at the same time “man, father.” So *pha-yul* is native land; *Pho-nya*, angel, messenger or good news; *Pha-me*, ancestors, &c., &c.

CONVERSATIONS ON OCCULTISM*

STUDENT.—Are there any rules, binding on all, in white magic or good occultism? I mean rules similar to the ten commandments of the Christians, or the rules for the protection of life, liberty, and property recognized by human law.

Sage.—There are such rules of the most stringent character, the breaking of which is never wiped out save by expiation. Those rules are not made up by some brain or mind, but flow from the laws of nature, of mind, and of soul. Hence they are impossible of nullification. One may break them and seem to escape for a whole life or for more than a life; but the very breaking of them sets in motion at once other causes which begin to make effects, and most unerringly those effects at last react on the violator. Karma here acts as it does elsewhere, and becomes a Nemesis who, though sometimes slow, is fate itself in its certainty.

Student.—It is not, then, the case that when an occultist violates a rule some other adept or agent starts out like a detective or policeman and brings the culprit to justice at a bar or tribunal such as we sometimes read of in the imaginative works of mystical writers or novelists?

Sage.—No, there is no such pursuit. On the contrary, all the fellow-adepts or students are but too willing to aid the offender, not in escaping punishment, but in sincerely trying to set counteracting causes in motion for the good of all. For the sin of one reacts on the whole human family. If, however, the culprit does not wish to do the amount of counteracting good, he is merely left alone to the law of nature, which is in fact that of his own inner life from which there can be no escape. In Lytton's novel, *Zanoni*, you will notice the grave Master, Mejnour, trying to aid Zanoni, even at the time when the latter was falling slowly but surely into the meshes twisted by himself that ended in his destruction. Mejnour knew the law and so did Zanoni. The latter was suffering from some former error which he had to work out; the former, if himself too stern and unkind, would later on come to the appropriate grief for such a mistake. But meanwhile he was bound to help his friend, as are all those who really believe in brotherhood.

Student.—What one of those rules in any way corresponds to "Thou shalt not steal"?

Sage.—That one which was long ago expressed by the ancient sage in the words, "Do not covet the wealth of any creature". This is better than "Thou shalt not steal", for you cannot steal unless you covet. If you steal for hunger you may be forgiven, but you coveted the food for a purpose, just as another covets merely for the sake of possession. The wealth of others includes all their

* This article was first printed by Wm. Q. Judge in *The Path*, January, 1895.

possessions, and does not mean mere money alone. Their ideas, their private thoughts, their mental forces, powers, and faculties, their psychic powers—all, indeed, on all planes that they own or have. While they in that realm are willing to give it all away, it must not be coveted by another.

You have no right, therefore, to enter into the mind of another who has not given the permission and take from him what is not yours. You become a burglar on the mental and psychic plane when you break this rule. You are forbidden taking anything for personal gain, profit, advantage, or use. But you may take what is for general good, if you are far enough advanced and good enough to be able to extricate the personal element from it. This rule would, you can see, cut off all those who are well known to every observer, who want psychic powers for themselves and their own uses. If such persons had those powers of inner sight and hearing that they so much want, no power could prevent them from committing theft on the unseen planes wherever they met a nature that was not protected. And as most of us are very far from perfect, so far, indeed, that we must work for many lives yet, the Masters of Wisdom do not aid our defective natures in the getting of weapons that would cut our own hands. For the law acts implacably, and the breaches made would find their end and result in long after years. The Black Lodge, however, is very willing to let any poor, weak, or sinful mortal get such power, because that would swell the number of victims they so much require.

Student.—Is there any rule corresponding to “Thou shalt not bear false witness”?

Sage.—Yes; the one which requires you never to inject into the brain of another a false or untrue thought. As we can project our thoughts to another’s mind, we must not throw untrue ones to another. It comes before him, and he, overcome by its strength perhaps, finds it echoing in him, and it is a false witness speaking falsely within, confusing and confounding the inner spectator who lives on thought.

Student.—How can one prevent the natural action of the mind when pictures of the private lives of others rise before one?

Sage.—That is difficult for the run of men. Hence the mass have not the power in general; it is kept back as much as possible. But when the trained soul looks about in the realm of soul it is also able to direct its sight, and when it finds rising up a picture of what it should not voluntarily take, it turns its face away. A warning comes with all such pictures which must be obeyed. This is not a rare rule or piece of information, for there are many natural clairvoyants who know it very well, though many of them do not think that others have the same knowledge.

Student.—What do you mean by a warning coming with the picture?

Sage.—In this realm the slightest thought becomes a voice or a picture. All thoughts make pictures. Every person has his private thoughts and desires. Around these he makes also a picture of his wish for privacy, and that to the clairvoyant becomes a voice or picture of warning which seems to say it must be let alone. With some it may assume the form of a person who says not to approach, with others it will be a voice, with still others a simple but certain knowledge that the matter is sacred. All these varieties depend on the psychological idiosyncrasies of the seer.

Student.—What kind of thought or knowledge is excepted from these rules?

Sage.—General, and philosophical, religious, and moral. That is to say, there is no law of copyright or patent which is purely human in invention and belongs to the competitive system. When a man thinks out truly a philosophical problem it is not his under the laws of nature; it belongs to all; he is not in this realm entitled to any glory, to any profit, to any private use in it. Hence the seer may take as much of it as he pleases, but must on his part not claim it or use it for himself. Similarly with other general beneficial matters. They are for all. If a Spencer thinks out a long series of wise things good for all men, the seer can take them all. Indeed, but few thinkers do any original thinking. They pride themselves on doing so, but in fact their seeking minds go out all over the world of mind and take from those of slower movement what is good and true, and then make them their own, sometimes gaining glory, sometimes money, and in this age claiming all as theirs and profiting by it.

BUDDHA'S METHOD*

"If a Bhikshu should desire, brethren, by the complete destruction of the three bonds to become purified, to be no longer liable to be reborn in a state of suffering, and to be assured of final salvation, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!"

"If a Bhikshu should desire, brethren, by the destruction of the great evils, by himself, and even in this very world, to know and realize and attain to Arhatship, to emancipation of heart and emancipation of mind, let him then fulfil all righteousness, let him be devoted to that quietude of heart which springs from within, let him not drive back the ecstasy of contemplation, let him look through things, let him be much alone!" (*Akankheyya Sutta*. 11-19.)

* Reprinted from the "Oriental Department" papers, March, 1894.

THE PSYCHOLOGY OF DREAMS

(Concluded from September)

III.

WHEN the four states, the physical, the sensual, the sensational, and the desire consciousness are fully acquired, active and in co-ordination, we have a four-principled Being on any plane and in any world, the fully developed Kamic Soul, meaning the Soul in the flower of that degree of Intelligence represented objectively by the most progressed of the animal kingdom, and subjectively by what are called in Occultism the Lunar Pitris. These Pitris constitute in fact that "missing link" between the human and the animal evolution which physical scientists have sought and must continue in vain to seek in geological remains of this earth, because their physical constitutions—their "bodies" in short—do not exist and never have been on *this* earth, but pertain to a plane of matter only hypothetically and speculatively known to us, but very "real" for all that—the "ether" of science, the "heaven and hell" of the religionists, the "astral light" of the old kabalists, the "third globe" in the "seven-fold chain" of the Earth in Theosophical literature. There are these "missing links" all the way down and all the way *up* from man, all in correspondence and all representing the subjective side of the Evolution of the Soul, exactly as their opposed phases, solid, liquid and gaseous "matter" and the unknown planes of substance beyond, represent the objective side of the Evolution of the Soul. The planes of matter, therefore, and necessarily, correspond always and exactly with the states of consciousness, one representing the external form, or physical aspect, and the other representing the internal form, or psychic aspect, of the Evolution of the Soul. Both exist and are possible because of the presence in them and around them of the Monadic or Spiritual side of the Evolution of the Soul. But it is always Soul which evolves, whether Spiritually, Psychically or Physically, in no matter what state and on no matter what plane.

When, in the course of its Evolution, Soul became a Pitri, or fully flowered Kamic entity, its Indryas and Karma-Indryas gave it contact with and impressions from Higher and more evolved Intelligences, from which arose the Idea or Thought of Self-*-self*-perception as opposed to desire perceptions; the state of consciousness called in Sanskrit *Kama-Manas*, and which is the human waking consciousness of each one of us; "self-consciousness," in short. The present Humanity, therefore is the Lunar Hierarchies of Pitris which through metempsychosis and reincarnation have become the "men" in fleshly bodies that we know and are; still the same Souls as always, plus the accretion of one more state

which we have expanded and developed enormously in the millions of years that have gone by since first we became aware of "self."

This added state does not involve the destruction or loss of any former experience or acquisitions of Intelligence, constituting the four lower states of consciousness of which we have already spoken. It is super-added and involved in them, nourishes them and is nourished by them. The consciousness, intelligence and "characteristics" of the elemental and mineral kingdom flourish, act and react, and are under the same "laws" of minerals while in our bodies as before we had them and as will obtain after we leave them. And the same as regards the plant and animal characteristics, processes and states of consciousness represented in our breathing, the circulation of our blood, the growth, decay, discharge and rebuilding of tissues, the heart-beat, the nerve-impulses, as well as in many of our instincts, habits, tendencies, memories, hopes, fears, thoughts, desires and feelings. All the four lower states of consciousness exist in us, active and co-ordinated, if oftentimes unrecognized. We can interfere with them to some extent, can regulate them to some extent, can affect them externally and internally, by virtue of our higher state, our superior degree of Intelligence, but not beyond certain more or less clearly known and defined limits. We cannot call out of them more than is in them, unless we have first put it in them ourselves; and since we use them in large part, as we use ourselves, in ignorance of our true nature and of theirs, our use is often abusive and destructive; hence diseases of the physical, organic, emotional and mental parts of our acquired natures.

Man is, therefore, a Soul of the fifth degree or Hierarchy of Intelligence, because five states of consciousness are active in him, though not yet fully flowered and co-ordinated. That is why he is called a "five-principled" Being and is represented by a five-pointed star symbolically, the points downward called the "horns of evil," because his ideas are immersed in desires; Manas, or self-consciousness, embodied in *Kama*; hence called Kama-Manas, or Lower Manas, the "personality" that is the human being.

Man assumes the waking human existence to be the highest conceivable state of consciousness, capable only of being further enlarged and expanded. All his science, all his religion, all his philosophy—all his *psychology* in short—are based on that assumption. He studies nature, he reflects upon his own existence and experiences, he speculates on "God" and "law," on life and death, on sleep and dreams, all from the assumption that waking consciousness is the "real," is the permanent and enduring and highest Intelligence. This is *samvritti*. The chemical elements act, reflect and speculate in their own way, and so also the vegetal and animal kingdoms, each contacting, acting upon and receiving reactions from the infinite Hosts of Souls, from the basis of the assumed "reality," conclusiveness and inclusiveness, of their particular state of consciousness and degree of Intelligence, whether this is done apper-

ceptively or perceptively, that is knowingly or unwittingly. This also is samvritti, but in a far lesser way, on a far lower scale, than the samvritti of man, and therefore less difficult to surmount, because here it is Soul recognizing its identity and separateness from any and all experiences, but bound by the ever-increasing horde of desires and aversions that Manas is able to provide for the delectation or suffering of Kama, on whose impressions the Self-conscious Soul of man has too long been content to feed, without ever looking higher except to further gratify and enlarge the Kamic state in him. Thus when Higher Intelligences, in or out of the body, contact man, or when he seeks contact with Them, the almost insuperable barrier between them is man's insistent adhesion to the assumption that his own state of consciousness, his own knowledge and experience, his own ideas and opinions, are the only "reality," and that all else in the wide Universe, visible and invisible, is to be judged, and must be judged, from that stand-point only.

When a Buddha, a Jesus, or an H. P. Blavatsky, Souls of a higher order of Intelligence than ours, clothe themselves in our five Koshas and assume our five states of consciousness, they become externally "in all things like unto us." And when they contact us through speech, thought, and ideas, and sustain the five—to them—lower states they have picked up as a bridge of contact with us, by the same means that we ourselves maintain them, we see no difference at all between them and ourselves. Do they not have bodies like ours? Do they not wear clothes, eat, drink, sleep, suffer and enjoy physically and otherwise the same as ourselves? Do they not finally "die," even as we do? Do they not use the same terms of God, and Spirit and Soul and Life, and discuss metaphysical things and argue about religion and science and philosophy the same as we do? Where is the difference, if one exists?

Kama-Manas cannot understand; Kama-Manas cannot see. Therefore there is nothing to understand, nothing to see, other than what we understand and perceive of ourselves. Even so the animals might and doubtless do, within the limitations of *their* intelligence, reason and reflect about us, and the plants about the animals, and the mineral elements about the plants: all in the same Universe of Souls, each Soul seeing a world of its own, deaf and blind to all else; knowledge never anything but the extension of previous experiences, beliefs and opinions.

And when Higher and disembodied Intelligences contact us *internally*, the same state of affairs obtains. Unless they clothe themselves in bodies like ours we cannot see them. Unless they speak by disturbance of the air we cannot hear them. We *feel* them and from that feeling ideas arise, but these ideas are always translated in terms of Kama-Manas; weighed, pondered, adjudged from the assumption of the *reality* of this state of consciousness, and the sufficiency and accuracy of our own Intelligence and experience. If a high idea reaches us and filtrates down into our

brain, we at once assume it as a possession. We become inventor, poet, philosopher, statesman, founder of a new sect. *We* are the discoverer and patentee, *we* are the prophet and the saviour; *we* are the favored of the gods or God; the pure gold of a higher state is transmuted, alloyed, debased by us into the heavy lead-like material of Kama-Manas, and this base-metal of ours we and others take for the golden apples of the Hesperides.

This is what has been done when from age to age the Divine Souls have incarnated among men: done with the sayings of Krishna, of Buddha, of Orpheus, of Jesus. This is what has been and is being done with the message of H. P. Blavatsky.

And where the contact is on inner planes of being and in other and higher states of consciousness than we, waking, know, upon our return to the assumption of the bodily existence we have set up as prophets, seers, and apostles, and made us and our devotees a new heaven and a new religion in the image of our earthly imagination, making of the heavenly manna an alcohol for our kamic intoxication, and have become spiritual drunkards.

All this is samvritti. All this is *Maya*. All this is hallucination—dreams. What we have done is to take one or the other pole of the twin "horns of evil" for our God. Either we have returned from a Higher State and sold its revelation into the bondage of Kama-Manas; or we have transferred Kama-Manas into a higher state, broken like a thief into the Holy of Holies, gotten drunk on the Sacramental wine, and returned thence drunken and lost to the power of spiritual discernment: the voice of the MASTER can no longer be distinguished from that of one's passions *or even that of a Dugpa*; the right from wrong; sound morality from mere casuistry. The Dead Sea fruit assumes the most glorious mystic appearance, only to turn to ashes on the lips, all true Intelligence is lost, and the unwary Soul sooner or later dragged back into the abyss of Matter.

Spiritual Psychology knows and therefore teaches and repeats without variableness or the shadow of turning, the everlasting precepts of the Wisdom-Religion concerning the nature of the Soul, the laws of its action, the processes of its development of the states and instruments whereby it acquires its Intelligence. Upon the apprehension and application by the individual man of those principles to his own existing status and experiences, all true progress for the Pilgrim-Soul depends.

We have come now to the five states of consciousness which, interwoven and interblended at every point, constitute that stage of Spiritual, Intellectual and Physical Evolution of the Soul which we denominate Man, the waking, personal Being, and are prepared in some measure to observe, from the basis of true psychology, the meaning of those experiences which we know as dreams, and their correspondences with waking experiences and the experiences preceding birth and following death.

IV.

Dreams are variously classifiable, though they all fall under the one category of the impressions made on the brain, the organ of Kama-Manas, or the waking state of human consciousness, of the experiences of the Soul in other states, whether those states be higher or lower than Kama-Manas. Being *impressions*, they are always *subjective* to the waking consciousness; that is, subordinated to it; and, the brain being for those experiences merely the recording instrument of the Soul, no experiences of other states can be remembered in waking state except subject to the limitations of the brain; which may be either a palimpsest, in which those impressions from other states may be confused with impressions made in the waking state; or a dull surface mirroring only shadows and grotesque distortions; or a polished surface reflecting brilliantly but evanescently; or a sensitized plate retaining faithfully every light and shade of the Soul's perceptions, its thought, will and feeling photographed from another world on to the instrument of this.

Looking from without inwardly, the brain is the synthesizing instrument of the five senses; the receiver of all their *impressions* of which the Soul is aware. It is the *end-organ* of objective things on their way inwards to subjectivity. It is the Karma-Indrya of the Indryas. Looking from within outwardly, the brain is the instrument for the five Koshas, the end-organ of all the *expressions* of the Soul on their way outwards to objectivity. This is that "passing from one into another in a double, centrifugal and centripetal way," of the seven states of consciousness, and the Soul's experiences in them, of which the *Secret Doctrine* treats. And in fact this dual telegraphy between the higher and the lower, between the lower and the higher, states and experiences of the Soul, goes on constantly in each one of us. The Soul is aware of what it requires, but has not yet perfected its instruments and processes, because its Intelligence is not yet perfected, and therefore is constantly checked by its Karma and its Karma-Indrya, both without and within, in its ceaseless efforts to gain true impressions and make true expressions of Nature and of Itself.

All the seven states of consciousness constantly exist and they are all in co-adunition, for it is Soul that receives all impressions, whose various classes make up the states; but they are not all in consubstantiality, for in any state the Soul is confused by thinking that state the *real*, and limited by the instrument in use in that state both as to the quantity and quality of impressions sought to be obtained, and the quality and quantity of the Intelligence sought to be expressed. It makes no difference what names we give to the instruments and machinery of impression and expression, the fact to be realized is that Consciousness can only well up, that is, manifest its true nature; or assimilate, that is, gain further Intelligence, in exact accord with the instrument or instruments in use on any plane. All knowledge exists; this each Soul *knows* in its

highest Kosha; hence the ceaseless urge in all Nature, and the ceaseless efforts of all Souls in all environments to gain further knowledge and increase the area of their conscious action.

This consideration of the instrument in use, its functions and limitations, leads directly to the perception of the reason why experiences of the human being on other planes and in other states can never bear any other aspect than that of a "dream" to Kama-Manas, as well as to the understanding of the bewildering chaos of those dreams themselves and the like chaos of our Western attempts to explore, define, and classify them. A further consideration of the same subject will explain the phenomenon of "deep sleep," when the Soul is engaged in experiencing through the appropriate Kosha in states so much higher than Kama-Manas that it is no more possible to "bring through" any of those experiences than it would be possible to take a photograph by the light from the milky way. The nature and character of those experiences are at such vast removes from ordinary, daily waking life—Kama-Manas—that no impression whatever of them can be transferred to the brain we use and misuse in our habitual thoughts, desires, and feelings, and thus no memory whatever exists of them in Kama-Manas, and to the Souls immersed in that state they are non-existent, or at best but hallucinations—dreams of another kind than those we so name. Further, this study of the instrumentation of the Soul will make clear likewise the apparent gulf between the living and the dead, between one incarnation of the Soul and another in this state and plane of Life. Such memories as the Soul garners and preserves of the experiences of a former life were transferred from the brain of that body to a higher Kosha and a more permanent one—that Sheath of the Soul which is appropriate to our Spiritual Evolution, and which we all possess, albeit we know it not. In truth there is no separateness between the living and the dead, no separateness between the experience of this life and the experiences of our precedent lives, any more than there is any loss or separateness in our identity from plane to plane, or from life to life. The Spiritual existence of each Soul is continuous, conscious, unbroken by missing links of memory or experience.

But it is vain to search for such missing links through hypnotism, mesmerism, mediums, psychic research, mental telepathy, the various "occult" practices and practitioners, the rites, rituals and dogmas of the creeds—as vain as for the scientist to search for his missing links of evolution from the astral to the physical in the strata of the earth. Each new "discovery," as each new "hypothesis," but increases his perplexities. It is vain to search for the missing links of our Spiritual and Intellectual natures in the mazes of the astral, the planes of the Elemental, Pranic, Kamalokic and Devalokic states of consciousness, ranging all the way from Tribuvana to Avitchi, however we dream of them as being "spiritual" and "psychic," and gild them with lofty appellations.

Kamas-Manas has always done that, esteeming that the meaning and significance of the Occult phrase, "the kingdom of heaven must be taken by violence," while neglecting, ignoring or deriding that other equally pregnant Occult saying about "thieves and robbers."

The "violence" to be undertaken is that pointed out over and over by Jesus of Nazareth, by Buddha, and by all other descendants among men from on High—the subjugation and subjection of the state of kama-manas or human life, to the highest dictates of the Soul; observation and action from the basis of the eternal principles of the eternal Soul, Ethics and morality, philosophy and religion, are not mere words, nor mere playthings of our fancy, but stern and implacable *realities*, whose real significance has to be grasped and enforced here and now upon that miscegenate state of consciousness and action that we call life.

Dreams, therefore, constitute for the human being his sole channel of subjective communication of the experiences of the Higher Life, as the Messages and examples of the Incarnated Ones constitute the sole external guide in the contradictions and confusions of earth life. These dreams at all times correspond with exactitude to the moral nature of the dreamer and his cohesion and affirmation of that moral nature in the stream of his daily thought and action. This is but to say that the Spiritual and Intellectual elements of his evolving Intelligence must be constantly kept paramount to the physical; that Kama-Manas must be made constantly the servant of Atma-Buddhi-Manas; that any and all propensities, predilections and tendencies of the Lower Nature must be converted into forces ruled by the Higher Intelligence; not, as now obtains with us all for the most part, treated as the real and enduring part of our nature to which our ideals and aspirations, our noblest impulses and thoughts are made mere servants and ministers.

Dreams, whether waking or sleeping dreams, are of seven great classes or subdivisions, according to the teachings of Occult Psychology, and in their entirety constitute the highest as well as the lowest range of impressions of the experiences of the Human Soul, or Kama-Manas, that are possible of transfer from other states of consciousness to this. In all this, of course, I speak of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, as real Beings of transcendent knowledge, power and glory, not the creatures of our human fancy and imagination that we call by those names—each of these *lives* in more than three worlds while *incarnated* upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first—the waking-life, as the word conscious is now understood and applied. Many are those who, while bodily incarnated on this world, still exist for all that, as independently as they did before, in the Infinities of Space.

The seven classes of dreams are as follows:

1. Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.

2. Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.

3. Dreams sent by adepts, good or bad, by mesmerizers, or by the thoughts of very powerful minds bent on making us do their will.

4. Retrospective; dreams of events belonging to past incarnations.

5. Warning dreams for others who are unable to be impressed themselves.

6. Confused dreams, the causes of which have been discussed above.

7. Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble, or such-like external cause.

Every Theosophist who is in earnest ought to know the intimate inter-relations of the three ordinary human states, *Jagrata*, or waking; *Swapna*, or dreaming; and *Sushupti*, or dreamless sleep, and especially how essential it is that one should not lose in *Swapna* the memory of experiences in *Sushupti*, nor in *Jagrata* those of *Swapna*, and *vice versa*.

Jagrata, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man passes out of *Jagrata*, whether to death or to dreaming, he goes either to the Supreme Condition, or to other states of consciousness, heaven, hell, *avitchi*, *devachan*, what not. But he cannot go to the Supreme State unless he has perfected and regenerated himself; unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of *Jagrata*, *Swapna* and *Sushupti*, the three conditionings of *Kama-Manas*, corresponding to his Spiritual, Intellectual and physical (personal) evolution.

Jagrata acts on *Swapna*, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration which tend to lessen the distortions of the mental experiences of dream life. By natural action and reaction we either poison or purify both *Jagrata* and *Swapna*. The ordinary man, by reason of

the want of focus due to multitudinous and confused thought, has put his Swapna field or state into confusion, and in passing through it on his return from the dreamless state the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake. The clearing up and purifying of Swapna can only be done in Jagrata by concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in us while awake; for Jagrata and Swapna stand to each other alternately in the relation of Indrya to Karma-Indrya. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as of the greatest importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day go into and return from these natural and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of the spiritual life.

THE BIRTH OF THE WORLD-EGG*

MANAVA DHARMA SHASTRA I.

The universe was wrapped in darkness, unseen, unnamed, unthinkable, unknowable, in dreamless sleep.

Then the Self-being, the unmanifested Master, manifested this universe and its powers; the Light appeared, breaking through the darkness.

Thinking and longing to put forth varied beings from himself, he put forth first the Waters, and in them put forth his power.

This power became a Golden Egg, thousand-parted, equal-formed; in this the evolver himself was born, the great father of all the worlds.

And the Master, dwelling in the egg for a season, through himself, through thought, divided the egg in two.

And from the two parts moulded Heaven and Earth, and in the midst, the expanse, the spaces, the perpetual place of the Waters.

* Reprinted from the "Oriental Department" papers, July, 1894.

THOUGHTS ON KARMA

KARMA, we say, is action, but what do we mean when we say the word? Christians have repeated countless times Saint Paul's definition, "whatsoever a man soweth, that shall he also reap," but what have they learned from their "vain repetitions?" Scientists talk of immutable law and all their laborious observations and ever-changing hypotheses are based upon the fundamental assumption that every effect must have an efficient cause, yet are they any the wiser concerning the real nature and evolutionary process going on constantly in themselves and in the phenomena they study?

H. P. Blavatsky wrote that the fundamental ideas of Theosophy are contained, *though but too often under a misleading guise*, in every philosophy and system of thought worthy of the name. Modern speculative science and modern Christianity are two examples. Christians recognize the eternal and unvarying nature of "God," and the scientists the indestructibility of "Matter." One makes God omnipresent and the other Matter, yet both see no incongruity in assigning limits and definitions to them; neither is able to see that what they have set up are but mental idols, images of the mind, due to incomplete and therefore erroneous perception of the essential nature of this Universe. This is the "misleading guise" in which they clothe the "omnipresent, eternal, boundless and immutable Principle" of the Secret Doctrine, not recognizing that It must be by its very nature "unthinkable and unspeakable, beyond the range and reach of thought."

The Christian formula of "the will of God," and the scientific maxim of "the conservation of energy", are but limited perceptions and therefore limited applications of Karma, not recognizing that they have substituted their ideas for the fact. Although both Christian and scientist speak of this "will" or this "law" as being supreme, neither of them is willing to admit the universal application and implication of his fetish. So they are constantly meeting with difficulties in their experiences and endeavoring to solve them by recourse to prayer or to new hypotheses.

With us, Theosophists, "Karma" is often only an *alias* for theological or materialistic conceptions of the second fundamental idea of the Secret Doctrine. We do not get rid of false or erroneous ideas merely by changing their names. Would that we could! The race mind is ours and the race ideas of our generation are too deeply ingrained in us for us easily or quickly to disabuse our minds of the "misleading guise" in which Karma appears to us—or to speak more exactly, the misleading guise we give to the idea of Karma.

Thus, when anything disagreeable confronts us, we say, "this is my Karma." Or we speak of our "past Karma" and of our present Karma and of our "future Karma," trying to remember the

past and to imagine the future. And in the present moment we almost invariably consider Karma to be the circumstances in which we find ourselves. All these ideas are partial and erroneous. We have taken a phase or aspect of Karma for Karma itself, a part for the whole, a phenomenon for the real. This is only to repeat in our own form of thought and speech the erroneous perceptions indicated by such words as miracle, chance, accident, destiny, fate, free-will, and so on.

Each one of us, Christian, "heathen" or Theosophist, has acquired, by adoption and otherwise, his own particular bundle of ideas which we call our minds and which in fact constitute our own particular philosophy or system of thought. The "misleading guise" each one of us has to be on guard against is the large number of misconceptions, prejudices and preconceptions in our own mind. We are to remember that these are not removed by the general adoption of Theosophical terms or even the abstract acceptance of its principles. Dirt is not removed by soap and water, but by the *use* of them. So the fundamental ideas of Theosophy are of no value to the student unless they are applied in daily life, not only outwardly, but inwardly, to our mental and moral accumulations, habits and processes.

The sectarian and the man of the world fail not only because of the misleading guise in which they view nature and themselves, but most seriously because they do not apprehend that this is so. The Theosophist should not fall into this second pitfall. The first he cannot avoid, because the Karma of the race is his Karma also; it is general and not individual or personal.

But having considered and accepted the fundamental ideas of Theosophy it is his own particular Karma if he fails to use them to get his bearings and extricate himself from the mental and moral confusions and contradictions into which he is blown or hurled by "the winds of circumstance." Having adopted Theosophy in this life it is for him to gain and maintain here and now a "clear apprehension" of them, "upon which," says H. P. B., "depends all that follows." "All that follows" means not only all that may happen to us, but as well, all that we may do.

The three fundamental ideas are *universal* in their scope and application. The first is all-sustaining, the second is all-powerful, and the third is all-regenerating. All evolution high or low, good or bad, is because of the fact represented by these fundamental ideas. The SELF is One and sustains all because It is all. Karma is all-powerful because the whole includes all the parts; the Self of all is the self in each. The Self of each is all-regenerating because there is no Karma unless there is a being to make it or feel its effects.

Karma, therefore, is what *we are doing*; not what we have done or what we may do. It is merely a figure of speech, a synonym for Memory, for us to speak or think of "past" Karma. What once were our actions now exist only in our character, our nature, our habits, our disposition—all aspects and branches of

memory. "Mind" is so much of our memory as is *now* active and includes, therefore, our thought, will and feeling. Our "state of mind" at this very instant is the only Karma there is. It is the "ultimate division of time" spoken of by the sages. Our state of mind changes at every instant because we do not understand the ultimate divisions of things. For the mind to be "steady" means no change save as we consciously choose to change it. Whenever we can control our mind we can control Karma. But we cannot control it until we understand what it is—our instrument, not ourselves; we cannot control it until we clearly apprehend the fundamental nature of ourselves as God, Law and Being.

Again, "future" Karma is equally a mere figure of speech, a synonym for the Imagination, or the Power to further create—not the Creations. The Man, or Atma-Buddhi-Manas, is Creator, Preserver, and Regenerator, and this threefold Power is beginningless, timeless and endless. No matter how much or what He has created, no matter what he is now creating, or what he may create in the future, He remains, the exhaustless and the inexhaustible.

"Time," as the Secret Doctrine states, "is only the illusion of the succession of our states of consciousness as we travel through endless Duration." "*Maya*," or illusion, does not relate to the Creator but to his creations. No creation is permanent. The body and circumstances which now exist are our creation; these are mortal, finite, and changeable—are in fact changing at each moment. This is equally true of the "mind," *i. e.*, the thoughts, desires and feelings we now have, whatever they are. They are creations, and we are constantly changing them, consciously or unconsciously to ourselves.

"To live in the eternal" can only mean to fix the attention on the Creator instead of on his creations, past, present or to come; on his continuing Power to create newer and better forms and instruments, whether of mind or body or circumstance; on the Source of all Beings and of all Power. To be a "Lord of Karma" is to be Master of one's own actions: what we are *now* doing and thinking.

SECRET DOCTRINE EXTRACTS*

It has been stated before now that Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, "inorganic substance," means simply that the latent life slumbering in the molecules of so-called "inert matter" is incognizable. ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism.

* From the Original Edition Vol. I, pp. 248, 249; see Vol. I, pp. 268, 269 Third Edition.

THE NOBLE EIGHTFOLD PATH*

From the Buddhist Dharma Chakra Pravarttana Sutra; circa B. C. 800.

I.

There are two extremes, Brothers, that he who has renounced should shun.

On the one side, the constant following after things that appeal to lust and sensuality,—a low, bestial way, unworthy, unprofitable, fit only for the profane;

And, on the other side, the constant following after penance that is painful, unworthy, unprofitable.

There is a middle path, Brothers, that shuns these two extremes; a path found out by him who has come as others came before; a path that opens the eyes and gives understanding; a path that brings restfulness of mind, supreme wisdom, full enlightenment, Nirvana.

What then is this middle path, Brothers, that shuns these two extremes; the path found out by him who has come as others came before; the path that opens the eyes and gives understanding; the path that brings restfulness of mind, supreme wisdom, full enlightenment, Nirvana?

It is, verily, the Noble Eightfold Path; it is this:

Right seeing, right willing, right speaking, right behaving, right living, right striving, right concentrating, right meditating.

This is the middle path, Brothers, that shuns the two extremes; the path found out by him who has come as others came before; the path that opens the eyes and gives understanding; the path that brings restfulness of mind, supreme wisdom, full enlightenment, Nirvana.

This, Brothers, is the noble truth about sorrow:

Birth is full of sorrow, decay is full of sorrow, sickness is full of sorrow, death is full of sorrow.

Contact with the pleasant is full of sorrow, separation from the unpleasant is full of sorrow, unsatisfied longing is full of sorrow. In a word the five groups of grasping are full of sorrow.

This, Brothers, is the noble truth about sorrow.

And this, Brothers, is the noble truth about the cause of sorrow:

It is, verily, the thirst that causes outward existence, accompanied by sensual enjoyment, seeking gratification now here, now there; it is the thirst for the gratification of desire, the thirst for outward existence, the thirst for present existence.

This, Brothers, is the noble truth about the cause of sorrow.

* This article was printed by Wm. Q. Judge in the *Oriental Department* papers, September-October, 1896.

And this, Brothers, is the noble truth about the ceasing of sorrow:

It is, verily, the destroying, without any remnant of lust, of that same thirst; the putting away of, the getting rid of, the being free from, the ceasing to entertain this thirst.

This, Brothers, is the noble truth about the ceasing of sorrow.

And this, Brothers, is the noble truth about the path that leads to the ceasing of sorrow. It is, verily, the Noble Eightfold Path; it is this:

Right seeing, right willing, right speaking, right behaving, right living, right striving, right concentrating, right meditating.

This, Brothers, is the noble truth about the destroying of sorrow.

II.

That this was the noble truth about sorrow was not, Brothers, among the teachings handed down; but within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light. And again, Brothers, that I should understand that this was the noble truth about sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light. And again, Brothers, that I had understood that this was the noble truth about sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this light.

That this, Brothers, was the noble truth about the cause of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this wisdom, within me arose this light. And again, Brothers, that I should rid myself of the cause of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And again, Brothers, that I had rid myself altogether of the cause of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

That this, Brothers, was the noble truth about the ceasing of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And again, Brothers, that I should bring about the ceasing of sorrow although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And again, Brothers, that I had brought about the ceasing of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

That this, Brothers, was the noble truth about the path that leads to the ceasing of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And again, Brothers, that I should become master of the path that leads to the ceasing of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And again, Brothers, that I had become master of the path that leads to the ceasing of sorrow, although it was not among the teachings handed down, within me arose this insight, within me arose this knowledge, within me arose this understanding, within me arose this wisdom, within me arose this light.

And, Brothers, as long as my knowledge and insight were not quite clear about each of these four noble truths in these three degrees, so long I was uncertain that I had gained full insight into the wisdom that is unexcelled in heaven or earth, among all ascetics or priests or gods or men.

But, Brothers, as soon as my knowledge and insight became quite clear about each of these four noble truths in these three degrees, then I became certain that I had gained full insight into the wisdom that is unexcelled in heaven or earth, among all ascetics or priests or gods or men.

And now this knowledge and insight have arisen within me; the freedom of my heart is unshakeable; this is the end of birth and death for me.

III.

Thus the Master spoke. The company of the five brothers, rejoicing, praised the Master's words. And when the teaching had been declared, there arose within the sage Kondanya the insight of truth, spotless and stainless, that whatever has a beginning in that also lies the necessity of having an end.

And when that royal chariot wheel of the law had been set forward by the Master, the bright ones of the earth cried out and said:

In Varanasi—Benares—at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the earth, the bright ones of the four regents of space cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the four regents of space, the bright ones of the lord of death cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the lord of death, the bright ones of the place of bliss cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the place of bliss, the bright ones of the world of built-up vestures cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the world of built-up vestures, the bright ones of the world of divinely formed vestures cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

And when they heard the cry of the bright ones of the world of divinely formed vestures, the bright ones of the vesture of the Evolver cried out and said:

In Varanasi, at the refuge Migadaya, the supreme wheel of the law has been set forward by the Master,—the wheel that can never be turned back by ascetic or priest, by bright one or god or demon, or any power in the whole world.

Thus, in an instant, in a moment, in the twinkling of an eye, the cry went up even to the world of the Evolver, and this great system of myriad worlds shook and trembled and was violently moved, and a bright, measureless light appeared in the world, stronger even than the power of the gods.

DWELLING IN THE TRUTH

EVERY student of Theosophy who is at all sincere in his attitude and efforts has recognized that Truth—that is, pure knowledge absolutely devoid of error—exists, that the Knowers of it exist, and is struggling more or less earnestly and steadily to arrive at it and Them.

Pure knowledge is called in the Voice of the Silence *Prajna* and is there said to make of a man a *Bodhisattva*—literally a Master of Wisdom. Before this state or condition of being can be arrived at the self-constituted disciple is warned that he has to master the *Paramitas*, the virtues transcendental six and ten in number, along the weary Path.

So every sincere and earnest student of Theosophy is on the Path and the proof of the fact is that he has so far journeyed in former lives that in this one he has recovered some of the knowledge which was his in former births. Otherwise how could he have come in contact with Theosophy, and how could he have been so impressed by it as to resolve to throw away the opinions and ideas formerly held by him and “cleave to this only?” Arjuna had certainly been a disciple more than once before the episode which we know as the *Bhagavad-Gita*. In that book Krishna tells Arjuna to forsake every other religion and cling to him only. So we ought to see that in some respects at least we have already had and profited by our own repetition of some of Arjuna’s experiences.

Millions of men and women have never in this life heard of Theosophy at all, although it has been before the world for more than forty years. Other millions have heard of it, have perhaps looked into it quite extensively, and have found nothing of value in it. Still others in large numbers have attached themselves to one or another of the Theosophical Societies and have studied Theosophy to some extent, but have been satisfied to follow some side issue or other, or bathe in some personal psychological experience, neglecting or forgetting entirely the great purpose. Why is this? For certainly many of these persons are as moral, as industrious, as well-educated and intelligent as we are, to say the least.

The answer is that they are not on the Path; they have not evolved to the state or stage even of real and true probationary discipleship. *Prajna* and *Bodhisattva* are to them either mere mental idols erected out of their own egoism, or some far-off possibility and ideal, to be realized some day perhaps, but not now. Divinity to them is something outside themselves, to be attained by some favor or dispensation or other method than mastering the *Paramitas* by self-induced and self-devised exertions. The possession however valuable theoretically is too remote to inspire them with any singleness of aim, of purpose and of teaching. Lesser things, easier things, nearer things attract them.

But the genuine student has already forsaken the "lesser *Yana*" by reason of actions performed and lessons learned in former lives. Now he "thirsts for wisdom" and in his heart seeks guidance and help—especially help—from the Masters of Wisdom whom he knows exist. And the answer is, "'Tis well Shrivaka. Prepare thyself, for thou wilt have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the Pilgrims."

This sounds like cold comfort and the student is apt to be discouraged or to find fault, or to look for other teachers who promise an easy path and quick returns. But if actually touched with the "Doctrine of the Heart," the doctrine called "great sifter," he looks his discouragement, his doubt, his fear, his fault-finding, straight in the face, searches in his own heart and in the Teachings given him for ground whereon to stand, renews his covenant with himself and presses on. If he neglects to do these things but instead dwells on his discontents and dissatisfactions he grows steadily and rapidly more and more bewildered till at last he is appalled, falls back in terror as though before some ghastly phantom, and is content to wait a "more propitious time."

But the sturdier souls recognize that occultism is no child's play, that self-mastery is the road to wisdom, that twenty failures are not irremediable if followed by undaunted struggles upward, and return to the charge again and yet again. They know the path is steep and winds up-hill all the way, finding food and strength and energy in dwelling upon the great end in view, upon the words of the wise, upon their kinship with the Elder Brothers of the race, upon their opportunity to serve and aid those less able than themselves.

To all such students as these there are many direct messages from the Masters embodied in the writings of H. P. Blavatsky and William Q. Judge—messages that because of their nature and their source have a power and a sustenance undreamt of and unreachable because unreadable by those who try to "go it alone" or who desire without struggling to deserve the help of the Masters. The true students are not looking outside for anything. They retreat inwards to the fountain of their own highest motives and aims, seeking to purify these by study, by reflection, by aspiration, by efforts

for the good of all those with whom they may be in contact. When they go forth into daily contact it is to do their work, perform strictly their duties in life, and return to the company of the wise, knowing that companionship to be in thought, will and feeling, therefore mental, ethical, philosophical and spiritual, not physical. They know that "to live to benefit mankind is the first step," and "to *practice* the six glorious virtues is the second."

The first of these virtues is *Dana*, "the key of charity and love immortal." We need constantly to reaffirm our purpose, motive and attitude as students of Theosophy: to live to benefit mankind. This is the "firm position assumed" which invokes the Spiritual Will that "flyeth like light and cuts all obstacles like a sharp sword." With that attitude instant and insistent in us, *Dana* becomes as natural and easy as a drink of water to a thirsty man. We cannot earnestly and solemnly resolve to live to benefit mankind without the inner doors opening and admitting a flood of love for that great orphan—Humanity. This is *Dana*. Its practice consists in giving that love exercise and outlet in our relations with our fellows in all the affairs of life.

But, alas, when we come actually to practice what we feel, to apply what we have learned, we find many short-comings in ourselves and in our fellows. Our brother men are not Adepts: they cannot read our hearts, our purposes and our motives. Some of them will receive without giving back even verbal thanks. Others will take the gift and scorn the giver. Others still will meet our well-meant efforts and well-intentioned offerings with suspicion, with contempt, with calumny and insult. What are we going to do about it? Are we "sorry" for them or for ourselves? For there is great danger that that which was love and compassion for our fellows will turn into self-pity and self-commiseration.

Or, it may be, we remember that "*deus inversus satanas est*" and recognize the meanness and disintegrating force of self-sympathy and so escape that snare. It is well if we do, for self-pity is the concentration of self-love. The adepts of the Left-Hand path are adepts in that. They also love with a supreme devotion—self-love.

Triumphing here, we may easily step from Scylla into Charybdis: we may make an astounding discovery of the depths of depravity in our own nature; we may be hurled to the very bottom of the pit of despair and despondency—we may find that we do not like the taste of sacrifice; that doing service in secret without recognition or recompense is not only not pleasing, but is violently abhorrent to some unknown and hitherto unsuspected part of ourselves, and that another part of us dislikes wounds and self-denial, and still another part is strongly pacifist and has many sound and agreeable arguments as to why we should be moderate in well-doing; that instead of the exercise of *Dana* producing peace and contentment in us a convulsive internal war has broken out. We are afraid and distrustful; uncertain what to do.

Well, we are in the condition of Arjuna in the first and the earlier portion of the second chapter of the *Gita*. There is encouragement in that, personal, egoic and spiritual. We reconsider the opposing forces; we turn to Krishna and ask him, "What are we to do? Instruct me in my duty, I who am thy disciple." And so certainly as Krishna answered Arjuna, just so surely will he answer us.

For, be it remembered by us at this hour of trial and temptation to "give up the field" that Krishna was in the chariot with Arjuna. The chariot is this body, the opposing armies are the riot of ideas and feelings that storm the field of the mind; Krishna is that Higher Self in us which recognized the Teaching and the Teacher, which is determined to live to benefit mankind; which "thirsts for wisdom," the wisdom that is his own high heritage from the immemorial past. Then we do not look outside the chariot but turning within, dwell on that ancient constant and eternal *Pragna* which is our goal, and re-assume our position as Lord of this mortal frame and circumstance. If we do that, the sacred words we have read so many times in the books of devotion, but have forgotten in the trembling of the storm we have ourselves evoked—those inspired sentences become internally audible, the *Voice of the Silence* resounds in us: we feel, we hear, we see. The Voice becomes the Will, and the "tumult and the shouting dies."

"If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us, if only in the germ. Those germs require only the proper personal conditions to make them sprout. Our duty therefore is to actively cultivate the qualities which are the opposites of those. The Soul is aware of what it requires. It demands altruism, and so long as that is absent so long will merely intellectual progress lead to nothing."

The words sing like a hot pulse in the arteries of a warrior. We *will* fight a hundred times harder than before to kill all lower tendencies; we *will* fight a hundred times harder than before to "fight out the field." The supreme resolution re-taken, the supreme position re-affirmed, Dana once more fills us and then we see that much of the indifference, the disaffections, the oppositions we experience without and within are due to our ignorance how to carry out the practice of Dana. We see that it is not enough to ardently long to serve Humanity; we must know how. Then opens the gate of Shila, "the key of harmony in word and act, the key that counterbalances the cause and the effect and leaves no further room for Karmic action." We read again the messages we have, "making strong search" *how* to "do service." More and more the books become an instruction; more and more we seek to do good in secret, endeavoring to move as wisely as a serpent that we may be harmless as a dove where we cannot help, or where inconsiderate and unconsidered action will only rouse opposition. We are more and more rigid with ourselves, more and more considerate "in the ser-

vice of the weak." How differently sounds and means when heard within ourselves, the actual *voice of the Silence* as contrasted with what we comfortably and complacently have read in H. P. B.'s book: "Become as the ripe mango-fruit: as soft and sweet as its bright 'golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe."

And so through long-continued war and oft-repeated battles we have to fight our way through portals seven, seven strongholds held by cruel crafty Powers—passions incarnate in ourselves—gaining the Paramitas.

Unless we dwell more and more earnestly on the thing to be realized, unless we restore our integrity at every time of wavering with an unbounded confidence in the Master's ability to impart and unlimited confidence in our own ability to learn, how can we, in the dust of the battlefield, know our friends from our enemies?

At last, dwelling on the truth to be realized, we come by degrees to practice the Paramitas from habitude, and so find the beginning, the middle and the end of all things to have been all the time hidden in the depths of our own nature, and see that self-knowledge only can be born of loving deeds. We commence to dwell *in* Truth, to live in spirit. In measure as realization begins to dawn each student sees and understands how all our difficulties and all our defeats come from dwelling on defects, looking on the dark side, instead of dwelling on the Spirit within. Whether in ourselves or in others, it matters not, any dwelling on Matter involves bondage to Matter—and "Matter" is the opposite of Prajna and the Paramitas.

"He, O Arjuna, who *by the similitude found in himself* seeth but one Essence in all things, whether *they* be good or evil, is considered to be the most excellent devotee."

THE PRINCE AND THE WOODMAN*

A certain prince, born under an evil star, was cast out from the city, and fed by a certain woodman. So he came to think: "I am a woodman." Knowing that he was living there, a certain minister told him: "You are no woodman, but a prince!" And he, at once putting away the delusion that he was a woodman, takes on his true princely state, saying: "I am a King!"

Thus, indeed, through kindly teaching, the soul learns: "Thou hast, verily, been sent forth by the primal Spirit, manifest only in pure consciousness. Of that Spirit, thou art a part!" Then putting away the delusion of its material origin, the soul declares: "In that I am a son of the Eternal, I am the Eternal, and none other; nor am I subject to birth and death!" and thus rests on its own nature.—*Sankhya Aphorisms: iv, I, Commentary.*

* Reprinted from the "Oriental Department" papers, July-August, 1896.

AROUND THE TABLE

IT was a Sunday evening during the belated heat wave that caught us late in September, and brought most forcibly to our attention the fact that even the "best climate in the world" can sometimes temporarily forget itself. When the Family reached home after the Theosophical meeting, the screened porch on the north side of the house was found to be a cooling refuge, where the air currents from the nearby mountains were stealing softly down with their pungency of crisp mountain odors for our refreshment. "An hour here will do us much more good than the same hour in bed", said Mother, dropping into her chair—a remark wordlessly endorsed by the rest of the Family as they found comfortable chairs and began to sip the iced tea that Anna had so thoughtfully provided.

Doctor had been the speaker at the evening meeting tonight. He has been called to this service rather often of late, since Mentor's frequent hoarseness from an obstinate summer cold has made public speaking somewhat of a strain for him. Doctor makes an excellent Theosophical talk—simple, earnest and practical. Yet in spite of the fact that he has done so much lecturing in connection with his profession, and even though he has been addressing Theosophical audiences each week for the past month, Doctor still dreads this duty and experiences a feeling of positive relief when the meeting is over. He says he feels the great responsibility of giving the teaching correctly and impersonally. Mentor agrees with this diagnosis, but adds, "If you would only forget *yourself*, Doctor, you would feel no such strain."

Tonight Doctor had done unusually well—"seemed all freed up", as Spinster had expressed it. For a naturally modest man he was quite elated. "Well, Mentor, I forgot all about myself tonight", he remarked with a chuckle, "and now I know just what you have meant all along, and realize how exactly right you were."

Mentor smiled as he noted the Doctor's satisfaction. "Yes, you showed great improvement, no doubt of that. Keep on in the same way", he added, "and you'll find the true and natural lines *yet*."

Now, Mother never "bridles", being far too well-bred to be guilty of such an untutored action; but these words coming from Mentor implied praise for her Doctor that was somewhat too faint. "Why, I thought he did beautifully, Mentor", she said almost sharply. And she looked over at Doctor, now considerably less "satisfied", with a protective sort of air.

"Hold hard, Mother", laughed Spinster, "your Baby isn't unappreciated." Mentor himself laughed delightedly, and even Doctor summoned a rather labored chuckle.

"Want me to hand him a wreath, Mother?" asked Mentor, with a merry look at her—now beginning herself to smile. "Don't

want to spoil our boy, do you, now that he's beginning really to take hold? He's already a bit too well-pleased with himself."

Big Brother used to say that the "saving grace" of our Family is its sense of humor. Certainly we are all able to laugh at and *with* one another, and each one of us is likewise capable of laughing at himself. It was with a sense of cheerful comradeship, therefore, that the Family settled down after Mentor's *raillerie*. Doctor and Mother glanced at each other fondly. Spinster dutifully refilled with tea her Father's empty glass. Mentor's eyes betokened a genuine inner enjoyment.

"Well, you both take it nicely, I'll say that for you", he remarked, smiling fondly at his old and loyal friends.

"How do *you* beat this self-satisfaction, Mentor?" asked Doctor earnestly. "I never saw you show it—don't believe you feel it. What's the cause and what is the remedy?"

"The mysteries of *lower manas* are subtle indeed, Doctor", answered Mentor thoughtfully. "One has to understand what is meant by this *personal* nature, if he would control and use it. Much more than physical body is implied, Theosophically speaking, by the term 'personality'. It includes what is ordinarily termed intellect, as well as all those likes and dislikes, and their bases in the nature, under the influence of which we usually operate. The disciple—and we are all disciples if we elect ourselves so to be—having corrected his most common and outstanding faults in some degree often begins to believe he is really attaining. In some measure this is quite true: but the fact that he is busily comparing what he *was* with what he *now* is proves that he is still operating from a personal basis, more subtle and deeply personal than before, perhaps.

"If we think of ourselves as any thing less than the Ego, the *Higher Manasic* Entity who moves from incarnation to incarnation, we are taking in some degree a 'personal' position. If we oscillate between like and dislike, satisfaction and dissatisfaction, happiness and depression, we may be very sure we are still quite 'personal', however much we control the outward expressions of personality and self-assertion.

"Tonight Doctor forgot himself when he spoke, and talked 'from the heart', as men call it, for a time. The personality was used as a channel for the expression of *Higher Manas*; and he did very well indeed, though the 'channel' will be freer and fuller, as the personality is made more persistently amenable and more fully in accord with the real man within. But as soon as Doctor stopped speaking he stepped right down into *lower manas* and *kama* again—identified himself with the personality—*became it in fact*. Doctor was sensitive to praise or blame: the *real man* never is sensitive.

"So you will see that our old friend 'Jim Personality' is a subtle fellow indeed, and often when we think that at last we have him in chains he turns up insidiously smiling, and perhaps so masked that we do not recognize him. Control of the personality may be

had—*never doubt it*—by constant watchfulness, cheerful self-abnegation, and persistent effort.”

Mentor paused for a few moments, and then continued reminiscently, “Many years ago my Father gave us boys these maxims:

—“Never ask another to do for you what you can do for yourself.

—“Know where your things are, and get them for yourself when you need them.

—“Do for others all you can in a nice way, but don’t expect others to do for you.

—“You are valuable only when you are helpful, not when you require help.

“Why that is real occultism”, said Spinster impulsively. “Where did he get those ideas, Mentor?”

“Not from the ‘personality’, Spinster, that is sure”, answered Mentor. “We didn’t know the word ‘occultism’ in that day. Father must have been a real thinker, however, and these maxims were the formulation of an internal perception.” Mentor smiled over at his old friend, adding, “But they gave us boys a good start, Doctor.”

“They ought to be hung on the walls of every nursery in the land”, said Mother fervently.

“Yes”, agreed Doctor,—“and for children of all ages. Just contrast ideas like those with present day methods so often employed with children—the constant effort to amuse, even to teach under the guise of amusement. What ideas of *service* or of *responsibility* can the youngsters gain?”

* * * * *

“Come Family”, said Mother, rising, “our hour has galloped by long since, and we must be all cooled off by this time.”

“Think I’ll sleep on those maxims of yours, Mentor, and make them a part of my own mental furniture”, remarked Doctor, as he turned out the porch lights and followed the Family into the house.

“I’ve found them good both to ‘sleep on’ and to wake with for more than sixty years”, said Mentor. “And by the way, Doctor”, he added, nodding to Mother, “your talk at the meeting tonight was admirable,—let the good work go on! Only—remember always Krishna’s warning, ‘Be thou the *agent*, not the actor, O Arjuna!’ It is thus that the *impersonal* may be achieved.”

SECRET DOCTRINE TEACHINGS*

. Let it be remembered that Fire, Water, and Air, or the “Elements of primary Creation” so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof.

* From the Original Edition Vol. 1, p. 218 (foot-note); see Vol. I, p. 239 Third Edition.

QUESTIONS AND ANSWERS

At the meetings of The United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER V.

Q. What is it that causes us to identify ourselves with the body?

A. One of the forms of ignorance that Theosophy is intended to destroy, the most ordinary of which is the idea that "we" are our bodies.

Q. What other forms of ignorance are there?

A. It would be impossible to enumerate them; all forms of ignorance spring from lack of true knowledge, and are almost infinite in kind. The beginning of knowledge lies in a true conception of the essential spiritual nature of *all beings*, aside from all forms, faculties and expressions; in other words the permanent, unchanging basis which is the Causeless cause and sustainer of all is the center of every being, and is the Self in each. Then follow the various steps in unfolding—or evolution, seven in number and the general law which governs all, as well as the subsidiary laws or operations which govern each step or plane of descent and ascent. Any conception which leaves out the whole of Nature is based on ignorance.

Q. Is matter just an aggregation of lives?

A. What we call "Matter" is made up of the forms of innumerable kinds of beings, each of them conscious in its own degree; these we perceive only partially with our limited five senses. Matter is what we are able to perceive. As we rise higher in the scale of perception, that which is now invisible to us will become objective and will also be "matter." The real Man is the Perceiver.

Q. It would seem as though we had degraded or stupefied these lower lives by our use?

A. The degradation is in ourselves; we are responsible, the lower or lesser lives are not; they act according to the impulses we give them and re-act upon us.

Q. What would be the mode of ingress and egress of these lives?

A. Through the openings in the body; the pores of the skin: by endosmosis and exosmosis; by means of food, drink and breathing; even the hairs of the head and body are channels.

Q. Why is it that Man attracts certain kinds of lives to him, and animals different kinds?

A. Each being "attracts" according to its nature.

Q. Can the "electron" be defined?

A. The word "electron" is a name given by scientists to something which they realize makes up the atom. The scientists have no idea of the nature of what they have discovered, some imagining that the electron is not matter, but a form or forms of energy; but all are as much in the dark as when they supposed that the "atom" was the ultimate division of matter.

Q. How about the nature of the drunkard? He is always desirous of taking something detrimental into his body.

A. He has so trained the "lives" in his body that they call for certain stimulants. There is a verse which says that "it is not what goeth into the mouth that defileth, but what cometh out of it." We may not be physically drunken with wine, and be drunken with ignorance and self-righteousness. A drunkard can stop drinking more easily than the generality of people can stop their selfishness and desires.

Q. Would not an understanding of our septenary nature tend to change a diseased body into a normal one?

A. We might understand a great deal, and not use our understanding; no results would flow from non-application of what we know. We must live what we know, and this includes all departments of our nature. When our inner natures are pure, sweet and true, the body will respond; but our bodies are the least of our disabilities.

Q. Do you think that with a proper care of the instrument, we could work out our past karma in a present body? Could not one live in the same body for thousands of years, building up new tissue all the time?

A. The length of life in any body is determined by the past karma of the Ego who enters it; this climacteric may be overpassed by one who knows, but the process necessitates the gradual death of the body before the time, also conditions that modern ideas and surroundings do not furnish. Our first need is to know and express our real nature; after which there are many possibilities. We must know Life as it is, and from within, before we can give more than ordinary care to the body; the latter is not our immediate concern.

Q. Is there not such a thing as overcoming the limitation set on any particular life?

A. The previous answer covers that sufficiently for our purpose. There is too much thought in regard to bodily existence; the body is an instrument obtained by us through our own karma,

as are our tendencies and surroundings; we can only obtain better conditions by meriting them, and our present conditions are the means by which that merit can be attained. It is not the body or its environment that is the real cause of trouble, but *our attitude towards them*.

Q. As we now stand, we would make better progress by using the bodies we have to the best advantage, in the hope of deserving to get a better one in a new incarnation?

A. If getting a better body, now or in a future incarnation, is our object, we are still "bound fast in the web of illusion." Make the best *use* of what we have should be our course, and the best use requires a knowledge of the philosophy of life—Theosophy.

Q. Won't Nature make it easy for us sometime?

A. When we make it easy for Nature. We embody Nature; Nature is a product of ourselves and other beings. When we establish harmonious relations between *all* parts of our own nature, it will be "easy" for us. But to talk of ease, when effort is needed, is folly.

Q. What is the difference between the Individuality and the Personality?

A. "Individuality" is a conscious existence in spirit whether in or out of the body. "Personality" is a congeries of constantly changing qualities and conditions which the "Thinker," or Ego, mistakes for himself, thus "the illusion of objects" is self-produced.

Q. Is the Astral body full-sized at birth? The statement is made that it is perfect at birth (page 40).

A. There is no such statement made as that the Astral body is *perfect at birth*; what is said is that "*the model* for the growing child in the womb is the astral body already *perfect in shape*." The Astral body grows apace with the physical; the phrase "full-sized at birth" has no meaning since all bodies vary in size and dimensions from birth to old age. The model of the oak is in the acorn. A small photo can be magnified a thousand times, perfect in every detail.

Q. What is meant by the "privative limits of a cell"?

A. There is no physical cell as something existing separately; our bodies are entities, but they are made up of smaller entities. Each center of every entity has its own radius of action, causing a whirling or vortex around it; it is the lives drawn within this radial vortex that constitute the "cell"; the central attraction draws them in and holds them at their respective distances so to speak, it is this balance between attraction and repulsion that constitutes the privative limits.

Q. Would you explain the meaning of the phrase "The Highest looks out through the eyes of the lowest"?

A. Every cell in the body has its own life and powers or range of perception, and cells differ from each other in this respect. It is through the many kinds of lives in our bodies that we have contact

with and perception upon the physical plane; hence it can be said that we look through the eyes of the lowest. The same is also true of beings higher than we. Our contact as "perceivers" with any plane of substance is only possible by means of an instrument made up of the "lives" of that plane. Each of such lives is a sensitive point, and reflects the plane to which it belongs to some degree. Sufficient of these lives drawn together on a particular plane will give an embodiment of "sensitive points" capable of reflecting everything on that plane; so that on any plane, "the highest sees through the eyes of the lowest." "Highest" and "lowest" here mean differences in range of perception, understanding, wisdom and power.

Q. Is the "permanent astral" the Spiritual body?

A. It is not. It is a body formed of astral substance during a life-time by the reincarnating ego; when so formed it remains with all its powers and functions as the astral form for succeeding lives. In ordinary cases, a new astral is projected for each birth, with nothing but the acquired tendencies as a starting point. (See "Culture of Concentration.")

Q. Is the Astral body affected by insanity?

A. No "body" of any kind is either sane or insane. Insanity is a *break in the connection* between the Ego and the body in use, and may be partial or complete; such a break is due to the karma of the individual and may be from physical, astral or psychic plane causes set in motion by the individual involved.

Q. Would a Master's assumption of a body be of the nature of an immaculate conception?

A. If a Master should desire to use a physical body of the race, He would either take an available one which was being discarded by its original tenant, or would "ensoul" one, produced in the ordinary way. The physical line of evolution is maintained by the union of the sexes in this age.

Q. On page 36 it says, in sleep we are absorbing life; and later on in the paragraph it says that when we fall asleep we are more full of life than in the morning. This seems a contradiction to me?

A. If the paragraph had been read with attention no contradiction would appear. In sleep we are absorbing and not resisting the Life Energy; when we wake we are resisting it; when we fall asleep we are more full of life than in the morning because our power to resist becomes less and less during the waking hours, we become "charged" with the Life Energy, until, no longer able to resist it, sleep supervenes.

Q. Didn't H. P. B. say that Devachan was a fool's paradise?

A. It is a question whether H. P. B. used the phrase in exactly that way, but admitting that it was used, is it not true that each being makes his own paradise, his own Devachan, according to his idea of bliss; and as Devachan, an illusion of the personality, cannot be called a state of the wise, the phrase "a fool's paradise" as a

colloquialism might very well apply. Is it not fortunate that even one whom we consider a "fool" can have his paradise? The spiritual nature of "being" provides all these compensations, each according to its kind.

Q. It is said that the astral body was evolved long ages before the physical body; then Man was using the astral body long ages before the physical was evolved?

A. As was specifically stated in previous chapters, evolution proceeds from homogeneous substance to more and more concrete states of substance or matter, the lower states being evolved from the higher, each stage taking immense periods of time; it follows therefore that the evolution of the astral body preceded that of the physical form by many ages; in fact, at each birth, the same process is rapidly gone through; even the early stages of physical evolution are repeated during gestation.

AN EDITORIAL BY H. P. B.*

WE have received several communications for publication, bearing on the subjects discussed in the editorial of our last issue, "Let every man prove his own work."¹ A few brief remarks may be made, not in reply to any of the letters—which, *being anonymous, and containing no card from the writers, cannot be published* (nor are such noticed, as a general rule)—but to the ideas and accusations contained in one of them, a letter signed "M." Its author takes up the cudgels on behalf of the Church. He objects to the statement that this institution lacks the enlightenment necessary to carry out a true system of philanthropy. He appears, also, to demur to the view that "the practical people either go on doing good unintentionally and often do harm," and points to the workers amid our slums as a vindication of Christianity—which, by-the-bye, was in no sense attacked in the editorial so criticized.

To this, repeating what was said, we maintain that more mischief has been done by emotional charity than sentimentalists care to face. Any student of political economy is familiar with this fact, which passes for a truism with all those who have devoted attention to the problem. No nobler sentiment than that which animates the unselfish philanthropist is conceivable; but the question at issue is not summed up in the recognition of this truth. The practical results of his labours have to be examined. We have to see whether he does not sow the seeds of a greater—while relieving a lesser—evil.

* This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1887. The title selected for it is our own.—ED. THEOSOPHY.

¹ Reprinted in THEOSOPHY for May, 1913.—ED. THEOSOPHY.

The fact that "thousands are making great efforts in all the cities throughout our land" to meet want, reflects immense credit on the character of such workers. It does not affect their creed, for such natures would remain the same, whatever the prevailing dogmas chanced to be. It is certainly a very poor illustration of the fruits of centuries of dogmatic Christianity that England should be so honeycombed with misery and poverty as she is—especially on the biblical ground that a tree must be judged by its fruits! It might, also, be argued, that the past history of the Churches, stained as it is with persecutions, the suppression of knowledge, crime and brutality, necessitates the turning over of a new leaf. The difficulties in the way are insuperable. "Churchianity" has, indeed, done its best to keep up with the age by assimilating the teachings of, and making veiled truces with, science, but it is incapable of affording a true spiritual ideal to the world.

The same Church-Christianity assails with fruitless pertinacity, the ever-growing host of Agnostics and Materialists, but is *as absolutely ignorant, as the latter, of the mysteries beyond the tomb.* The great necessity for the Church, according to Professor Flint, is to keep the leaders of European thought within its fold. By such men it is, however, regarded as an anachronism. The Church is eaten up with scepticism within its own walls; free-thinking clergymen being now very common. This constant drain of vitality has reduced the true religion to a very low ebb, and it is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery. Prevention is better than cure. Society creates its own outcasts, criminals, and profligates, and then condemns and punishes its own Frankensteins, sentencing its own progeny, the "bone of its bone, and the flesh of its flesh," to a life of damnation on earth. Yet that society recognises and enforces most hypocritically Christianity—i. e., "Churchianity." Shall we then, or shall we not, infer that the latter is unequal to the requirements of mankind? Evidently the former, and most painfully and obviously so, in its present dogmatic form, which makes of the beautiful ethics preached on the Mount, a Dead Sea fruit, a whitened sepulchre, and no better.

Furthermore, the same "M.," alluding to Jesus as one with regard to whom there could be only two alternatives, writes that he "was either the Son of God or the vilest impostor who ever

trod this earth." We answer, not at all. Whether the Jesus of the New Testament ever lived or not, whether he existed as an historical personage, or was simply a lay figure around which the Bible allegories clustered—the Jesus of Nazareth of Matthew and John, is the ideal for every would-be sage and Western candidate Theosophist to follow. That such an one as he, was a "Son of God," is as undeniable as that he was neither the *only* "Son of God," nor the first one, nor even the last who closed the series of the "Sons of God," or the children of Divine Wisdom, on this earth. Nor is that other statement that in "His life he (Jesus) has ever spoken of himself as co-existent with Jehovah, the Supreme, the Centre of the Universe," correct, whether in its dead letter, or hidden mystic sense. In no place does Jesus ever allude to "*Jehovah*"; but, on the contrary, attacking the Mosaic laws and the alleged Commandments given on Mount Sinai, he disconnects himself and his "Father" most distinctly and emphatically from the Sinaitic tribal God. The whole of Chapter V., in the Gospel of Matthew, is a passionate protest of the "man of peace, love and charity," against the cruel, stern, and selfish commandments of "the man of war," the "Lord" of Moses (Exod. xv., 3). "Ye have heard that it was said by them of old times,"—so and so—"But I say unto you," quite the reverse. Christians who still hold to the Old Testament and the Jehovah of the Israelites, are at best *schismatic Jews*. Let them be that, by all means, if they will so have it; but they have no right to call themselves even *Chrétians*, let alone *Christians*.*

It is a gross injustice and untruth to assert, as our anonymous correspondent does, that "the freethinkers are notoriously unholy in their lives." Some of the noblest characters, as well as deepest thinkers of the day, adorn the ranks of Agnosticism, Positivism and Materialism. The latter are the worst enemies of Theosophy and Mysticism; but this is no reason why strict justice should not be done unto them. Colonel Ingersoll, a rank materialist, and the leader of freethought in America, is recognised, even by his enemies, as an ideal husband, father, friend and citizen, one of the noblest characters that grace the United States. Count Tolstoi is a freethinker who has long parted with the orthodox Church, yet his whole life is an exemplar of Christ-like altruism and self-sacrifice. Would to goodness every "Christian" should take those two "*infidels*" as his models in private and public life. The munificence of many freethinking philanthropists stands out in startling contrast with the apathy of the monied dignitaries of the Church. The above fling at the "enemies of the Church," is as absurd as it is contemptible.

"What can you offer to the dying woman who fears to tread alone the DARK UNKNOWN?" we are asked. Our Christian critic

* See "The Esoteric Character of the Gospels," in this number. [Reprinted in THEOSOPHY for December, 1915.—ED. THEOSOPHY.]

here frankly confesses (*a.*) that Christian dogmas have only developed *fear* of death, and (*b.*) the *agnosticism* of the *orthodox believer* in Christian theology as to the future *post-mortem* state. It is, indeed, difficult to appreciate the peculiar type of bliss which orthodoxy offers its believers in—*damnation*.

The dying man—the average Christian—with a *dark* retrospect in life can scarcely appreciate this boon; while the Calvinist or the Predestinarian, who is brought up in the idea that God may have pre-assigned him from eternity to everlasting misery, through no fault of that man, but simply because he is God, is more than justified in regarding the latter as ten times worse than any devil or fiend that unclean human fancy could evolve.

Theosophy, on the contrary, teaches that *perfect, absolute justice* reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears *no hell*, but confidently expects rest and bliss during the *interim* between two incarnations, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by Karma, and during which he is, in most cases, as helpless as a torn-off leaf whirled about by the conflicting winds of social and private life. Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point. Christian theology has nothing to say on this burning question, except where it veils its ignorance by mystery and dogma; but Occultism, unveiling the symbology of the Bible, explains it thoroughly.—[ED. *Lucifer*.]

FROM THE SECRET DOCTRINE*

. Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and those among the greatest physicists and chemists, begin to suspect this fact, which has been known for ages to the Occultists.

* From the Original Edition Vol. I, p. 142; see Vol. I, p. 166 Third Edition.

WHAT IS OUR OBJECT?

THERE is for every conditioned being a target at which the aim is constantly directed. That target is in every case the higher forms of consciousness with which the being is in conscious and unconscious contact.

The beings below man have their aims, conscious and unconsciously to themselves. The conscious ones are their "immediate objects;" food, shelter, self-preservation and self-reproduction, proceeding from their so-far acquired intelligence and necessities.

Were these in fact the only objects they would result in mere repetition. But we know that this is not the case. The whole order of nature evinces a progressive march toward a *higher life*. There is design in the action of the seemingly blindest forces. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious nature" is in reality an aggregate of forces manipulated by semi-intelligent beings guided by higher and ever higher beings whose collectivities of forms make up visible and invisible Nature, whose collective Intelligence is the Mind of the Universe and its immutable Law.

The chief difficulty which prevents men of science from believing in divine as well as in nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the "Spirits" of the Departed, is the general ignorance about the true essence and nature of matter. The obstacle to the religionist is his bigotry or blind belief in an assumed "revelation."

But the Theosophist has come to perceive that what we call "Nature" is the vast aggregate of almost endless series of hierarchies of sentient beings, and that all the operations in nature proceed from within outward. He sees that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe.

Behind the immediate and pressing objects of the lower kingdoms is the impulse of nature as a whole, and "nature" includes the highest evolved beings as well as the lowest. These highest evolved beings have the whole of Nature for their object and they act as the guiding and controlling force behind all the lower forms of evolution, and as the goal of all the higher forms. Thus each of the lower kingdoms with its numberless entities awaits its evolution

into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the great Object, the orderly progress of all.

Western scientists, unable to see behind the veil of physical existence, construe everything that acts on or through matter as being in some way a product, quality or attribute of matter. They therefore study matter in the vain endeavor to solve the secrets of evolution. Going only by what they can see, and refusing practically to admit the actuality of other or higher forms of intelligence than their own, they are of necessity compelled to deny the existence of other methods of investigation and experiment than those they are familiar with. Thus they shut themselves off from the immense and real field of experience which lies *within* the visible and tangible worlds. They deny or fail to admit the existence of a complete set of inner faculties of perception in man, and thus present that strange anomaly, a being which cannot see its own light, a thing of life which will not live. They believe life to be in some way a development or evolution of the matter they know, and that all evolution is purely physical and from below upwards.

But the students of the sages of old know that there are mental evolution and spiritual evolution also, as well as physical, and that in man, as in all other beings, these are interwoven and interblended at every point, the physical always proceeding from the mental and the mental from the spiritual. Thus the student of the Wisdom-Religion is able to perceive what the scientist, the spiritualist, and the religionist can not see—that all evolution is from the highest to the lowest.

The student of the sacred science proceeds upon the basis that within every form there is an Intelligence which animates it, acts through it, gains experience from it. Within that intelligence, however limited, constricted or confined, the student perceives the Self, the Spirit, which is behind all, within all, the sustainer of all, the enjoyer of all, the receptacle of all.

Life, to the Theosophist, has a signification. It represents the Great Breath that inspires all, the One Spirit in every body; it represents the Great Object, to be meditated on with a constant meditation, even while engaged in the necessary duties of his bodily and mental existence. With him the great Object should be a conscious one, not, as with the lower orders of evolution, an unconscious one. His physical existence should be the conscious use of the body and its faculties in such a way as to furnish the right impulse on the path of perfection to the beings below his estate.

And so also with his mental existence. Man is self-conscious. He is able to analyze and separate his sensations, his thoughts, feelings and desires; to discriminate and relate to their sources all that affects in any way his inner as well as his outer life. He can discern that the Self is not the mere body or the faculties of the brain, not the ideas and sensations of the moment, but the motionless Spectator of all, and can make that Self of all "the object of his meditations in performing his actions."

Is that our Object?

ON THE LOOKOUT

At the last meeting of the American Sociological Society the late Professor Carlton Parker made an address which reflexes the dawning consciousness in the minds of many employers as well as students of economics that men are not pieces of machinery and that "efficiency" methods are an evil to real production and true civilization, as well as to the workers. Hitherto "big business" has to a very large extent used what might be classified as Teutonic ideas of efficiency. That has been done for machinery which was refused to be done for the workmen, and that has been done to the workmen which would not be done to machinery. Professor Parker's address summarized as follows:

"The dynamic psychology of to-day describes the present civilization as a repressive environment. For a great number of its inhabitants a sufficient self-expression is denied. There is, for those who care to see, a deep and growing unrest and pessimism. With the increase in knowledge is coming a new realization of the *irrational direction of economic evolution*. The economists, however, view economic inequality and life degradation as objects in truth outside the science. *Our value concept is a price mechanism hiding behind a phrase*. If we are to play a part in the *social readjustment immediately ahead*, we must put human nature and human motives into our basic hypotheses."

Theosophy believes in and inculcates efficiency in the highest degree, but it puts humanity ahead of machinery, as it puts machinery ahead of hand drudgery, and it puts the family, the home, the general good, ahead of any "economics" which produces dividends at the expense of life degradation, whether slave or slave-owner, employe or employer. "Business" is either an adjunct to the family and the well-being of all, or it is a Moloch. Theosophy believes and inculcates that government is for the good of the governed, not the emoluments or prerogatives of the governors. Not until the fact is recognized that business exists for man's sake, not man for the sake of "business," will we have the first step taken toward real and genuine efficiency, whether the "business" in question is manufacturing, commerce, government, religion, science, or what not. The taking of that step may lead to a larger perception of the real "business" of all the activities of human life; that the purpose of life is to learn; and the first essential to real learning, as it is the constant highest product of all learning, is to take for one's aim, to "learn to live to benefit mankind." That will lead to the knowledge, and the right use of the knowledge, that man is a Soul, and as such stands among material things. When that is learned we shall have soul-efficiency and a golden age indeed, for men will "put their heart into everything they do," and will do only those things which shall be for the benefit of all.

And on this very subject a good friend now working for the U. S. A. at "a dollar a year," makes some interesting and valuable statements in a letter received by the Lookout. This friend is not a "theosophist" of the trade-mark variety, but his openness of mind, his desire to be of service to his fellow man, his steady efforts to put his talents, large and small, to work in every way of usefulness, and his willingness and desire to learn how to "be the better able," all entitle him to be a "member of that Universal Lodge of free and independent Theosophists which embraces every friend of the human race", in the catholic definition of Mr. Judge. His statements are in direct line with Professor Parker's address from which we have quoted, and in the spirit of true economics in a theosophical sense. We quote:

"Unless Industry is resigned to the prospect of continual and harassing interference, it is high time that it recognizes that the Management and the 'works' are not antagonistic in their interests, but are, for economic purposes, a *family* in interest.

In England many Companies have already established Conciliation Councils with their employes for the purpose of going beyond the usual questions of wage disputes, and counselling upon all questions connected with the enterprise upon which the workmen might reasonably be expected to give suggestions or advice of value. From the British Trade Reports it appears that these Councils have been uniformly of the greatest value both to employers and employes. They take up all kinds of questions—housing, working conditions, attracting new labor, safety of operations, etc.

My work (the friend is on the new "War Labor Policies Board" of the Department of Labor) is absorbingly interesting, although it is not thoroughly started as yet. The things most pressing are the possibilities of education, both in the Camps in this country and abroad; the study of the psychology of the men; what they will want to do when they return to civil life; how they will regard the obligation of the community to them and their obligation to the community—these are a few of the things. The work will cover a broad ground."

The vast war, in spite of all the loss and suffering entailed, is yet in its own way a travail out of which is being born, we may all hope and work for, a new era in the attitude and ideas of the race on all the great subjects of human concern. Government will be more and more for the sake of the governed, economics and efficiency more and more for the sake of the *human* capital involved; science, production and distribution, more and more for its ethical and moral values, and less for selfish aggrandizement or purely physical and material development and exploitation—we may hope. And the hope can be made an actuality, if the lovers and friends of the race look more and more at the humanitarian, the soul basis of our varied existence, and work for that. All such are the "true Theosophists of every age and of every clime" to whom H. P. Blavatsky dedicated her work.

The sixteenth chapter of the *Bhagavad-Gita* is devoted to a discussion of the "godlike and the demoniacal natures" in "beings in this world." It is there stated that the "destiny of those whose attributes are godlike is final liberation, while those of demoniacal dispositions are destined to continued bondage to mortal birth." The mental and moral characteristics and qualities of the two natures are set forth at length, so that any one may discern their existence and prevalence in mankind, and, more specifically, in himself. The accuracy and validity of any teaching does not depend upon its historical evidences, its age, the authority with which it is invested by any external sanctions, but upon its applicability and its explanatory nature. Judged by true canons the *Gita* and the Krishna of fifty centuries ago are as fresh, as virile, as the timeless truths of mathematics, as self-evidencing as those mathematical truths themselves. For what are true philosophy, true religion, true science, but the several branches of the mathematics of the Soul?

These thoughts come to mind on considering "*Mysticism and Logic*," a collection of essays in "scientific philosophy" by Bertrand Russell, M.A., F.R.S., and published by Longmans, Green & Co. Mr. Russell's philosophy is an attempt to build "on the firm foundation of unyielding despair." Man is the product of causes which had no prevision of the end they were achieving. His origin, his growth, his hopes and fears, his loves and beliefs, are but the outcome of accidental collocations of atoms. No fire, no heroism, no intensity of thought or feeling, can preserve an individual beyond the grave. All the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system. The whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins. Thus *Current Opinion* summarizes the tenets of the "religion" of Mr. Russell, and, according to the *New Statesman* of London, Mr. Russell's output should secure him "a larger circle of genuine and intelligent admirers than has been collected by any philosopher since Professor William James."

Doubtless they had their Bertrand Russells, their James, and all the rest of the "philosophers" of the school of "the demoniacal nature," with their large circles of "genuine and intelligent admirers" in old Aryan days, for natures do not change unless and until we change them. This is how Krishna describes the "demoniacal" or "scientific philosophy," and philosophers: "They know not the nature of action. They know not purity nor right behavior, they possess no truthfulness. They deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no spirit. They indulge in unlimited reflections which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme good."

The ethical problem for the human race, according to Mr. Russell, is to discover how, in such an alien and inhuman world, to preserve its aspirations untarnished. So Mr. Russell garnishes his pessimism, his unyielding despair, his gloomy religion, "with so much nobility and courage that it becomes stimulating and inspiring instead of depressing," in the judgment of *Current Opinion*, which calls him an "exalted prophet." Having constructed his funeral pyre of man and the universe, Mr. Russell in his moral and spiritual widowhood performs *suttee* after this fashion:

"Brief and powerless is man's life; on him and all his race, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way; for Man, condemned to-day to lose his dearest, tomorrow himself to pass through the gates of darkness, it remains only to cherish, ere yet the blow falls, the lofty thoughts that ennoble his little day; disdaining the coward terrors of the slave of Fate, to worship at the shrine his own hands have built; undismayed by the empire of chance, to preserve a mind free from the wanton tyranny that rules his outward life; proudly defiant of the irresistible forces that tolerate, for a moment, his knowledge and his condemnation, to sustain alone, a weary but unyielding Atlas, the world that his own ideals have fashioned despite the trampling march of unconscious power."

Thus Bertrand Russell, "M.A., F.R.S." To different minds these phrases will appear either crowned "with so much nobility and courage that they become inspiring," or as an extreme of pessimism and moral *harikari*, far removed as the poles from their temperate zone of smug complacency and satisfaction with the life and ideas they are so fortunate as to experience. They note such phrases as "omnipotent matter," "slave of Fate," "Wanton tyranny," "irresistible forces," "unconscious power," "empire of chance," but having for the moment what they want, physically, mentally and morally, Mr. Russell's "unyielding despair" and his "scientific philosophy" are a seasoning only, a fillip to their contentment, a tribute indeed to their superiority, for they say, is not life "good to us" and may we not indeed "thank God that we are not as other people are"?

Perhaps we do not recognize for a fleeting instant that Mr. Russell's goal is the bourne toward which we are traveling; that the miseries and sorrows which at this instant are plunging the three parts of Western humanity into "sure doom pitiless and dark" are *our* portion too, the legitimate and certain outcome of the very ideals and ideas we hold, the very lives we are living in our every day thoughts and actions. The demoniacal disposition is in us also and since the house is still standing we refuse to believe for an instant that "a house divided against itself cannot stand." Have we not a better faith? Have we not a better religion? We forget that "the devils believe, and tremble." We forget that thieves have their "code;" that murderers, liars, adulterers, have their "ethical" concepts; that the greatest cruelties, crimes and infamy in history have been committed, and to-day are being committed, justified and sanctified in the highest and holiest terms, in "the most stimulating and inspiring, instead of depressing"

teachings and examples. But Krishna knew human nature, which is *our* nature and tells his disciple in most rigid words to "come out from among them;" to subjugate here and now the demoniacal by dwelling upon the divine, or assuredly the demoniacal will triumph over the divine. He pictures *our* life, *our* civilization, *our* religion, in these words still vibrant with truth as when uttered fifty centuries ago:

"In this manner do those speak who are deluded: 'This to-day hath been acquired by me, and that object of my heart I shall obtain; this wealth I have, and that also shall be mine. This foe have I already slain, and others will I forthwith vanquish; I am the lord, I am powerful, and I am happy. I am rich and with precedence among men; where is there another like unto me? I shall make sacrifices, give alms, and enjoy.' Confounded by all manner of desires, entangled in the net of delusion, firmly attached to the gratification of their desires, they descend into hell. Esteeming themselves very highly, self-willed, full of pride and ever in pursuit of possessions, they perform worship with hypocrisy and only for outward show. Indulging in pride, selfishness, ostentation, power, lust, and anger, they detest the Spirit which is in their bodies and in the bodies of others. Wherefore the Spirit continually hurls these cruel haters, the lowest of men, into wombs of an infernal nature in this world of rebirth. And they being doomed to those infernal wombs, more and more deluded in each succeeding rebirth, never come to me, the Spirit in the body, but go at length to the lowest region."

"The only way, it seems to me, in which one can view these awful fields of war and still retain one's own faith and sanity, and one's elemental belief in the sanity of one's fellows and the essential goodness of God, is to regard them as mighty altars, on which, for the sake of a great ideal, mankind has proved itself equal to the supremest of all sacrifices. 'Greater love hath no man than this.'"

So writes John Oxenham as his conclusions in his book, *High Altars: The Battlefields of France and Flanders as I Saw Them*. These conclusions cannot be either sane or final, however much they may accord with the particular faith and elemental beliefs of Mr. Oxenham and others. For there are countless Germans and Austrians having the same "faith" and the same "elemental beliefs" and making the same "supremest of all sacrifices" on the same "mighty altars," and certainly Mr. Oxenham would not put them in the same category with his fellow countrymen. And the Turks are making the same sacrifices. So did the Greeks and the Romans and the men of all races and all creeds in all times. Men have gone to wounds, privations, sufferings and death for every kind of faith and belief and for every kind of purpose, good, bad or indifferent. Martyrdom is the key-note and final attestation of sincerity, not of wisdom or judgment. Something more than sincerity is needed; a knowledge of "God," of nature and of man, a discrimination between good and evil motives, between good and evil causes; a recognition of the reign of law in every thing and in every circumstance. These frightful calamities, like individual ones, are high or low altars according to the motive, the knowledge, the judgment and discrimination of the sacrificial victims, not simply because they are calamities or because they involve the "supreme sacrifice." All that such sacrifices and calamities can do is to purify the world and the victims of their sins; they do not confer spiritual knowledge. Would that they did. What is needed to be learned by nations and by the men who compose them, is that these things are the legitimate and due effect of causes set in motion by humanity itself, and not due to "God." Until the knowledge of the identity of the soul with the Self, of the Unity of all in nature, and of the law of Karma, is gained by men and acted upon by them, can we hope to avoid the recurrence of similar calamities? Not "great ideals" of the kind visioned by Mr. Oxenham, but true ideals and ideas are the crying need of mankind.

The United Lodge of Theosophists

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect,
yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of The United Lodge of Theosophists.

Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no dues of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR, *United Lodge of Theosophists*,
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Metropolitan Building, Broadway at Fifth St.

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